







MVSEVM  
BRITAN  
NICVM

**HIERASPISTES:**  
*A*  
**DEFENCE** by way of **APOLOGY**  
**FOR THE**  
**Ministry and Ministers**  
**OF THE**  
**CHURCH of ENGLAND:**  
**HUMBLY PRESENTED**  
**To the Consciences of all those that**  
**excell in VIRTUE.**

By **J O H N GAUDEN, D.D.**  
 and **MINISTER** of that Church  
 at **BOCKING** in **ESSEX.**

*Mat. 28. 19.* Goe ye therefore, and teach all Nations, baptizing them, &c.

20. And loe, I am with you alway, even to the end of the world.

*Tit. 1. 5.* That thou shouldst ordain Presbyters in every City, as I had appointed thee.

*Heb. 13. 17.* They watch for your souls, as they that must give an account, &c.

*Ἐπιστολὴν ἐκ τοῦ ἱεροῦ γυναικὸς ἐν ἀγαθῇ τῇ ἐκκλῆσιᾳ. ὁ λαὸς ἀδελφῶν τῶν  
 λαοῦ ἐκ τῆς ἐκκλῆσιᾳς Νίκιαι.* Clem. Pauli disc. Ep. ad Corinth.

Presbyteri qui sunt in Ecclesia obaudire oportet, qui successionem habent ab Aposto-  
 lis, & cum successionem Charisma veritatis certum acceperunt secundum Patris beneplaci-  
 tum; Qui vero a principali absistunt successionem, quocunque loco colliguntur, suspectos  
 habere oportet, vel hereticos & mala sententia, vel scindentes & elatos, & sibi placentes:  
 Omnes hi decidunt a veritate, Sophista verborum magis esse volentes, quam disci-  
 puli veritatis. *Irenæ. l. 3. c. 40. & l. 4. c. 43.*

*Handwritten signature* June 20

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HIER ASPISIT  
DEFENCE by way of APOLOGY  
FOR THE  
Ministry and Ministers

CHURCH OF ENGLAND:



BY APPOINTMENT TO THE CHURCH OF ENGLAND  
AND MINISTERS OF THE CHURCH  
A BOOKING IN ESSAY

With a view to the more complete  
and accurate representation of the  
Church of England, and the  
Ministry and Ministers, the  
author has been enabled to  
procure the most authentic  
and complete collection of  
the most valuable and  
interesting documents, and  
to publish them in a  
manner which will be  
found to be the most  
complete and accurate  
representation of the  
Church of England, and  
the Ministry and Ministers.

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To the Reader.



THE ensuing *Apologetical* defence of the Ministry and Ministers of the Church of England, can hardly expect more Readers than severe Censurers, of whom some will be wearied with the length, others offended with the freedome: some despisers of the manner, others contradiclers of the matter: In sum, it looks

for not many, or any friends; but such as are humble, judicious, and impariall; And not a few enemies, of those that are proud, ignorant and biassed by secular interests. So prevalent are our enemies grown even in matters of Religion, that few can bear, either their diseases, or their remedies. Albeit the age extreemly wants, yet it can hardly endure a plain and faithfull stile, though it keeps the *medium* between severity and flattery, bitterness and dulnesse, morose antiquity and petulant novelty. It is some mens Religion to have none settled by education or profession; Others cavill at all that hath been taught or established: Many esteem their Levity in opinions, and inconstancy in profession to be a kinde of *Empire* and *Soveraignty* in Religion; Never thinking themselves to be, what they should be, till they are, what they list: judging that Liberty, which is *Lawlesnesse*, and that freedome, which is without fear of God, or reverence of man: calling that piety with peace, which is the dissolving and desolating of all publique society, order, unity, and polity in Churches, crying up their later fragmenis, and broken meats, being all those loaves and fishes, with which Christ hath for so

## To the Reader.

many hundred of years fed his Church and people in all the world.

Others of deeper reaches taking the advantage of such popular easinesse and credulity, which is lesse separable from the vulgar, than shadows are from grosse bodies, study to variate and shift the extern forms and models of Religion, untill the sacred and eternall interests of Gods glory, and mans salvation are drawn to stoop to, or forced to comply with temporary designs, and secular policies; where *Christ* must be made to serve *Belial*; *God* to bow down to *Mammon*; the *Ark* must become captive to *Dagon*; piety turn page to avarice; and Religion be onely entertained as a *lucree* for Ambition; Where there are such abasings, distortings and reformings of the beauty and rectitude of Christian Religion, (sowing the wine of *Primitive* verity, simplicity, and charity, with the vinegar of worldly jealousie, craft and cruelty) what can be expected, as to any thing written, in behalf of Religion, and its holy Institutions, with a plain, free, and upright genius, but onely such *face and shew*, as the severall humors, parties, prejudices, and worldly interests of men will afford: which being so divided, and thwarting each other, it will be hard to please any one, without displeasing many.

The Author therefore (who writes as addicted to no faction) nor personally injured, or obliged by any novel parties, but studying only to discharge a good conscience, as to men, so chiefly toward God, (the assistance of whose *benoick spirit*, and free grace he humbly begs through all this work) neither seeks, nor hopes to please any men, whose passionate adherence to any *sidings* either in civill or religious concernments, lesse inclines them to that calm, judicious, and charitable temper, which is *Scripturall*, *Catholick*, and truly *Christian*; This he onely studies, this he preacheth, for this he prayes, this he commends, this he admires: Not doing upon any *rust or drosse*, which ancient and venerable *Episcopacy* might in many hundred of years easily contract, and from which it may as easily be cleared, if men impartially sought the things of Jesus

## *True Reader.*

Jesus Christ, and his Churches prosperity, without gratifying any passion in themselves or others. Nor yet doth the *Author* any whit admire those *rigid Reformattons*, which some rash, envious, or ambitious *Presbyters* drive on; who know not how to shave their *Fathers* beards without cutting their throats; nor to pair their nailes without cropping off their hands. They are unskilfull Chymists, who cannot refine from drosse without consuming what is pretious: And they are pitifull Empiricks, who cannot purge without casting into Bloudy Fluxes. Nor in the last place doth this *Apolo- gist* so far temporise, as in the least kinde to magnifie the *violent breakings*, and hotter meltings of any bolder Independents; who make Religion and Reformation run to any new moulds, which they fancy, to *Separating*, to *Seeking*, to *Shaking*, to *nothing*; that ownes any Ordinance, order, publique establishment, Christian communion, or holy profession; being wholly resolved into these two principles; the pleasing of themselves, and the confounding of others.

Amidst these sad distractions and various considerces of men in their *opinions*, and *undertakings*, there is no wise man, but discerns the pulse of mans Ambition equally beating in *Spirits* Monarchicall, Aristocraticall, and Democraticall: as in *civill polities*, so also in *religious administrations*; some are for *primacy* and priority, others for paucity and parity, a third sort for popularity and vulgarity: where as indeed the best constitution in any government, is rather from the harmonious temperament and proportionate mixture of all three, than from the *predominance* of any one, so as to oppress the other two. Men of eminent parts are prone to affect to govern alone; without any *shannesse* or allay from inferiours: Men of *moderate* abilities are content to goe in a joint stock, mutually supplying those defects, to which singly they are conscious: Men of *low* and mean endowments are for *huddles*; one and all; where no one man is so much *confident* of himself, as indeed he is *envious* at all others; and impatient to see any thing done without him: Whereas in true wisdom, the *eminency* of the first, the *mediocrity* of the second,



## To the Reader.

and the *meanneſſe* yet multitudinousneſſe of the third, ſhould be fairly modelled and *composed*, as the head, hands, and other members of the body are, to the common welfare. And certainly they did of old (in the beſt times and tempers of Chriſtians) all meet in a moſt happy harmony, Church order, and conſtitution; no leſſe than the humours, bloud, and ſpirits doe in healthy and vigorous bodies: All experience tells us that the diſorder of any one of them, cauſeth *ſickneſſe*, weakneſſe, or diſſolution of Chriſtian charity, ſociety, and ſweet communion, as to their extern polity and profeſſion of Religion.

Which ſad effects, or ſymp:omes at leaſt of them in this Church, this Author with grief and ſhame beholding, hath endeavoured with the greateſt ſerenity and expedienecſſe of ſoul (before he leaves this *Bacha* and *Aceldama*, this *valley of tears*, contention, and confuſion) to aſcend himſelf, and lead others, as much in him lies, to the height, and top of that *Primitive verity*, *unity* and *charity*, which made Chriſtians ſo much admired, and venerated, even when they were moſt cruelly perſecuted. From which free and *un-ingaged proſpect*, both *he* and they, may with a clear and full view behold the later and worſer changes in extern matters of Religion; wherein various opinions, and different deſignes of Chriſtians have either ſtrayed from, or quite croſſed the great road of *pious and plain-hearted Antiquity*, which no doubt beſt knew, beyond all the cenſorious Criticks, and factious Novelists of after times, what was the minde of the *blessed Apoſtles*, of the Primitive Martyrs and Confeſſors: who moſt exactly followed thoſe methods, which the Apoſtolical wiſdome and piety had preſcribed to thoſe Churches they planted, watered and preſerved, chiefly aiming at the *Catholick* good, and common benefit of all Churches.

From which, *private fancies*, aims and intereſts, afterward varying, both in opinion and practice, occaſioned thoſe many uncomfortable ſchiſms, and uncharitable factions, which (in all times, and now as much as ever) ſo divide the *unity*, deſtroy the *charity*, and deform the *beauty* of Chriſtian Religion; That

## To the Reader.

That many, if not most Christians, doe not onely *read*, and *hear*; *write*, and *dispute*; *pray*, and *preach*; but they *believe*, and *repent*; *love*, or *hate*; *damn*, or *save*; *communicate* with; or *excommunicate* one another, most what, out of their naturall *constitutions*, as they are of more calm and cholerick *tempers*; or out of those *prejudices* and *prepossessiones*, which *custom*, and *education* have formed in them; or from *adherence* to parties and mutuall *agitations*, whereby they hope to drive on some worldly and secular concerns; rather than from true and *impartiall principles* of right *reason*, Scripturall *precepts*, and Ecclesiasticall *practise*; which threefold cord, twisted into one, is not easily broken: And which, beyond all disputes, affords, both in doctrine and discipline, in opinion and practise, as to *inward piety*, and *outward polity*, the surest measures of Religion, and bounds of conscience; which are then most *pure* and *unblameable*, when they look directly to those great designs and ends of every wise man and good Christian, the glory of God, the honour of Christ, the peace of the Church, and Soules eternall welfare; without any sinister *squintings* to secular ends, or *warpings* to worldly designs, which are the *moths* of Religion, the pests of society, the overlayings of charity, and the *Incubusses* of Conscience; easily seising upon Christians of weak judgments; and strong passions; for which we need not goe far to see many and unhappy *instances*.

For, what serious and well advised Christian sees not; how vehement *drawings* and *impulses* in matters of Religion are made upon men by weak, and at first scarce perceptible, *byasses* of *opinions*, and *hopes* of advantages: How, want of *solidity* or *sincerity* is the greatest motion of violent affections in most men: How, the lesse they weigh those things, they call *Religion* and *Reformation*, the more eagerly they pursue and extoll them? (The most wise and *gracious* men being alwayes the most grave and calm, the most serious and constant) *Vulgar devotion* and *heats*, like weak fires, and dubious flames, are usually kindled by *light fewell*, and fomented with fear materials; Blazing, like *Comets*, the more prodigiously,

## To the Reader.

by how much they have more of grosse and earthly vapours.

Hence, not onely the glory of *outward successes*, and worldly *prosperities*, attending the number, policy, or prevalency of any faction, makes many Christians, (ere they are aware of it) turn *Turkes*, and secretly subscribe to *Mahometanism*; (which for many *centuries* hath outlived Christianity in point of *victorious progresses*, military advantages, and latitude of *Empire*) The current of worldly *events*, like *quick-sides*, easily and undiscernibly carrying many Christians from that course of pious *strictnesse*, and conscientious *exactnesse* in truth, justice, and charity, which they ought alwayes to steere without any variation, according to the clear and fixed *Word of God* in Scripture; and not according to his dark permissions, or unsearchable *workings* in *providence*; which are alwayes just and to be admired, as from the divine wisdom and justice; but not alwayes to be approved or imitated, as from mans wickednesse and folly; which like poysonous drugs are in themselves deadly and to be abhorred: however the skill of the great and good Physician, God, knows how to attemper and apply them as Physick and Theriacals, to purge, or punish; to cure, or correct the distempers of his Church and people.

Nor is it this *temptation* onely of *events*, (in which is a *strong delusion*, able, if possible, to deceive the *very elect*; which none but *juddy* judgements, and *exact* consciences can resist;) But even the *smallest differences*, the most easie and triviall considerations, which are but as *the dust of the balance* in Reason or Religion, in piety or prudence, these, like *motes*, falling into some mens eyes, presently appeare as *mountaines*; and so possesse their sight, that they will owne nothing for *Religion* in any men, or any Church, which appears not just after that colour, figure and notion, which they are taken withall.

How many peoples Religion consists much in the very external modes or *dressing* themselves, or others, in the *fashion* of their own or others *clothes*, for their plainnesse, or costlinesse;  
for



## To the Reader.

for their novelty, or Antiquity: yea in the length, or shortness; in the laying out, or hiding of their *hair*: Hence their censures, scandals, or approbations of others; their confidences, and ostentations of themselves, even as to *piety*, *purity*, and *holiness*: (which are indeed seldome seen in *ruffianly* and *dissolute fashions*; yet, often in those proportions of *elegancy* and *decency*, as to the *outward garb*, and *fashion*, which some mens rusticity, severity, or slovenliness cannot bear: ) Because they doe not understand, that, in things of this kinde, not *Scripture*, but Nature gives rules to the *Religion* of them; which is their usefulness and their comeliness. *1 Cor. 11. 3, 14.* And this, not by any *morall innate principles*, but by those (*mores gentium*) *customs* of *Countries*, and dictates of *sociall nature*, which not by written *Lawes*, but by *tacit consent* and *use* doe for the most part prescribe what is agreeable to humanity, modesty, and civility; which *customary measures* and *civill rules* of ornament and *outward fashions* in any countrey, are not *scrupulously* to be quarrell'd at; nor *synically* neglected, nor *morosely* retained; but may with *freedome*, and *ingenuity* be *used*, and *altered*, according to the *genius* of all things, of *extern mode* and *fashion*, as *cloathing*, *dress*ing, *building*, *planting*, *fortifying*, *speaking*, &c. which depend much upon the *fancies* of men; and so are *mutable*, without any *sin*, or *immorality*; as all things are, within the compasse of *mortality*.

How many mens *Religion* lies in their *admiration* of some mens persons, gifts, piety, and supposed zeal, in their being of his sect, way, *body*, *fraternity*, and *confederacy*: when yet many times they have but an *Idol* for their God, though they glory to have a *Levite* to be their *Priest*: Able men may have great infirmities; and learned men grosse errors; foul diseases oft attend fair faces: Doting sectaries will worship the *puddenda* of their *Priests*, and magnifie what is most dishonest and uncomely in their ringleaders. Yea, many *silly souls* we see are every where much taken with other mens *ignorance*, set off merely with *impudence*, where the want of

## To the Reader.

of all true worth for ability and authority is attended with the want of all *shame* and *modesty*; Factionous spirits in poor people makes them content to have their *Religion* hatcht under the wing and feathers of any *foolish and unclean bird*.

In how many Christians is their Religion *blown up*, (as the paper kites of boyes) meerly with their own *breath*, or other mens applauses; setting off all that is done in *their way* with the Epithites of *rare, pretious, holy, gracious, spirituall, sweet, divine, Saint-like, &c.* when yet wise men, that weigh their *boastings*, evidently finde, much of those mens Religion to be deformed with *Mimicall affectations* of words and phrases, with studied *tones*, scurrilous *expressions*, antick *gestures*, and ridiculous *behaviours*: Much in them is *fulsome* by the length, lowdnesse, tumultuarinesse, unpreparednesse and confusednesse even of those *duties*, which they count religious, holy, and spirituall: which are so far scandalous, and suspected to sober Christians, as they finde them not onely full of faction; but also *destitute* of that common sense, order, comelinesse, gravity, discretion, reason and judgement, which are to be found in others: from whom they separate not out of scruple so much as scorn; not out of conscience, but pride and arrogancy; when yet they bring forth, after all their swelling and tympanies, nothing comparable to what others in an orderly way have done, either for the *soul* and essence of Religion, which is *truth* and *charity*; or for the *body* and ornaments of it, so far as it appears to others in *order and decency*.

Many have little that they can *fancy*, or call Religion in them, but onely a *fiercenesse* for that *side*, to which they take, a morosenesse, censoriousnesse, and supercilious indifferency towards all, but those whom they count *theirs*. Vehemently *opposing*, what ever *Adversary* they undertake; abhorring all they doe, or hold in *piety* or *prudence*; branding all they like not with the *mark of Antichrist*; and crying downe what ever by any Christians is diversly *observed* in the fashion of their Religion: Hence many of the *lowest* form of Christians, place much of their Religion, in *innovating*  
Church.

## To the Reader.

*Church government*; contending for *discipline*; disputing against all *Liturgies*: in scuffling with *ceremonies*; in bearing the air, and fighting with the *shadows* of Religion: the measure of all which, as to piety, prudence and conscience, stands in their *relation* to the main end, Gods *glory*, the Churches *peace*, and the salvation of *soules*; which, wherever they are with truth, holinesse, order, and charity carried on in any *Church*, Christians need no more scruple the extern *form* and manner, wherein they are decently set forth; than they need quarrell at the *roome*, *table*, or *dish*, where *wholesome meat* is handsomely presented to them; whether in a plainer or more costly way.

Others of more airy and *elevated fancies*, are altogether in *Millenary dreams*, religious *fantasms*, Apocalyptick *raptures*, *Prophetick* accomplishments; not caring much how they break any moral precept of Law or Gospel, if they thinke, thereby they may help to *fulfill a Prophecy*; which every *opiniaster* is prone to imagine strongly portendeth the advancement of his opinion, party, and way in Religion; untill they come to such a sovereignty, as may be able to govern and oppresse others; their Mopficall humors being never satisfied, but in fancying themselves as Kings, and reigning with Christ; Not in the inward power of his grace and spirit (which is a Christians commendable ambition) joined with an holy and humble subjection to God and man; which makes them conquerours over the lusts in themselves, and their love of the world; whence flows the greatest peace both to Churches and States: but in that extern worldly power and policy which enables them to rule others, after the same bloudy arts and cruel methods of government, which *Zimri*, or *Herod*, or *Alexander*, or *Cesar* exercised: and not the Lord Jesus Christ, who was meek and lowly, as one that served and obeyed. And herein not onely the weak, illiterate and fanatick vulgar are oft observed to act mad and *ridiculous pranks* in Religion; but even men of some learning and seeming piety, oft lose themselves in their wild, and *melancholy rovings*; which make all *Pro-*  
(b) *phesies*



## To the Reader.

phesies sound to their *tune*, and to be for their party and opinion; though never so novell, small and inconsiderable: Nothing is more easily abused even by easie wits, than *Prophetick emblemes*, and allusions, which like soft waxe are capable of severall shapes and figurations, by which, no doubt, the *Spirit of God* aimed at the *generall aspect* and *grand proportions* of the Catholick Church in its visible profession and outward estate: for whose use all Scripture is written, and to whose elevation, or depression, either in the Orthodoxie, or corruption of doctrine; in its integrity, or schismes; in its peace, or persecution, prophecies are generally calculated; and in no sort to those lesser occasions, obscurer events, or alterations, incident to particular persons, countries, or Churches. It is hard to discern the *Star of Prophecy* so over any one man, or place, or time, as that was over the house where Christ was in *Bethlehem*; Hence many *meteors*, falling *Stars*, and fatuous fires, are frequently discovered in the writings of fancifull and factious men; as if all they did, or desired, or approved, were evidently foretold and commended in the *Revelation*; In whose Visions one sees this Princeesse, another sees that learned man; a third, that State or Kingdome; a fourth, that *Commander* and Conqueror, &c. according as men list to fancy themselves, or flatter others; whose sparks are far extinct, and their glory presently vanisheth, as no way proportionable to that fixed light and ample glory, which the spirit of prophecy holds forth, chiefly to the Christian world, in opposition to Heathens, Jews, or Antichrists. After the way of these *Prophetick fancies*, and *passionate methods* of some mens misinterpreting, and misapplying Prophecies; *great Religion*, we see, hath been placed by small mindes, in pulling down and extirpating the ancient order and government of Episcopacy, (which was in all Churches, as here in *England*, from the first planation of Christianity:) Also in setting up the *supremacy* of an headlesse Eldership and *Presbytery*; or in dashing both of them into *sheards*, and small pieces by the *little stone of Independency*;

## To the Reader.

*dependency*: How doe some glory in their dividing and destroying the ancient goodly frames of Churches, that they may new *modell* them to their popular way of calling, chusing, and ordaining of *Ministers*: Many boast much in their forsaking the calling and communion of all former *Ministers* and religious assemblies; in their despising and demolishing the very places of publique meeting to serve God; (which, not conscience of any divine particular precept, but *common reason* and civility have presented Christian Religion withall, for its honour and its professors convenience.)

Some, here with us in *England*, (a place whose *Genius* much disposeth people to *prophecies*, novelties, and varieties) are (as *Pygmalion* with his Image) so enamoured with their (*Corpusculo's*) the little *new bodies* of their gathered Churches; that they deny any *Nationall Church* in any larger *associatings* of Christians, by *harmonies* of confession, and peaceable subordinations; yea, and many will allow no *Catholick Church*; nor any religious sense to that *article of our Creed*; denying any true Church at all to be now in the world. Some place all *Church power* in paucities, in parities, in popular levellings, and Independencies; others condemn all those *broken bodies*, as *schismaticall ships*; having nothing in them of that goodly beauty, stature, strength, and integrity, to which the Church of Christ was wont to grow; and wherein it flourished and continued conspicuous so many hundred of years; before these novelties were broached or brewed, either in *England*, or any other country.

The height of some mens Religion and Reformation is, to have neither *Bishops*, nor *Ministers*, of the *ancient authority*, *succession*, and *ordination*; Others refuse these also of the *new Presbyterian stamp*; (which is not much older here in *England*, than the figure and superscription of the *last coin*) A third will have no *Minister*, but such as the common people shall try, chuse, consecrate, and judge. Some will have no Minister at all, by office, or divine mission: others

(b 2) will

## To the Reader.

will have any man a Minister or Prophet that lists to make, or call himself one. In like manner some will allow *Baptism* to no Infants; others to none but such, whose parents they judge to be *Saints*; a third baptize the children of all that professe they beleive the truth of the Gospel; a fourth, fort deny the use of any *water Baptism* at all; By a *Catabaptist* boldnesse, or blindenesse, magisterially contradicting, and sophistically disputing, against the expresse letter of the *Scripture*; against the *command of Jesus Christ*; against the *practise* of all the Apostles; and against the custom of all Christian Churches: Pretending, as a rare and *warm invention*; that the *Baptisme of fire and of the Spirit*, (which they now at last hold forth) will both supply and explode that *colder ceremony* of sprinkling or dipping in water. It is strange *these Rabbies* and Masters in *Israel* should be so silly, as not to know, that long before their brain brought forth any such blasphemous brood against baptizing by water, all judicious Christians ever esteemed baptism by water to be an *extern sign and meanes*, by which the wisdom of Christ thought fit to administer to his Church on earth, not onely that *distinctive mark* of being his Disciples, but also the representation of his *bloud*, shed for their redemption, and the *obsignation* of that *Baptismall grace*, which his *Spirit* confers on those that are his by the cleansing of the conscience, and renewing of the inward man: *1 Pet. 3. 21*. Christians, must not after the short and more compendious methods of their fancies, therefore neglect the sign or ceremony, because they presume of the thing signified; but rather with humble obedience doe the duty and use the meanes divinely instituted, that they may obtain the grace offered. On the same grounds, all outward *Ministrations* among Christians may be despised and abolished, by those that pretend to the Spirits inward efficacy; which is never in any man that doth not obey the Gospel in its outward mandates, as well as the Spirit in its inward motions: Proud, idle and ignorant fancies are dayly finding shorter wayes to heaven than the wisdom of Christ hath laid



## To the Reader.

laid out to his Church; in following of which no good Christian can judge, that there is either piety, peace, or safety.

Some boast much of their popular and plausible gifts; for knowledge, utterance, prayer, &c. others slight all, but *inward grace*, and the Spirits *dwelling in them*. Some dote much upon their *select fraternities* and *covenanting congregations*; others are onely for *private illuminations*, solitary seekings, sublime raptures, and higher assurances. Some admire themselves in their tedious *strictnesses*, and severer rigors, by which they gird up the *loins* of their Religion so strait, that it can hardly take civill *breath*, or the air of common courtesie: others joy, as much, in the Liberty they fancy themselves to have attained both of opinions and actions. Some make every thing a sin and errour, which they like not; others count nothing a sin, to which they have an impulse, and are *free* as they call it. Some *tolerate* all wayes of Religion in all men, till it comes to be *private Atheisme*, and publique confusion; others crack all *strings*, which will not be wound up to their pitch; damning and destroying all, that are not of their particular mode and *heresie*, though never so novel, and differing nor onely from the Catholick practise of the primitive Churches, but also from the expresse rule of the Scriptures.

Whom would not these *monsters of novelties*, varieties, and contradictions among Christians in their Religion, as it is Christian, and *reformed* too; even amaze and greatly astonish? ready to scare all men from anything, that wee in *England* call Religion, Reformation, Church, or Conscience; if judicious, choise and well grounded Christians did not (as they doe) seriously consider these things, which may establish them in that holy profession of this Church, wherein they have been baptized and educated?

First, the *naturall levity* and instability of mens mindes; which can have no fixation (like the *magnetick needle*) but onely in one point, or line; where it is in conjuncture with its *Loadstone*, the *Truth of God*; from which, while

## To the Reader.

the minde is wandering; and *shaking*, it is prone to love *noveltie with lies*, and detriment, rather than wonted things of religion with *truth*, and benefit. The *itching* humors of mens *lascivient* fancies and lusts, chuse to *scratch* themselves to *bloud* and forenesse, rather than enjoy a *constant soundnesse*; which distempers among those of the reformed Churches, never want vigilant and subtile *fomentors*; whose design is, to spread any *infection* among *Protestants* to the most pestilent *contagions*; that so they being sick and ashamed of themselves, under the scandals, and *madnesses* of that profession, they may, at last, seek to *Rome* for cure; and entertain *forain Physitians*; who will easily perswade such *diseased Protestants*, that those old sores and lingring maladies (with which the *Romish party* hath a long time laboured, and with which it is justly charged, however it refuse to be healed) are much safer for *soules*, than these new *quick feavers*, pestilent *Agues*, and desperate *Apoplexies* among us; which threaten utterly to kill all piety, to destroy all Christianity, to extirpate all charity, and dissolve all society both as men, and as Christians: while neither *morals*, nor *rituals* of Christianity are observed; neither the superstructure of Catholick customes, nor the foundation of Scripture commands; neither truth, nor peace, things of piety, or Christian polity, are inviolable: but all old things must be dissolved and passe away, that some men may shew their skill to create *new heavens* and *new earths*, in which, not order and righteousness, but all injuriousnesse and confusion must dwell.

2.

Secondly, besides this innate *fondnesse* of men, which is alwayes finding out new (evill, or vain) *inventions*, (as unwholesome bodies are ever breaking out) there are also *crafty colourings*, and *politick affectations* of piety, which grow as *scurfe* or *scabs*, over those *prurient novelties* of opinion: by which unwonted formes (as with severall *vizards* and *plaisters*) hypocrisie seekes as to amuse the vulgar, so to cover, and hide its *cunning*, and *cruelty*, its *avarice*, *ambition*, *revenge*, and *sacriledge*: still avoiding the discoveries

## To the Reader.

discoveries of its deep plots and *wicked designs*, by specious pretensions of serving God in some more *acceptable* way, and better manner, than others have done; when indeed every true *factionist*, who is Master of his Art, at last, winds up the thread of that Religion he spins, upon his own *bottom*, so as may best serve his own *turn*; nor is he ever so modest, so mortified, or so self-denying, with his pious *novelties*, but that he will possess himself, and his *party* of any places for worldly profit, power or honour, to which he can attain; though it be by the violent and unjust ruining and ousting of others: which is no very great symptom of an amended or heightened Christian.

3.  
Lastly, sober Christians doe, and ought to consider those *just judgements of God*, either as *diseases*, or *medicines*, usually falling upon Christians, (as here in *England*) when they are *surfeited* with peace and plenty; *cloyed* with preaching and praying; wantonly weary of wonted duties, and wholesome formes of sound *religion*, though never so holy, and comely; Burthened with the weekly and daily importunities of *Ministers* doctrine, and examples, (where the sin and misery was; not that people had no *true light*, or no *true Church*, and no *true Ministers*, but that, *having all these*, they *rejoiced not in them*, they neglected them, and sinned the more provokingly against them;) Hence it is, that squeamish, nauseating, and *glutted Christians*, easily turn, as fowl stomachs and wanton appetites, all they take, (though never so *wholesome*) into *peccant* and morbidique humors, to pride and passion; to self conceit, and scorn of others; to ambitious lusts of disputing, contending, and conquering in matters of Religion, endeavouring to destroy all, that they and their way may alone prevail and govern: which is the last result of all unwarrantable and unjustifiable commotions in Church or State. Nor doe men ever intend that such victories (which begin with the *tongue or pen*, and end in the *hand and sword*: commencing with piety and religion, but concluding with sovereignty and domination) shall be either inglorious or fruitlesse;



## To the Reader.

lesse; Seditious and schismaticall *Champions* for Religion will be sure (as soone as they have power) to carve out their own *crowns* and rewards; the determination of scruples in conscience, and differences in opinion, must end, not onely in *imperious* denying others, the *liberties* of conscience (at first craved or contended for) but in the outring others of different mindes, from their places, callings, profits, and enjoyments: which is very far from that taking up the crosse of Christ and following him; from being crucified to the world in its lusts, pride and vanity, as becomes those that will be Christs Disciples, in verity, justice, and charity: To such *mountains of changes* and *mighty oppressions* doe little *mole-hills* in Religion usually swell, when the justice of God suffers piety to be both poysoned with policies, and Religion perverted with humane passions. Little differences in Religion, (like Crocodiles eggs) bring forth *prodigies*; which are ever growing greater, till they dye; adding *fury* to faction; *passion* to opinion; *cruelty* to novelty; *Self-interests* to Conscience: *Divine vengeance* oft punishing sin with sin; extravagancies of judgements, with exorbitancies of deeds; suffering the greater lust, or stronger faction (like pikes in a pond) to devour the lesser; and one *error* to be both executioner and heir to another; Because men *obeyed not the Truth in love*, nor practised what they knew, with a pure heart, in an humble, meek, and *charitable* conversation, which alwayes chuseth rather to suffer with *peacefull* and holy *antiquity*, than to triumph with turbulent and injurious novelty.

From which have risen those many *Church-Tragedies*, as of ancient, so of later times, which make the *bloud* of Christians, (yea of Jesus Christ too) so *cheap* and *vile* in one anothers eyes: Hence those *unstanched effusions*; those unclosed *wounds*; those irreconcilable *feuds*; those intractable *sores*; those wide gaping *gulphs* of faction and division, malice and emulation, war and contention, which are enlarged and deep *like hell*, threatening to swallow up and exhaust whole kingdomes, flourishing Nations, and famous Churches:

## To the Reader.

Churches; sometimes professing *Christian*, and reformed Religion, with order, peace, and truth. Where now *countrymen*, and neighbors, kindred and brethren, Ministers and people, teachers and disciples, are so far from that *charity*, *sympathy* and *compassion* becoming *believers in Jesus Christ*, (so as to *weep with those that weep*, and to *rejoice with those that rejoice*) that contrarily, there is nothing almost to be heard or seen; but such a *face of cruelty and confusion*, as a shipwreck, a troubled Sea, or Scarefire is wonted to present: The *teares* of some mingled with their owne, or others blood; the *cryes and sighes* of some with the *laughter* of others: *smiles* with *forrowes*, *hopes* with *despaires*, *joyes* with *terrors*, *Lamentations* of some with the *triumphs* of others. The insolency of any prevailing faction hardly enduring the *underling* or suppressed party, to plead their cause, either by law or prepossession: to deplore their losses, defeats, *powericks*, and *oppressions*, which they either feel or fear; nor yet to enjoy the liberty of their private consciences: And all this struggling, fury and confusion both in Church and State meerly to bring forth, or to nourish up some *Pharez* or *Esau*; some opinion or faction, which must come in by a breach, and prevail by violence. After this horrid scene and fashion, and on such *Theaters* (of mutual massacings, fightings and wars) are divided Churches, broken factions, and uncharitable Christians always ready to act their sad and *sanguinary parts* of Religion; (if there be not wise and powerfull *Magistrates*, to curb and restrain them.) Some mens spirits are ever dancing in the *circles* of Reformation; trampling on the ruines of Churches and States, of charity and peace; lost in *endlesse disputes*, and wearied with *restlesse agitations*, starting many things, and long pursuing nothing: Ever hunting for *novelties*, and following with eagerness and lowliness the game they last sprang, or put up, till they fight on another. Still casting away all that is old, though never so good and proper, for any thing that is new, though never so bad and impertinent: being better pleased with a *fooles coat* of yesterdaies making

## To the Reader.

making, though never so fantastick and ridiculous; than with the ancient robes of a wise and grave Counsellour, never so rich, and comely; preferring a rent or piece of Christ coat before the whole and entire garment.

Thus, ever learning, fancying, cavilling, contending, disputing, and, if they can, destroying one another for matters of religion, poore mortals and *consumptionary Christians* tear others, and tire out themselves, untill (having thus wasted the *fervor* of their spirits, and more *youthfull* activity of their lives) at length the *dulnesse of age*, or the burthen of infirmities, or the defeat of their designs, or the decline of their faction, or the wasting of their estates, or the conscience of their follies, or the *summons* of death, so dispirit and appale these sometimes so great *zealots* and *sticklers*, for what they call Religion, that they appeare like very *Ghosts*, and *Carkases of Christians*; poor, blinde, naked, withered, deformed, and tattered in their Religion, both as to *Conscience* comfort, and credit; Far enough (God knowes) from that *soundnesse* of judgement, that *serlednesse* in the *faith*, that *sobernesse* of *Zeal*, that *warmth* of *charity*, that constancy of *comfort*, that sincerity of *joy*, that saint-like *patience*, that blessed *peace*, and that lively *hope*, which becomes and usually appeares in those, that have been, and are sincerely religious and truly *gracious*; that is, *knowing*, *serious*, and *conscientious Christians*, who have, a long time, been entertained, not with splendid fancies, and specious novelties, wrested prophecies, and rare inventions; touching government of Churches, modelling of Religion, and Saints reigning; but with the treasures of *divine wisdom*; with the rivers of *spirituall pleasures*; with the fulnesse of *heavenly joys*; with the sweetnesse of *Christs love*, and *Christians communion*; with the feasts of *faith unfaigned*; with the *banquets* of *well grounded hope*, with the marrow and fatnesse of *good works*; of an *usefull holy life*: which are to be had not in *fantastique novelties*, and curious *importunities*; in *unwarrantable* and self-condemning practises; but in the serious study of the



## To the Reader.

the *Scriptures*; in the diligent attending on the Ministry of the Word, and all other holy duties; in fervent and frequent prayers; in Catholick communion with charity towards all that professe to be Christians; in a patient, meek, orderly, just, and honest conversation toward all men wharsoever.

From which, whoever swerves, though with never so specious and *successfull aberrations*, which vulgar mindes may think gay and glorious *novelties* of Religion, like the flying of *Simon Magus*, or *Mahomets extasies*; yet they are to be pitied, not followed, by any *children of true wisdom*; which is from above, both pure and peaceable, *Jam. 3. 17.* Whose lawful progenie, the professors of *pure Religion*, and undefiled, have in all times been, as in worth far superiour, so in number and power oft inferiour to the *spurious* issues, and *by-blomes* of *faction* and *superstition*; which, as easily fall into *fractures* among themselves, as they naturally confederate against that onely true and legitimate *off-spring* of Heaven, *True Religion*: which is (as the Poets feigned of *Pallas*) the daughter of the *Divine minde*; the *descent* and *darling* of the true God; For, as it hath been *wonderfully* brought forth, so it hath alwayes been *tenderly* brought up, by that *power, wisdom, and love*, which are in those eternall *relations*, infinite perfections, and essentiall endearments, wherewith the *Divine Nature* everlastingly happy, recreates and enjoyes it self; which are set forth to us under the familiar names, yet mysterious and adorable Persons of *Father, Son, and Holy Ghost*; in whom is an *happy variety* with an *happy Unity*, a *real diversity*, yet an essentiall identity: Who have taught the Church *true Religion* in a few words: *Know and doe the will of God*: Believe and repent; Live in *light, and love*; in *verity* and charity; in *righteousnesse* and true holinesse: without which all Religion is vain; either *fantasticall*, or *hypocriticall*, unprofitable, or damnable.

From which plain paths and grand *principles* of true Christian Religion the *Author* of this defence, having ob-

## To the Reader.

served the great and *confused variations* of many Christians, as in all ages, so never more than in this; his intent in this work must be, and is, (as he said) Not to *gratify* any side or faction, never so *swoln* with plausible pretensions, with pleasant fancies, with gainfull successes, or overgrown with splenitick severities, and melancholy discontents: but onely to make good by the *impartiality* of clear *Scripture*, sound *Reason*, and purest *Antiquity*, that *station*, and *office*, wherein the providence of God hath placed him, (and many others, far his betters,) in the *publique Ministry* of that Religion, which as Christian and reformed, was established and professed here in the *Church of England*. Which, of any Reformed Church, hath ever since the *Reformation* had the *honor*, of being, both much *admired*, and mightily *opposed*: So that its miraculous peace, and prosperity for so many years past, as they were the effects of Gods indulgence; and of the great wisdom of governours in Church and State; so they were alwayes set off and improved by those many and *smart* oppositions, both forain and domestick, which were made against it, both as to its truth and peace, its doctrine and discipline.

All which, men of *excellent learning*, and *lives* in this Church, have valiantly sustained, and happily repelled; to the great advancement of Gods glory, the prosperity of this Nation, the honour of this reformed Church, and the comfort of all judicious Christians; And this was chiefly done by the able and accurate *pens* of the godly and *learned Ministers*; who needed (in those times) no other *defence* on their part, either for order, government, maintenance, Ministry or doctrine; All which were then preserved from *vulgar injuries* and insolencies by the same power and sword, which defended those civill *sanctions* and lawes, which established and preserved all things of *sacred* and *Ecclesiastick*, as well as of civill and *secular* concernment.

Untill these last *satall times*, which pregnant with civill wars

## To the Reader.

wars and dissensions, have brought forth such great revelations and changes in Church and State; wherein *Scholars* and *Churchmen*, in stead of *pens* and *bookes*, have to contend with *swords* and *pistols*. Which weapons of *carnall warfare*, were unwonted to be applyed either to the planting, propagating, or reforming of Christian Religion; onely proper to be used for the preservation of what is by law established, from *seditions* and *schismaticall perturbations*; (For it was not the *vinegar*, but the *oil* of Christian Religion; not its fierinesse, but its meeknesse; not its force, but its patience, that ever made its way through the hardest *rocks*, and *hearts*.) And by these strange *Engines*, these new *armes of flesh*, we have hitherto onely seen acted and fulfilled with much *horror*, misery and confusion; those things in this Church and Nation, which were foreseen and foretold by two eminent, and learned persons, yet of different opinions; as to the extern matters of *Ecclesiasticall polity*; Mr. *Richard Hooker*, and Mr. *Thomas Brightman*; the one in the preface to his *Ecclesiasticall polity*: the other in his comment on the third chapter of the *Revelations*. Who many years agoe in times of peace, and settlednesse in this Church of *England* foretold, not by any infallible spirit of *prophecy*; (for then the *laten* of them would not have been so much mistaken in the fate of his dear *Philadelpha* of *Scotland*) but meerly out of *prudence*, conjecturing, what was probable to come to passe, according to the fears of the one, and the hopes of the other: in case the then spreading, though suppressed *differences* and *patties* in Religion, (which they then saw made many *Zealously* & boldly discontented) came to obtain such power, as every side aims at, when they pretend to carry on *matters of Religion*, and Reformation; wherein; *immoderation* being usually stiled *Zeal*; and *moderation*, *lukewarmnesse*; it was easie for sagacious men to foresee and foretell, what *excesses*, the *transports* of *inferiours* would in all probability urge upon *superiours*; if ever these *managed power* so weakly and unadvisedly, that any *aspiring* and discontented party, might come to gain *power*, in a way not

(c13) immo vltimoque usual;



## To the Reader.

usuall; which at the very first *rupture* and advantage; would think it self easily *absolved* from all former ties of obedience, and subjection to governours in Church or State; without which liberty and absolotion, it is not *possible* to carry on by force any Novelties and pretended amendments of Religion contrary to what is established in any Church or Nation.

Indeed, we see, to our *smart* and *sorrow*; that the *deluge* foretold would break in, hath so overflowed this and the neighbour Churches; that not only Mr. *Brightmans* *blear-ey'd* *Leah*, his odious *Peninnah*, his so abhorred *Hierarchy*, (the *Episcopall* order and eminency) but even his beloved *Rachel*, his admired *Hannah*, his *divine Presbytery* it self; yea & the whole function of the Ministry feels, and fears the terror of that *inundation*, which far beyond his *divination*, hath prevailed, not only over his so despised *Laodicea*, which he made to be type of the Church of *England*, (truly) not without passion and partiality, (as I think with far wiser men) He not calmly distinguishing between the constitution and execution of things: between the faults of persons, and the order of places: between what was prudential; and what is necessary; what is tolerable, and what is abominable in any Church, as to its extern form and polity: but also over his *darling* and so adored *Philadelphia*; which he makes to answer to the *Scottish*, *Palatinate* or *Geneva* form of *Presbyterian government* and *discipline*; as if that Church of *Philadelphia* in its primitive constitution under the presidency and government of its *Angell*, had any thing different from, or better than the other neighbour Churches; which is no way probable, nor appears either in Scripture or Ecclesiasticall histories; However, it might be commendable in its *Angell* or *President*, for its greater zeal and exacter care to preserve that doctrine, discipline, and order; which it had lately received from the Apostles; and which, no doubt, was the same in each Church, who had their severall *Angels* or *Overseers* alike; which all Antiquity owned for those *Pastors*, *Presidents*, or *Bishops*, to whose charge they were respectively committed.

As

## To the Reader.

As for that *evanition*, or Gods *spaving* this Church of England out of his mouth, which Mr. Brightman so dreadfully threatens; It must be confessed that the sins of all sorts of Christians in this Church, and of Ministers as much as any, have made them *nauseom* and burthenfome to the *Divine patience*; both in their *lukewarm formalities*, and *fulsome affectations* of Religion; in their empty *pompes*, and emptier *popularities*: So that Gods *patience* once turned into *just fury*, hath indeed terribly powred out his *vengeance* on all degrees and estates in this Nation: by suffering *floods of miseries*, and *billows of contempt* to overwhelm (for a time) the face of this Church, or (as of old wars, heresies, and schisms wasted the *African*, *African*, and *Latin Churches*) not more; it may be, upon the account of *Ministers weakness* and unworthinesse, than upon that of *peoples levity*, pride, and ingratefull inconstancy, which hath been a great means to bring on and continue these overflowing streams. Which nothing but the mighty power of God, by the help of good and wise men, can *re-buke* and assuage; so that the face of this Church and its Ministry may yet appear in greater beauty and true Reformation, after its so great *squalor*, and deformity: which is not to be despaird of, through Gods *mercy*; yet in a farre other way than ever Mr. Brightman foresaw.

But when, and by what means this shall be done, the Authour of this Apology doth not, as a Prop<sup>et</sup>, undertake to foretell; only he observes the usuall *methods* of Gods Providence, in the *middle of judgement* to remember *mercy*: and after he hath sorely afflicted, to *repent of the evill*, and return to an *humble penitent people*, with *tender mercies*; so that we may hope his *wraith* will not endure for ever; nor that he hath quite *forgot* to be gracious, or shut up his loving *kindness* in displeasure. Also hee considers the wanted *vicissitudes* of humane affairs, arising from the changes incident to *mens mindes*, who weary of those disorders and *pressures* necessarily attending all forcible changes in Church or State; and long frustrated with vain expectations

## To the Reader.

tions of enjoying those better conditions in things civil and religious, which are alwayes at first liberally promised and expected; at last they are prone with the same *impetuosity*, to retire, (as the ebbing Sea) from those fallacious or pernicious *novelties*, to which the breath of some politick or *passionate* spirits had raised them, so much above the ordinary mark of true Christian religion; as to *drown* or threaten to carry away all those many happy enjoyments of truth, peace, order, government, and Ministry, which formerly they enjoyed: Not wholly (it may be) without, but yet with fewer and more *tolerable grievances*; which humble Christians ought to look upon in any settled Church and State, rather as exercises of their *patience*, duty, and charity; than as *oppressions* of their spirits: Knowing that *impatience* usually punisheth it self; by applying remedies sharper than the *sufferings*; easily and hastily running down the hill, as from health to sickness; from peace to war; from good to bad; from bad to worse; but very slowly returning from evil to good; or recovering up the hill, from worse to better.

It is true, the *Ministers of the Church of England*, of all degrees, seem, now, to have an *harder part* to act, for their honor and wisdom, than ever they had under any *Rulers*, professing to be Christian and reformed. But they may not therefore weakly disclaim, or meanly desert their Ordination and holy function; nor may they despair of Gods (if they have not mans) protection, who can soon make their very enemies to be at peace with them; and rise up many friends unexpectedly for them: It may be through the *Lords mercy*, this *winters flood* shall be for their mendment or fertility, and not for their utter vastation and ruine: This *fire* shall not consume them, but refine them; this *winnowing* will be their *purging*; and this *shaking* their *settling*: (As *oppositions* of old gave the greatest *confirmations* and polishings to those *Truths*, which were most exercised with the *hammer*, or file of *hereticall pravity*, or *schismaticall fury*.



## To the Reader.

If it be the *mending*, and not the *ending*; the *reformation*, and not the *extirpation* of Ministers, which their severe censurers and opposers seek for: why should not time of *triall* be given; and all honest industry used to improve these well grown and flourishing *fig trees*, before they be *bewed down* and *stubbed up*; which heretofore have not been either barren or unfruitfull to God and man?

If either Papall, or Anabaptistickall and Levelling enemies must at length after severall windings and turnings be gratified with their utter ruine and destruction, (which God forbid) yet while Ministers have leave and liberty to pray, to preach, to print, to doe well, and worthily, God forbid they should so farre *injure God*, good men, and so *good a cause*, as not Christianly to endeavour its *defence*; which at worst is to be done by *comely suffering*: And who knows but that when these *witnesses* both against superstition and confusion in the Church shall seem to be slain, cast out, and buryed, they may live again, to the astonishment both of friends and enemies?

But if the *sins* of this Nation, and the decrees of *divine Justice*, doe indeed hasten an utter overthrow here of the reformed Ministry, and the reformed Religion: If *Ministers* of the *ancient Ordination*, lawfull heirs of the true Apostolick *succession*, are therefore accounted *as sheep for the slaughter*, because they are better fed, and better bred, than others of *leaner soules*, and meaner spirits: If they are therefore to the *men of this world*, as a *savour of death unto death*, because they hold forth the *Word of Truth*, and Life, to the just reproach of a *lying*, dying, and self-destroying generation: If we must at last *perish* and *fall*, with our whole function and fraternity, after all our studies, charges, labours, and sufferings: Yet, it is *fit* some of *us* (and the more the better, lest our *silence* may argue *guilt*) give the world both at present, and in after ages some account; why, and how in so *learned*, valiant, wise, and religious a Nation as this of *England* hath been, wee as *Ministers* have stood so long; what *pious frauds*, and holy

## To the Reader.

arts we had, whereby to *impose* so many hundreds of years upon so many *wise Princes*; so many *venerable Parliaments*; so many pious *professors* of Christian and reformed Religion: And lastly, upon so quick and high *spirited a people*, as these of *England* generally are; neither so grosse, as to be *easily deluded*, nor so *base*, as patiently to suffer themselves in so high a nature to be abused.

That so, at least if the world can lesse discern, for what cause the Ministry and Ministers are now to be destroyed, they may see upon what grounds of piety, or policy they were so long preserved in *peace, plenty, and honour*: And for what reasons they now seek (as their pious predecessors did) to maintain not their *persons* so much, as their *office* and function, in its due *order* and *authority*; that so they might have transmitted it in an holy and *unblameable succession* to posterity; as that, which in their consciences they verily think to be a most divine and *Christian Institution*: Beneficiall for the good of the Church, and of all mankind; which in former ages, was ever esteemed the *glory*, and blessing of this, or any other Nation; The setter forth of the *light, wisdom, power, and love* of the *eternall God* in his Son Jesus Christ for the *salvation* of sinners; and which thousands of Christians in all ages and places have experienced, and approved to be to their soules the *Salvour of life unto life*, the mighty power of God to salvation.

The Author easily observes the present *face of our heavens*; which are much darkned by those black, and *lowring clouds*, which chiefly hang over constant, true, and faithfull *Ministers heads*; menacing them above any rank or calling of men; Nor is he ignorant of the *roughnesse*, and *roughnesse*; the *jealousies*, and *timorousnesse*, of many mens spirits in these times, whose highest pretensions to piety are set forth, either by fierce oppositions against the *Ministry*; or by such a weak pleading for, and *wary owning* of their succession and ordination, their *calling* and persons; as rather invites opposition, *contempt*, and insolency, than any way

## To the Reader.

way gives credit or countenance to them and their function; whose remaining branches of Presbytery will hardly thrive by the watering of those hands which have been, and are destroyers of its root, the *Primitive Apostolicall Episcopacy*; they are pitifull defenders of that, who are passionate opposers of this: who, of all men, have given the greatest advantages to those that seek to abrogate the whole function and calling, or to arrogate it to vulgar ignorance and impudence.

The *grim* and sad *aspect* on all hands upon Ministers, makes the Authour out of charity to himself and others, as willing to give a fair account of his *profession*, so loath to offend any sober and judicious Reader, or to contract the *enmity* of any others of *ruder* tempers, by any rash stroke or inconsiderate dash of his pen, to which he may be subject, and for which he begs pardon, both of God and man, if any have escaped; which yet may be so far *venial*, as its *innocent sharpnesse* aims at no *mens person*, but onely at their supposed errors, which are grown in some so rough and insolent, both in words and deeds, against poore *Ministers*, that they had need to meet with something, that hath good metall and usefull sharpnesse; and not with that phlegmatick and sanguine softnesse, which impudent men easily baffle and put both to the blush and silence: yet hee meddles not, save with great respect and tendernesse, with any thing of Civill Power, which no man may wisely dispute, that is not able to resist, (it is foolish to shake the pen against the sword, or oppose armed Legions with flocks of Geese;) No man may discreetly offend, while, as he must necessarily, so he may *honestly* and *safely* be *subject*: Prudence commands *private men* to leave the accounts of *Ruling power* to mens *own consciences*, and to the *Supream Over-ruler*; who best knowes, as by what *means* they obtain it, so to what ends, and in what *manner* they use it. It is enough for private persons at convenient distances to *warm* themselves by the light and heat of prevailing power; neither *searching* themselves by too neer *approaches*; nor consuming themselves



## To the Reader:

selves by indiscreet contestations with it: *Modesty* also forbids such as are in *subjection* to dispute the actions, or *disparage* the *counsels* of any that are above them; who being many and so stronger, are commonly by esteem supposed wiser than any one man: and being successfull are usually esteemed blest and happy. Although it is most certain, That *the many* beginning from one, and combined strength or counsell being but the *twisting* of single *feebleness* (as so many hairs together) the *united many* may be mistaken, as well as the *divided unites*; Yea, one sick man may infect many whole: especially if *his disease* hath something catching and pleasing in it. But if there happen, by the *Divine displeasure*, pestilent airs, and noxious breaths in any countrey, the *strong*, the *wise*, the great and the many, are as liable to contagion and *destruction*, as the weak, the few, and the foolish: yea to Epidemicall and *contagious* diseases, pestered *cities*, and *crowds* of men are more subject, than cels, and solitudes. No men are so wise, but they may have *errors*; And the sooner they see them to *amendment*, the wiser they will be: Nor is it the least part of wisdom in inferiours to shew to superiors their misapprehensions and failings, rather by obliquely intimating than directly thwarting; by great reflexions, than rude affronts: Especially in those things wherein a private man may be competently versed, both by study and education; yet noway trenching upon that tender point of civill power and dominion, which is not a fit subject for a pen and inkhorn.

Therefore this Author presumes, that the fair and free vindication of so publique an interest, as this of the Ministry (which is his proper spear and calling) can displease no men, that have candor, wit, honesty, honour, good conscience, or true Religion in them: Nor will it anger sober men to be shewed what is amiss, and how it may be mended; which possibly they may be as unable, as willing to doe; Diseases may sometimes exceed the Art of Physicians; violent Paroxysms are sometimes better left to spend themselves, than provoked and encountred with medicines. As for others of vain, violent, and foolish tempers, it is better to offend

## To the Reader.

offend than to *flatter* them; and to suffer from them (if God will have it so) is more *honorable*, than to be *rewarded* by them.

The greatest danger indeed is, from those, that are (*stolidè feroces*) full of those boisterous, rude and brutish passions, which grow as bristles upon hogs backs, from ignorance, pride, rusticity, and prejudice; which make men, either unable to read, or impatient to bear, or unwilling to understand, the *words of truth and soberness*; trusting more to *bestiall* than ratiōnall or religious *strength*: which most unmanly, and unchristian disorders in mens soules, how prevalent and epidemicall soever they may be, yet they must not be here either flattered, or fomented: By calling their *darknesse light*, or their evill good; their presumptiōns, inspirations; their duller dreams high devotion; their dissolute licentiousnesse, Christian liberty; their sillinesse, sanctity; their fiercenesse, zeal; their self-confidence and intrusion, a *divine call*; their disorderly activity, speciall abilities; their jejune novelties, pretious rarities; or their old errors, and rotten opinions, extraordinary and unheard of perfections.

When, indeed, their *root* is for the most part nothing but an illiterate and illiberall disposiōn; neither learned to morality, nor polished to civility; neither softened nor settled by good education or true Religion: being full of levity, *vulgarity*; unsatiate thirst and desire of *novelties*; their *fruit* also is little else, but malice, cruelty, avarice, ambition, worldly policy, hypocrisie, superstition, loosenesse, and profanenesse; all conspiring, as upon *untrue* and unjust *presentations*, so to evill ends; namely to abase and *destroy* the true and *ancient Ministry* of the Gospell in this Nation, and to bring into contempt all holy *duties*, and *divine Ministrations* in this Church of Christ; to cry down all *good learning*; to corrupt the mindes of men with *error* and ignorance; to *debauch* their manners by licentiousnesse, or superstition; to bring shame upon the reformed Religion here professed; to *wilder* the judgements, to *wast* the comforts, to shipwreck the conscience, and to damn the soules of poore people.

## To the Reader.

Where the Apologist meets with this black guard, these *factors* for error and sin, these agitators for the Prince of darknesse, these *enemies* to God, to Christ Jesus, to all good Christians, and to mankind, God forbid he should give place to them, or not charge them home, and resist them to their *face*: His duty and design is to *detect* their frauds and wickednesse; to *countermine* their deep projects; to frustrate their *desperate counsels*; to *fortifie* the mindes of all good Christians against their *strong delusions*, and oppositions; to pull down their *high imaginations*; to demolish their self-conceited *strong holds*; to maintaine the honour of this Nation, the glory of this reformed Church, and the worth of its godly, learned, and *industrious Ministry*, against their envious *carvils* and ungratefull *calumnies*.

If any men, apart from *fanatick presumptions*, *secular interests*, *popular applauses*, rusticall clamors, and ignorant confidences, shall, upon rationall, prudent, and religious grounds, propound any thing in a more excellent way, either for kinde, or degree, whereby to advance the *glory* of God, the *honour* of Jesus Christ, the reall propagating of the *Gospel*, the exercise of usefull *gifts*, and graces of Gods Spirit in this Church; for the encrease of *charity*, or comforts among Christians; for the encouragement of learning, vertue and godlinesse; for the welfare of this Nation, or the serious reforming of Religion, and the Ministry of it, beyond what hath been, still is, and ever may be had, from the gifts and graces, the order and office, the labours and lives of those, that are the *chief professors*, preachers, and pillars of learning and religion in this Nation; which are the *able*, and *faithfull Ministers* of a due succession and right Ordination;

God forbid they should not, with all candor and impartiality be heard, with all chearfulnesse *accepted*, and with all uprightnesse be *entertained*; No good man or worthy *Minister* is so vain, as to fancy he may not be *mended*, and happily *improved*: But first let those *alterations* and novelties, which beare this title of reformation, and amendment,



## To the Reader.

ment, be publicly set forth; duly, seriously, and impartially be weighed in the *balance* of sober demonstrations, and sound reasonings, so, as becomes the honour, wisdom, and piety of this Nation; before they be *injuriously* concluded, and forcibly obtruded upon *conscientious* Ministers, or people. The *English* world (as other *Protestant* Churches) hath had enough of the Apes and *Peacocks*, which crafty *Merchants* have ever sought to *vend* to the vulgar: if they have any *gold* and *spices*, any commodities that are of reall use and worth; it is pity, the worlds *wants* have not been sooner supplied, and their *expectations* satisfied; which being so long *deluded*, and oft *frustrated*, hath made sober Christians to suspect the whole freight of some mens religious novelties, to be nothing else but far fetched and dear bought toys, variating so much from the *uniform* judgement, and universall practise of all *ancient* and *modern Churches*, of the best note and account, no lesse, than from the worthy *constitution*, and wise frame of this reformed Church of *England*, whose honor and renown was justly great in the Christian world, for its piety and peace, its order, and its proficiency in all good learning, sound doctrine, and holy manners: which owed as much, as any *Church* under heaven, to the wisdom, piety, and impartiality of its Ministers and *reformers* (under God) as also to its establishers and defenders.

Nor have the effects of later offers and *endeavours* to mend or change their *work*, been yet so excellent or blest, as to give any cause to preferre these, before them; who no doubt could easily have reached those later seeming *heights* and *raptures* of Religion and Reformation, which some men so much boast of, in their *better*, yet *looser* *tampers*; but those learned, grave and godly men considered, in the *extern* *polity* and frame of Religion, what was then most necessary, and convenient for men and times, what latitudes of *prudence* and *graines* of charity are to be allowed by Christian piety: Not prescribing their *plat-formes*, then fitted to the publique good, as the *Non ultras* of Reformation; but giving  
posterity,

## To the Reader.

posterity a pattern; that, if we would indeed attain to *further perfection*, we should imitate their wise and charitable moderation; and tread in their humble, easie, and even steps; which were not *slippery* with bloud, nor rough with *infolencies*, nor unequall with *factions*, nor dark with *policies*, nor *extravagant* with varieties; but fairly laid out, and freely carried on by *due authority*, with publique and impartiall counsels, in a peaceable way, to a general *uniformity*, and satisfaction of both the most, and the best.

Whereas, among the many *specious offers*, and earnest importunities, either formerly, or lately made by some men in reference to *Religion*, and the *Ministry* of it in this Church, little hath hitherto appeared to have any uniform or well-formed face of *further edification*, or future bettering of Religion, in doctrine, government, discipline, or manners. Some few, it may be, of honest hearts have taken to themselves a liberty to serve God in that way they best fancy and most affect; But thousands have run to errour, ignorance, atheism and licentiousnesse, under that colour of freedom; which besides the laxation and confusion brought among the bad, hath occasioned great heart-burning and distance and uncharitableness among those that seemed to be good. In some things indeed sober and wise men have offered *good counsell*; and propounded some things fit to be considered of and *embraced*; but the noise and violence of other (mens passions and interests) suffer not those mens *calmer voices* to be heard; Their *rougher* work seemes to be all with *axes* and *hammers*, not for building or repairing the *Temple of God*, without *noise*; but for *beating* all down, with the greatest stir, and clamour they can make; All is for demolishing *Schools* and *Universities*; for despising all learning and *sciences*; for taking away all order, society, larger communion, subordination, and government in the Church; for casting away all ancient *Ordination*, and authoritative *Ministry*; that we may be left in the next age, like the *Tohu* and *Bohu* of the Chaos, void of *light* and full of *confusion*; without good learning or true Religion,

## To the Reader.

gion, without any form, or power of godlinesse; So far are those lines, which the *Antiministeriall* fury and folly draws, from running *parallel* to piety, or Christianity, to right Reason or true Religion; that they are most *diametrically oppose* to all civility, prudence, policy, sense of honour, and principles of humanity: Of which *deformities* and defects none are, lesse patient to hear, than they that are most guilty; whose *preposterous activity*, rather than sit still, must needs employ it self in *pulling all down*; which is indeed the work of plebeian hands, and *pragmaticall* spirits; but to *build* or repair either Church or State, is the business onely of *wise* and *well advised persons*, such as having publique and generall consent, to deliberate of such things, may also have an universall influence in the reason and authority of their determinations: But such able men are hardly found in *Country crowds*, and illiterate heaps; nor are they very forward to obtrude themselves upon publique works, without a very fair call *from God*, and man; which they doe not think to be the either countrymans *whistle*, or the armed mans *trumpet*.

From neither of which, as this *Author* hath any invitation to this work; so he hath no temptation in it, to captivate favour with the giddy and *uncertain vulgar*, by seeming to adore their *Diana's*, or admire their many *new masters*, and their *rarer gifts*; which make them worthy indeed of such *soft* and sequacious *disciples*.

Nor yet hath he any design to *ingratiate* with *supercilious*, and *self-suspecting greatness*; or to comply with the more *solemn errors*, and *graver extravagancies* of those, who study *safety*, more than piety; who think to flatter *Magistrates* by crying down Ministers, being more a fraid of that sword, which can but kill the body; than of that, which proceeds out of the *mouth of Christ*, and is able to slay both soul and body.

He bespeaks no men further, than the truth, justice, and merit of *this cause* of the Evangelicall Ministry, made good by Scripture, Antiquity, and good experience among us



## To the Reader.

here in *England*, may perswade them to look favourably, and friendly on the Authour and his endeavour: where-  
in, albeit every one, that ownes himself to be a Christi-  
an in this Church, is highly concerned; yet the underta-  
king seemes to have very little *tempting* in it, or inviting to  
it; as (now) the face of the *Ministry of the Church of  
England* seemes to appear *besmeared*; and disguised with in-  
finite odious aspersions; *loaden* with unmerited injuries and  
indignities; a *wonder* to its enemies and friends; a sad spe-  
ctacle to all good men and good *Angels*; (whom it can-  
not but afflict to see those that are the *Brethren of An-  
gels* in heaven, *Revel. 19. 10.* and the fathers of Christians  
on earth, *1 Cor. 4. 15.*) thus treated and threatened by some  
men, who have this only of *proportion* and *equality* in them,  
to pursue the *greatest virtues*, with the *greatest hatred*.

The Apologist therefore hath purposely declined to bring  
the odium or envy of *Dedication* upon any one particular  
person; lest this defence should seeme like a *blazing star*,  
threatening with malignant influence any mans greatness,  
and honour, either of ancient or modern edition; which  
may be jealous, lest the *patronising*, or pleading for the  
distressed, and *despised Ministry*, should be the next way  
to their *diminution*; lest the dust and *rubidge* of the so  
much battered and *defaced Clergy*, should deform or bury  
them. Besides, he thought it in vain to single out any  
*one Patron* to this book, and its Subject: For first how  
few persons of more ample conditions, *splendider fortunes*,  
and higher quality in civill estimation, doe much lay to  
heart the *afflictions* of these *Josephs*, godly Ministers and  
good scholars: Most are intent to their policy, *profit*, or  
pleasure; or to their sufferings, revenges, and reparations:  
Nothing costs a *grosse spirited Gentleman*, who lives like a  
great earth-worm in a fat dunghill, lesse, either as to his  
*purse*, or his care, than the *interests of Learning or Religion*.  
The ignorance and dissoluteness of many makes them in-  
different, if not enemies to piety and good education; as  
lights that reproach their *deformities*, or bonds that restrain  
their

## To the Reader.

their *exorbitancies*; Some are best pleased when least molested by any *morall* or *gracious importunities*: esteeming those their best friends, who suffer them to degenerate to *beasts*, or to *devils*, or to both, at once, in being *Hypocrites* or *Atheists*: who have the stupidnesse of the beast, and the malice of the devill.

Not that I would diminish the honour of the *Nobility* and *Gentry* of this Nation, the good and gallant sort of whom none in the world exceeds for civility, fidelity, justice, constancy, and piety. Though some be the shame of honour, and the stain of Gentry, as bags of chaffe, puffed of airy vanity, *illiterate vice*, insolent ignorance, and folly well fed: who have nothing to boast of but empty names of reproached ancestors and undeserved titles, which are comely when inscribed on the Escutcheon of virtues, but deformed and ridiculous, when usurped by pultroones, and such, whom no worth redeems from being vile and despicable to wise and serious minde. Yet there are not a few eminent persons of *true honour* and *reall worth* (which consists in *just valour*, *judicious piety*, *usefull virtues*, both to private and publique relations) whose *purses* have been as *cruses*, and their houses *sanctuaries* to many godly and learned men in the distresses of these times. Yet in stead of paying a respect and honour to any of these truly noble and generous persons it might be but an injury to *single out* any one of them, in the *cloud* and *jealousies* of these times; to be as a publique *refuge* and *Asylum* to this work and its cause, which carries with it something more *immense* and *ponderous*, than ordinary occurrences in the world: And besides its high concernment to Church and State, to the *temporall* and *eternall* good of men; it hath vast difficulties attending it; *rough oppositions*, *implacable odiums*, and incorrigible malices to contend with: In the midst of all which there must needs be a very great deadnesse, and almost despair, for any one man never so worthy and well-affected, to advance beyond honest desires, and *sincere*, but *ineffectuall* endeavours.

## To the Reader.

Furthermore to take a right scantling of things; what one mans shoulders, I beseech you, how potent soever, can bear the *burthens*, which are now cast upon the Ministry and Ministers of this Church of *England*? What hands can raise their *declined state*; what arms can support, or stay their tottering and threatening *ruines*? Alas, what *private influence* can be so benign, as to oversway, or counterpoise that *malignity*, which some men pretend to discover, not onely in the mindes of men on earth, but even in the very *Stars* and *constellations* of heaven, which, some say, fight against the *Ministry* now, as they sometime did against *Sisera*? If these Western wise men (who seem to be of a different strain and way from those Eastern *Magi*, that came to worship Christ in the Manger, with their persons, and *presents*) if I say they had not daily *intelligence from heaven*, and sat neer to the *Cabinet Councell* of that *High Court*; truly good Christians would hardly beleieve, or regard their reports; It being very improbable, that the *Stars*, either fixed or *planetary*, should be *enemies* to those, who bear their *name* in the Church; as Ministers doe, being called both Stars and Angels, *Revel. 3. 1.* And who have ever been, as much brighter in their light, so more necessary to the Church, and more *dear* to God, than those are in the *Firmament* or visible *heavens*, by how much the intellectuall and eternall light of mens soules exceeds that which is onely sensible and momentary to their eyes: by how much *reason* and *truth* are above the beames and lustre of the Sun; which is infinitely short of the *divine glory of Christ*; and those spirituall benefits, which by his healing wings (the *Ministers* and Ministrations of his Church) are derived to the world.

Although the study, and knowledge of the *Stars* be very worthy of a wise and Christian man, because in their beauty, lustre, and numberlesse number, in their vast magnitude, and height, in their admirable motion, and various influences, the *wonderfull* glory of the Creators power and wisdome is eminently set forth, beyond what vulgar eyes discern:  
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## To the Reader.

yet, experience tels the truly learned and religious *Astro-nomer*, (for such there are) that nothing is so blinde and bold as an hungry *Astrologaster*: who must *flatter*, that he may *feed* (starveling wisards like witches, threaten all that doe not give to them, or approve them:) But if wise men by their *moral* liberty of virtue and grace, may over-rule the *Stars* naturall inclinations upon them; sure they may (as the wisest of men, both Christian and heathen, ever did) despise those *sorry Star-gazers* and silly *divinators*, of whom *Tacitus* in the first book of his history writes; That they were oft *banished* from *Rome*, and yet could never be *kept out*; a verminly generation (ever *destroyed*, yet ever *breeding*) who owe their best education to their *bellies*; their wit and *science*, to the sense and knowledge of their *wants*: Who pretend to get their *harvest* out of heaven, and glean their food from among the stars, when indeed they have their greatest influence upon the spirits, and harvest from the purses of credulous and simple people. They are alwayes *fawning* and *unfaithfull* to great men; *Deceivers* of all, that expect any great, or good matters from them; thus he, a learned Heathen: So that the insolency among Christians must needs be great and intolerable; to see *Almanacks* dashing against their Bibles, and some Almanack-makers casting a generall and publique scorn upon their Ministers and Ministry: imputing both unjustly and indignly the folly and ridiculous impotency of some Ministers passions and actions, which may be but too true to the whole function, venerable order and learned fraternity; without limitation or distinction of the wise from the foolish.

But the *badnesse* of the times, or madn sse rather of any *men* in them, makes this *cause* never the worse; Indeed it is so great and so good, having in it so much of Gods glory, and mans welfare, that it merits what it can hardly finde in secular greatnesse, a *proportionate patron*; who had need to be one of the best men, and the *boldest* of *Christians*; And therefore is the addresse so generall, that besides our great Master the Lord Jesus Christ (the *founder*

## To the Reader.

and protector of our order and function) this work might finde some pious and excellent *Patrons* in every corner; whither so great a Truth hath of late been driven to hide it selfe, by the boldnesse and cruelty of some; the cowardise and inconstancy of others: This book requires not the cold, and *customary formality* of *patron-like* accepting it, and laying it aside; but the reality of serious *reading*, generous *asserting*, and conscientious *vindicating*.

Who ever dares to countenance this *Apology* in its main Subject, The *true and ancient Ministry of the Church of England*, must expect to adopt many *enemies*; and it may be, some *great ones*: Whom he must consider, at once, as *enemies* to his *Baptism*, his Faith, his Graces, and Sacramentall seals to his spirituall comforts, his hopes of heaven; to his very being being a *Christian*, or true member of this, or any other sound part of the *Catholick Church*: Enemies also to his friends, and posterities *eternall happinesse*; The means of which will never be truly found in any Church, or enjoyed by any Christians, under any *Ministry*, if it were not in that, which hath been enjoyed, and prospered in *England*; not onely ever since the *reformation*, but even from the first Apostolicall plantation of *Christian Religion* in this Island.

Of which blessed priviledge, ancient honour, and true happinesse, no good *Christian*, or honest *English* man, can with patience or indifferency suffer himself, his Countrey, and posterity to be either cunningly *cheated*, or violently *plundered*: Certainly there is no one point of *Religion* merits more the constancy of Martyrs, and will more bear the honour of *Martyrdome*, than this of the divine Institution, authority, and succession of the *true Ministry of the Church*; which is the onely *ordinary means* appointed by Jesus Christ, to hold forth the *Scriptures* and their true meaning to the world; and with them all saving *necessary truths*, duties, means, and Ministrations; wherein not onely the foundation, but the whole fabrick of *Christian Religion* is contained, which in all ages hath been as a  
pil-

## To the Reader.

pillar of heavenly fire, and as a shield of invincible strength, to plant and preserve, to shine and to protect, to propagate and defend the *faith*, name and worship of the true God and his Son our Lord Jesus Christ.

This makes the *Author* not despaire to meet with some *Patrons* and *Protectors* of this Defence in *Senates*, *Councils*, *Armies*, and on the *house top*, no lesse, than in closets, and private houses; To whom it cannot be unacceptable to see those many *plausible pretensions*, and *posent oppositions* made by some men against the *Divine authority*, and *sacred Office*, and peculiar calling of the *Ministry*, so discovered, as they shall appeare to be not more *specious*, and *subtill*, than *dangerous* and *destructive*, to the *temporall* and *eternall* welfare of all true *Protestants*, sober *Christians*, and honest hearted *English men*; who, certainly, next the *pleasing of God*, and the *saving of their souls*, have nothing of so great concernment to themselves and their posterity, as this, The *preserving*, and *encouraging* of a *true and authoritative Ministry*, which is the great hinge on which all *learning* and *civility*, all *piety* and *charity*, all *gracious hopes* and *comforts*, all true *Religion* and *Christianity* it self depends, as much, as the *light*, *beauty*, *regular motion*, and *safety of the body*, doth upon its having eyes to see.

But if this freer and *plainer*, Defence should neither merit nor obtaine such ample *measure* of favour, and publique acceptance in the sight of *judicious Readers*, as it is ambitious of, and (at least) may stand in need of, yet hath the *Author* the comfort of endeavouring with all uprightness of heart to doe his *duty*, though he be but as an *unprofitable servant*.

And (possibly) this great and *noble Subject*, the *necessity*, *dignity*, and *divine authority* of the *Ministry of the Church of England*, so far carried on by this *Essay*: (which sets forth, 1. The *Scripture grounds* established by the authority of *Christ* and his *Apostles*. 2. The *Catholick consent* and *practise* of the *Church* in all *ages* and *places*. 3. The *con-*  
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## To the Reader.

sonancy to reason and order observed by all Nations in their Religion, and specially to the Institutes of God among the Jewish Church. 4. The Churches constant want of it, in its plantation, propagation, and perfection. 5. The benefit of it to all mankind, who without an authoritative Ministry would never know whom to hear with credit and respect; or what to believe with comfort. 6. The great blessings flowing from this holy function to this Church and Nation, in all kinds; ) These and the like grand considerations and fair aspects which this subject affords to learned, judicious and godly men, may yet *provoke* some nobler pen, and abler person to undertake it with more grateful and successfull endeavours: whose charitable eyes finding the sometime *famous* and *flourishing* Ministry of this Church, thus exposed in a *weeping*, floating, and *forlorn* condition, to the *mercy of Nilus*, and its Monsters, (the threatening, if not overflowing streames of modern violent errors ) may take pity on it, and from this *Ark of Bulrushes*, which is here suddenly framed, may bring it up to far greater strength and publique honour, than the parent of this *Moses* could expect from his obscurer gifts and fortunes.

To which although he is very conscious, as being of himself altogether *unsufficient* for so *great a work*, and so *good a word*; yet the confidence of the *greatnesse* and *goodnesse of the cause*; the *experience* of Gods, and (generally) all *good Christians*, attestation to it, in all former ages of the Church: The *hopes* also of Gods gracious assistance, in a work designed with all humility and gratitude wholly to his glory, and his Churches service: These made him not wholly *refractory*, or obstinate against the *intreaties* of some persons, whose eminent merit in all learning, piety, and virtue, might encourage by their command so great *insufficiencies* to so great an undertaking: Which is not to fire a *Beacon* of faction or contention; but to establish a *pillar of Truth*, and certainty; Also to hold forth a *Shield* of defence and safety; such as may *direct* and *protect*, stay and

## To the Reader.

and secure the mindes of good Christians in the midst of *straying, backsliding, and Apostatizing* times, wherein many seek to weary God, his Ministers, and all men but themselves, with their *variating wickednesse*.

The weight and worth of this *great Subject*, the *Ministry* of this, and so of all true Churches, in which, as in *Noahs Ark* all that we call *Religion*, all that is *sacred*, *Christian*, and reformed, is deposited and embarked, would have (indeed) required a more *proportionate assertor*: who might, out of the *good treasure of his heart*, have given more strength, and ornament to so divine and necessary an *Institution*.

But who sees not the *methods and choices* of Gods wisdom and power, who (*oft-times*) makes his light and glory to shine clearest through the darkest *Lanternes*? He appears in a *bush*, when he purposed the great redemption of his Church out of *Egypt*: The skilfull *hand of God* can write as well with a *Goose quill*, as with a *Swans or Eagles*. The self-demonstrating beams of *sacred Truths* need no borrowed reflexions: By soft and easie breathings the Lord hath oft dispelled the *grossest fogs* and *blindest mists*, which rose in his Church; His fair and most *orient pearles* are frequently found in *rough and unpolished shels*; The excellency of his *heavenly Treasure*, and power doth best appeare in *earthen vessels*. The plain and main Truths of *Christian Religion* (among which this of an *holy ordained Ministry* is one) like *soverain and victorious Beauties* lose nothing by the *meannesse* of their dresse, or unaccuratenesse of their habit; it is enough if they can but freely appeare like themselves.

This fashion of writing by way of *Apology* (which requires a diffused and *pathetick stile*) was, indeed, judged the best and fittest, as for the Subject and the times, so also for this *Author*; considering the little leisure, the short time, the great variety of *other businesse*, and distractions upon him: besides the *terror and precipitancy* of the ruine, daily threatening the *Ministry and Ministers*; if God by the justice,

## To the Reader.

wisdome, and piety of some men did not defend them and divert that mischief. For the preventing of which some others have wrote in vindication of the Ministry after a more succinct and Syllogistick way of argumentation; But the Antiministeriall disease, having seised not so much the heads, as the hearts of men; and depraved affections having swerved many from the judgements; it was thought necessary to apply some remedy at once to both, setting Christians in the Truth, and exciting them to such a love of it and zeal to it, as may best encounter the heady boldnesse of those which oppose it.

If the Authour have in this larger way done any thing worthy so excellent a Subject, it must be first imputed to Gods gracious assistance, and the blessing of prayers, more than of studies; wherein it may be the charitable flames of many worthy Christians have greatly helped his infirmities. Next, it must be ascribed to the sacrednesse, dignity, and amplenesse of the matter, or Subject handled, which (as Orators of old observed) like rich soile, and good ground raiseth to generous productions the weaker spirits of any thing sown, or planted in them.

It is true, the Authors ambition is in nothing more than to excell in the discharge of his duty, as a Minister of this Church; that he might finish his course with joy; and also to have equalled with height of abilities and industry, the excellency of this Cause, which is of so high concernment; to the glory of God; to the honour of his Saviour; (to the salvation of so many soules) to the happinesse of this Church; to the blessing of this Nation; to the preservation of so many worthy men, his Fathers and Brethren of the Ministry, who make conscience not onely to discharge their duty, but also to preserve the divine authority, and holy succession of their heavenly calling as Christian Ministers; whom the blessing of God hath as much honored and confirmed in this Church of England, as in any other under heaven; having made them in every place, where they were planted, as the trees of knowledge and of life; bringing the desolate



## To the Reader.

desolate and barren wildernesses to become as the garden of God, by their good husbandry, their learned and godly industry; which meriteth all encouragement and protection of all good men; to whose vindication and assistance if this Author hath come in either too late, or too weak, it will be his great grief.


And if he have not been able to add any strength or honor to this cause, (which some others before him, have either fairly touched, or somewhat fully handled) yet he may add to the number of the witnesses, who have or shall give testimony to this great Truth, holy Order, and happy Institution of Jesus Christ; who must not cease to prophesy, though they be clothed in sack cloth, Revel. 11.3.

To conclude, Nothing seemed, in honor and conscience, to him more vile and uncomely, than to see this Reformed Church of England, which hath brought up so many learned and valiant sons, which lately was so much praised and extolled by them in her prosperity; to be now so much deserted by many of her children, both Ministers and others, in this day of her great agony and calamity; wherein ignorant, mechanick and meritlese spirits, think it not enough to endeavour to strip her of her ornaments, to rob her of her garments, to deprive her of her dowry, to divorce her from her best friends, and faithfullest servants; but they must also cast dirt in her face; spitefully scratching her, wanonly rending her, cruelly wounding her, and most scornfully destroying her, as if she were an impure prostitute, a most abhorred Adulteresse; when indeed shee was, and is, a fair Daughter of heaven, and the fruitfull Mother of us all: Justly esteemed by all learned, sober, and godly men, both at home, and abroad, as wise, grave, chaste, and venerable a Matron, as any, in all the Christian, or reformed world. Nor doth shee cease to be comely, though she be now black and scorched; There appears beauty amidst her ashes, and lovelinesse amidst her scratches: the Spirit of glory shines through her Sackcloth; still meriting, and therefore not despairing of the love, favour, pity, and protection of all worthy persons who are considerable

## To the Reader.

considerable either for counsel or in power, and commendable either for honesty or Religion: Suffering indignities, and dayly fearing more from none but those that are *enemies*, as to all learning, order, and religion, so to all honesty, modesty, and humanity; Her sad, deplorable fate and (by such men threatned) if this Author cannot hinder or help to recover, yet he shall, with *Jeremie*, heartily pity, deeply lament, and most passionately *pray for her*, and her *children*, so long as he lives; as thou wilt (O Christian and *compassionate Reader*) if thou beest of his minde, who bidst thee Farewell.

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**HIERASPISTES:**  
OR A  
**DEFENCE**  
BY WAY OF  
**APOLOGY;**  
FOR THE  
**Ministry and Ministers**  
OF THE  
**CHURCH**  
OF  
**ENGLAND:**

Humbly Presented  
To the Consciences of all those  
that excel in Virtue.



Am neither afraid, nor ashamed to present to  
your view and patrocinie, in whom is a more  
*Excellent Spirit*, this *Apology*: For which,  
as I have no *encouragement*, so I expect no  
*acceptance*, or thanks from any men, who  
carry on other designs, than those of Glory to  
God, Peace to their own Consciences, wel-  
fare to this Nation, and Love to this and  
other Reformed Churches of *Christ*. I know

1.  
*The Ad-*  
*dress.*  
Dan. 6. 3.

That *Secular Projects*, and *Ambitious Policies*, have (for the most  
part) such jealousies, partialities, and unevennesses in their Councils  
and Motions, as can hardly allow or bear that *Generous Integrity* and  
*Freedom*, which is most necessary, as well as most comely, for the

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## The Address.

*Cause of Christ*, which I in my Conscience take to be this of his *Faithful and true Ministers*, of this *Church*, and of the *Reformed Religion*: Of which, in no case, and at no time, any true Christian, least of all a *Minister* of that *sacred Name and Mystery*, may without sin be *ashamed*, or *afraid*, to own before men, in the place where God hath set him, and after that manner which becomes *Heavenly Wisdom*, when she is justified by any of her Children. It is your *Honor*, and happiness to *Excel*, not onely in that *Wisdom*, which can discern, but also in that *Candor*, which cheerfully accepts, in that *courage*, which dares publicly own what shall appear to be the *Cause of God*, the *Institution of Christ*, and his *Churches Concernments*, amidst the *Contempts*, *Calumnies*, and *Depressions*, which they meet with, from the *Ignorance*, *Errors*, *Passions*, *Prejudices*, *Lusts*, *Interests*, and *Jealousies* of the *World*.

ἡ ὁμολογία τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἡ δυνάμις καὶ ἡ δόξα τοῦ πατρὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἡ δυνάμις καὶ ἡ δόξα τοῦ πατρὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
H. Steph.  
Mark 8, 38.

1 Cor. 4. 5.

Phil. 3. 8.  
Tutora sunt  
Christi pericula,  
quàm mundise-  
civitates. Jer.

*The excellency of the knowledge of our Lord Jesus Christ* (which you have attained by the blessing of God, upon his, and, for Christs sake, your servants, the able, faithful, and true Ministers of the Gospel, in this Church of England,) hath taught you to esteem all things in comparison, but as loss, and dung; to chuse to be with Christ in his storms, (if the will of God be so) rather than enjoy the worlds calms. There was never, I think, any time, or cause, since the Name of Christ had place upon Earth, wherein your real and commendable excellencies, had more opportunities to shew, or greater occasions to exercise themselves, than now: This being the first adventure of some mens impudent Impiety, attempting at once to annul, and abrogate, the whole Function and Office, the Institution and uninterrupted Succession of the *Evangelical Ministry*: Which prodigious attempt, no antient Hereticks, no Schismatics, none that ever owned the name of Christians, were so guilty of, as some now seem to be: So that now, if ever, you are expected, both by God, and good men, to appear worthy of your selves, and your holy Profession, either in Piety to God, and Zeal to the Name of your Saviour Jesus Christ; or in justice and gratitude to those your true Ministers, who have Preached to you the true way of eternal life; or in Pity and Charity, not so much to them, as to your selves indeed, and your posterity (the means of whose Salvation is disputed, and endangered;) or in any other Christian Affections, and heroick Motions; such as are comely for those that are filled with holy Humanity; being therefore the best of men, because they have in them the most of Saints.

2.

True Saints  
Characters.

ἡ δὲ ἀρετὴ τοῦ ἁγίου πνεύματος ἡ ἀγάπη ἡ χαρὴ ἡ εὐφροσύνη ἡ εἰρήνη ἡ μακροθυμία ἡ χρηστότης ἡ ἀγαθότης ἡ πίστις ἡ ἐλπίς ἡ ἀγάπη  
Plat. de  
leg. Dial. 1.  
Rom. 8.

*Saints*, I say, Not because great, but good men; not as applauded by men, but approved of God; not as Arbitrators of outward, but enjoyers of inward Peace; not because Conquerors of others, by the arm of flesh, but more than *Conquerors of themselves*, by the Graces of Gods Spirit; not as violent Rulers of others, but voluntary sub-  
duers

duers of themselves; nor because prospered, and encreased in Houses, Lands, Honors, and Vain Glories, by the ruine of others, but by being mortified in Desires, crucified in Enjoyments, cautious in Liberties, modest in Successes, impatient of Flatteries, (which turn proud Herods into noysson Worms,) full of Self-denyings, where they most excel; coveting nothing so much, as to be nothing in their own eyes; to enjoy Christ in and above all things; to abound in every good word and work; to be humble in heights; poor in plenty; just in prevalencies; moderate in felicities; compassionate to others in calamity: Ever most jealous of themselves, lest prosperity be their snare, lest they grow blackest under the hottest Sun-shine lest they should have their portion and reward in this world; lest they should not turn secular advantages, to Spiritual Improvements, to holy Examples, to the ornament of Religion, to the good of others, to the peace and welfare of the Church of Christ.

Such living and true Saints, I may humbly and earnestly supplicate (without any Superstition) who affect least, but merit most, that title upon Earth; who are Gods visible Jewels; the Darlings of Jesus Christ; the Lights and Beauties of the World; the regenerate Honor of degenerate Humane Nature; the rivals and competitors with Angels, yet their care and charge; the candidates of Eternal Glory, and Heirs of an Heavenly Kingdom; the crown and rejoycing of every true Minister; the Blessed Fruit of their Labors, and happy Harvest of their Souls: The high Esteemers, the hearty Lovers, the liberal Relievers, the unfeigned Pitiers, the faithful Advocates, and the earnest Intercessors, for the distressed Ministers; the so much despighted, and (by many) despised Ministry of this Church. You, in whom is the Spirit of the most Holy God, shining on your mindes, with the settled wisdom of sound Knowledge, and saving Truths; captivating all wandering fancies, and pulling down all high imaginations, which exalt themselves beyond the written Rule of Christ, and the Analogy of that Faith, which was once delivered to the Saints, in the holy Oracles of the Scriptures, and continued to this day, by the Ministry and Fidelity of the Church; which is the pillar and ground of Truth; both propounding and establishing it, against all unbelief, and opposition. You, whose wills are redeemed from the servitude of sinful lusts, slavish fears, secular factions; whose Consciences and Conversations are bound by the silver Cord of the Love of God and Christ, to all Sacred Verity, real Piety, unfeigned Charity, sincere Purity, exact Equity, comely Order, holy Policy, and Christian Unity; from all prophane novelties, seditious Extravagancies, licentious Liberties, fanatick Enthusiasms, pragmatick Factions, and hellish Confusions. You, that are strengthened with all holy and humble Resolutions, which become the sober courage, and calm magnanimity of true Christians, either

Acts 12. 23.

Secunda res acripiam simpliciter animus explicat. Tacit. hist. 1.

Mal. 3. 17.

Heb. 1. 14.

Phil. 4. 1.

Rom. 8. 11.

2 Cor. 10. 5.

Rom. 12. 6.

Jude 3.

1 Tim. 3. 16.

2 Tim. 2. 16.

Epistolae apostolicas, & apostolicas.

*To whom, For whom,*

Heb. 11. 25.

Tit. 2, 10.

Math. 7. 17.

Rev. 2. 11.

Rev. 9. 2.

*Godly Ministers sufferings are their Glory.*

Heb. 5. 9.

& 2. 10.

Luke 22.

*Ingloriam & deformes esse non possumus, quocunque modo ad Christi imaginem conformamur; cuius nunquam magis enituit gloria quam quae spuitur & sanguine & virgibus operiebatur.* Chrys.

Isai. 53.

2 Pet. 2. 6.

1 Cor. 4. 13.

Math. 5. 11.

Phil. 1. 29.

Col. 1. 24.

1 Pet. 4. 14.

Psal. 4.

Acts 6. 15.

Jude 15.

2 Tim. 3. 12.

to speak and do, what honestly you may, for Christ and his Church, for his and your *true Ministers*, or else to chuse with *Moses*, rather to suffer with them, than to be any way assistant to, rejoycing in, or compliant with, the ruine of them; that so in all things you may adorn the doctrine of Christ, and honor the true Reformed Christian Religion, established and professed in this Church of England.

To your judicious Zeal, sincere Piety, unbyassed Charity, holy Discretion, which have no leaven of sinister ends, or unworthy policies, (being got above the vain hopes, fears, diffidences, and designs of meer men,) I do in all Christian Charity and Humility, present this *Apology*, in the behalf of those *Pearls*, the *true Ministers* of this Church of England, whose worth is not abated, though their lustre be obscured; nor are they less precious when trampled by Swine under their feet; nor less Stars in Christs right hand, and fixed in the Firmament of the true Church, when they are clouded by these Fogs and Vapors, which ascend from the Earth, or from the bottomless pit, from the malice and rage of men or devils.

Nothing more adorned and perfected Christs divine Person, and meritorious Patience, than his being blinded, buffeted, scourged, mocked, reviled, stripped, crowned with Thorns, and Crucified; nor was he less a King and Saviour, when his Purple Robe was taken off, and his own Garments divided among the soldiers: He was not less the *Messias*, the sent, and anointed of God, the Great Preacher, and fulfiller of Righteousness, when he was the scorn and outcast of men; nor a less precious Foundation, and corner Stone, when refused by foolish builders, who dashed themselves against him, instead of building and resting by Faith upon him.

In like sort, the *true Ministers* of this Church, (whom the pride and wantonness of some men glories to account, as the filth and off-scouring of all things, to speak and do all manner of evil against them falsely and injuriously;) if they may be so far blest of God, and honored, as to suffer after Christs example, and to make up (to their measure) the remainder of the sufferings of Christ in his Body, the Church; there is no doubt, but the Spirit of Glory will more rest upon them, the power of Christ be more perfected in them, and the light of Gods countenance be more shining on them, than when their Corn, and Wine, and Oyl increased; their faces will then appear most, as Angels of God, when with Saint Stephen, they are belet with showres of stones; overwhelmed with all manner of hard speeches, and rude indignities. Thus it becomes the proud and petulant world to act; and thus it becomes learned, able, and humble Ministers to suffer. Who have then least cause to be ashamed, when they are most opposed, and oppressed for Christs sake: For, troden in

in



*By whom, And why.*

in the wine-press of mans displeasure, they may then yield the noblest juyce, and most generous expressions of their Zeal, Courage, and Constancy.

Wherefore I have adventured, although the weakest and unworthiest among many of my Fathers and Brethren, the Ministers of this Church of England, so far to satisfy the worlds curiosity, as to give them some prospect, and view of the Ministers of England, in their present distresses, fears, and afflictions; that men may see, with how *stedfast countenances*, they can look upon their adversaries, while they *stop their ears* against them, *gnash their teeth* at them, and threaten utterly to destroy them; that their *causeless and implacable enemies* may behold, with what divine comfort and assurance, they can walk, both cheerfully and uprightly amidst their *fiery furnaces*; into which they are therefore cast, because they will not fall down and worship, \* those *Idol-shepherds*, those *False-prophets*, those *Meer-images* of Ministers, which have set up themselves as gods in the Church of God; such, as neither they, nor their *Fore-fathers*, nor any Church of Christ for One thousand six hundred yeers, ever knew, or heard of; who were ever blessed, and thankfully contented in all times, either of periecution, or peace, with those *true Ministers*, who in a right way of due Ordination, descended from, and succeeded in the place, and ordinary power of the Apostles, and the other Disciples which were first sent and ordained by Christ: Which the true Ministers of the Church of England, being conscious to themselves, (as I shall after prove) that they have rightly received, they have this confidence still, That they are neither so *forsaken* of God, nor destitute of good Consciences, nor despised by good men, nor do they despair, but that they may have leave, be able, and permitted, with just freedom, and modest courage, to plead their cause, before any *Tribunal* of men; not doubting, but they may have so fair an hearing, as St. Paul (their Great Predecessor, both in Preaching and Sufferings) hoped from *Felix, Festus, Agrippa, or Caesar*: Of whose piety the Apostle having no great persuasion, yet he charitably presumed to finde so much equity, and common humanity in them, as not to be condemned by them, being *unheard*; or to be acquitted, as to any crimes falsely laid to his charge; if he had but the favor of a fair Trial, and impartial Hearing. So hard it is for a good man ever to despair in a good cause.

And however my confidence be just, and wel-grounded, as to the merit of that Cause which I have (by Gods help) undertaken; yet, Reason of when I consider my strength, which is small; my infirmities, which are many; my defects, which are manifest; my interest with men of place and power, which is very little; and the prejudice, against whatever I, or any other Minister can do in this kinde (which may be

Acts 6.15.

Dan. 4.

Zach. 11. 17.  
\* As Idols, so are false Teachers,  
Dolores, Vanitates, Labores, Stultitia, Abominations.

אלהינו אל מלכין  
Mordii. Res vana, nihil.

Mark 3. 14.  
And Jesus ordained twelve, that they should be with him, and that he might send them forth to Preach.

Acts 25. 11.  
Toto celo constant bene operari & desperare.

— Sibi confecta virtus  
Dat amicos.

3.  
Reason of dress.

3.

*Quod deest vi-  
ribus, habent  
cautelâ.*

AGS 27.

*Humble  
Monition to  
those in  
Power.*

*In sublimitate  
positis tam de-  
scensus quam  
ascensus perpen-  
dendus: Nec  
minus est quod  
terreat, quam  
quod placeat.  
Ambr.  
in ad Rom.  
m. 12. v. 8.  
Chrys.*

be great and many) I have (as feeble *Creatures*, conscious to their weakness, are wont to do) fled to the refuge and assistance, first of Gods grace (which is sufficient for me, and which in the midst of threatnings, storms, and shipwrack, bids me be of good cheer.) Next, to that of *your mediation*, (*O excellent Souls*) who are every where dispersed in this Nation; whose soundness of minde, and uncorruptedness of maners (yet remaining) hath hitherto preserved this backsliding and unsavoury age from utter rottenness and putrefaction: Possibly *your mediation* may so far prevail among all estates of men, as to allay those asperities, abate those animosities, remove those prejudices, satisfy those jealousies, under which, the *Ministers* and *Ministry* of this *Church*, do now lie in many mens mindes; and, it may be, in some of theirs, who are become *men of power and renown*.

Whole *eminency*, I hope, will not be offended, if I humbly put them in minde, That their glory and greatness is not more evident to others (who are prone to measure their hopes and fears, by the beams or shadows which they cast upon them) than most of all to be seriously considered by themselves; since, from those *ruines*, on which they are raised, and from that *height*, to which they are exalted, they may easily look down, and learn, in how *slippery* a station, and how tottering a posture all, humane glory, and *excellency* doth consist. That, the *triumphs* of such *poor mortals* carry their own deaths after them, as well as other mens before them; that, as *bubbles*, they have the same principles of frailty in them, by which others have suddenly disappeared, who lately swelled as big, and swam as high above the waters, as these now do. All religious experience tells the most *subtile* and *elated spirits*, the *profoundest projectors*, and the most *potent actors*, That they can have but a short time here, may have a sudden change or period, and must give a *severe account* of all actions they do, and all advantages they enjoy, in this present world: Of all which, they shall carry no more comfort with them, than they have made conscience to do the *work of God*, according to *his will*, revealed to mankind in the *sure and sacred Oracles* of his written Word.

Zach. 11.

\* 1 Chro. 22. 8.  
Thou shalt  
not build an  
House to my  
Name, because  
thou hast  
shed much  
blood upon  
the Earth in  
my sight.

It is manifest, That some men have been a *staff of Bonds* in Gods left hand, to punish the sins, or exercise the Graces of many in these three Nations; whether they shall be a *staff of Beauty* in his right hand, for the support of Piety, Peace, Order, and true Religion, the event will best shew. They have acted many things as *Men*, with great policy and power; it is now expected, they should act as truly *Reformed* and wisely *Reforming Christians*, with Piety and Charity; (if, at least, that may be hoped in the time of the Gospel, which was denied to *Dauids zeal* under the Law: That such as have shed much blood in Civil Wars, should be instrumental to build the House

House of God :) Peradventure they may be means, if not to repair its great decayes, yet to hinder it from that total ruine, and utter vastation, which by many and bad men are threatned; but, we hope by more and better men (with Gods help) will be prevented.

And truly, if I knew, how I might most acceptably make my Address, and fairly plead my excuse with men in *place and power*; if I understood what might most merit to Apologize before all great, good, and ingenuous men, for the boldness of now publishing this *Apology*, I would in the most soft words, and comely terms, bespeak their favor, and deprecate their offence, for so it becomes Candidates and Petitioners: But my *integrity* is beyond all oratory; and my *plainness* beyond all artifice or study; I having no design, but onely this, (which I take to be, as pious and just, so not altogether misbecoming the station wherein God hath set me) That from the Country obscurity (wherein I am not wholly buried) I may crave leave to use *honest Christian Liberty* in this one thing, which relates, not so much to my Person, as to my Profession and Function; And in this, to appear in publick not as a Counsellor, or Dictator, or Threatner, but as an humble Client and Suter, among those many, which always attend those who have power to *save*, or to *destroy*, to *do good or evil*. Nor in this am I pragmatically suggesting, what I might foolishly imagine fittest to be done in State affairs, (from which, as from Pitch and Birdlime, I am most willingly a stranger;) but onely propounding, in all humble and due respect, what is by many men, much wiser and worthier than my self, conceived as most necessary for this particular *Church of God in England*: And wherein the fears of very many *Excellent Christians* are so urgent upon them, that it were better to offend by speaking in love, than by silence to act the part, both of an Enemy and a Coward. Yet in this *freedom*, I would not willingly offend any, that really are, or esteem themselves, my Betters, and Superiors, so, as to exasperate them by any rash or rude expressions. I earnestly deprecate all such failings in my self, and such suspicions in others. This restraint and caution, I have, not so much out of fear of men, (yet do I *fear men*, as far as fear is due;) but rather out of that fear of God, which is the *beginning of Wisdom*, and that reverence I owe to my self, and my Profession, as a Christian, and a Minister, whom nothing less becomes, than the badge and livery of Passion; or the jaundice of *Cholerick Diffusions*, evident in the face of their writings. I love not (if they were safe) affectations of Language, which power may interpret Seditious, Turbulent, or Treasonable: I have learned to be patient under hard things, thankful for moderate, hopeful for better; Nor do I disdain to beseech mans favor, whose  *fury God can restrain*, and *turn the remainder of wrath*, to his praise and his Churches good. Let others complain of their *Civil Burthens*, which

τοῦτο μὲν δὲ  
ἐστὶν ἡ φαν-  
τασία αὐτῶν καὶ  
ὁ λόγος. Syn-  
opf. de Reg.  
The design  
of this A-  
pology.

καὶ οὗτος ὁ λόγος  
ἐστὶν ὁ λόγος τοῦ  
καὶ τοῦ λόγου.  
Vocal.  
Synopf.

ἡ τοῦτο ἡ  
ἐστὶν ἡ φαν-  
τασία αὐτῶν καὶ  
ὁ λόγος. Syn-  
opf. de Reg.  
ad Arcad. Im-  
per.

τοῦτο μὲν δὲ  
ἐστὶν ἡ φαν-  
τασία αὐτῶν καὶ  
ὁ λόγος. Syn-  
opf. de Reg.



# Of this Apology.

(which I feel, as well as they.) Let them agitate *secular Interests*; which never want their vicissitudes, crosses, and defeats: My *sense and address* in this *Apology*, is chiefly for those things which concern the true Ministry, and the Reformed Religion established in *England*; (In which, not custom, and education, but judgement and conscience, I hope, hath confirmed me by Gods grace,) And for those men especially, whose office and duty I think it is, by Preaching, doing and suffering, as Christian Ministers, according to the Will of God, to vindicate and preserve true Christian Religion, and to transmit it as Reformed, in an unblemished, and unquestionable succession to Posterity.

4.  
Why in way  
of Apology.

\* *Apogeticum*  
scribendi genus  
est mixtura  
quadam orato-  
ris disputantis  
& Dialectici  
deprecantis.  
Erat.

\* *Quadratus*  
Apostolorum Dis-  
cipulum Ache-  
nensis Pontifex  
Ecclesie, Adria-  
no principi,  
librum pro Chri-  
stiana Religione  
scripsit. Et tanta  
admirationis  
omnibus fuit,  
ut persecutionem  
gravissimam  
illius excellens  
sedaret ingenium.

Cant. 2. 2.

Jeron. ad Mag.  
de Avillide  
& aliis doctis  
Christianis.

\* Vel solo nomi-  
ne, & ex pre-  
judicio dam-  
natorum Christi-  
anorum. Ter. Apol.

\* Bishop Jewel  
of Apology.

Your *Virtuous Excellencies*, upon whose favor, chiefly, I have adventured this Address, to the view of the supercilious, and more untractable World, are not ignorant what *noble Precedents* may be alleged for my writing in this manner of *Apology*, (which is or ought to be a \* *twisting* of Logick and Rethorick together; a Checquer-work of Arguments and Oratory; studying to cloth the Bones and Sinews of Syllogisms, with the smoothness and beauty of Eloquence) seeking at once, both to convince the Understanding, and to excite the Affections: For besides those lesser and obscure pieces recorded by the Antients, of *Aristides*, *Melito*, \* *Quadratus*, *Apollinaris*, *Methodius*, *Johannes Gram. Themistius*, and *Apollonius*; (this last, being a Roman Senator, wrote and recited in the Senate, his *Apology for the Christians*, and was after crowned with Martyrdom;) We have also extant those famous *Apologies of Justine Martyr*, who dedicated his first to the Roman Senate, and his second to *Antoninus Pius Augustus*; also that of *Tertullian*, who in the time of *Severus* the Emperor, seeing Christians persecuted onely for the \* *Name*, as a sufficient crime, (as many Ministers now are by some men) wrote his Learned, large, and accurate *Apology*, dedicating it to the Emperor and his Son. Saint *Hilary* also, wrote a Defence for the Orthodox, against the *Arrians*, presenting it to *Constantius* the Emperor. And of later times (in its kinde, inferior to none) is that *Apology* of the Learned, Pious, and incomparable Bishop *Jewel* \*. The former wrote their Learned, Modest, and Eloquent *Apologies for Christian Religion*, as it then stood (like the *Lilly among the Thorns*) baited, persecuted, and condemned on all sides by the Heathen, who wanted neither numbers, nor arts, nor power to oppress; yet was it boyed up and preserved by Gods blessing on the learned Courage, and industrious Constancy of those, and other Holy Men: This last (our Renowned Countryman) vindicated the *Reformed Churches* (and particularly this of *England*;) for their not complying with, and submitting to the Council of *Trent*; and for their necessary receding from the Church of *Rome*; so far onely, as this did in Doctrine or Manners from the Scripture Rules, and from

from the Primitive Judgement, Canons, and practise of the Fathers, the first Councils, and the Primitive purest Churches: That excellent Prelate, no doubt, would have then fully asserted (as he did other points then in dispute) the Order, Honor, Office, and Authority of the Ministry of the Church of *England*; if either the ignorance, or malice of those times had been so far gully and ingenious, as to question or oppose it, which some men now do; who dare any thing, but to be wise, honest, and humble.

I know my self unworthy to bring up the rear of so gallant a Troop of Worthies, in all Ages; nor is it from the ignorance of my own Tenuities, or other mens Sufficiencies, that I have thus far adventured to list my self in the Army of Christian Apologists, or to march under the Banner of this Apology: Onely in some respects, I seemed to some men (if not to my self) to be signed out by providence to this duty (or endeavor, at least) in as much as I may be thought redeemed somewhat beyond the ordinary, from that grand prejudice, which is like a beam in many Readers eyes; or like a dead Fly ready to viciate the sweetest Confections, made by any Minister in this kinde: As if all were done, onely for that livelihood and estate which their Church-Livings afford them, that any Ministers so fickle, and contend to uphold their Function and Ministry, either by speech or writing.

Few men stand freer from the dashes of this suspicion, than my self; in regard of either present benefit, or future expectation, by any imployment in the Ministry; which is such, as neither an idle man would undertake the work, nor a covetous man much envy the reward: Yet, I thank God, I want not either abilities or opportunities to exercise Piety and Charity among a company of poor (for the most part) yet good and orderly people; whose love, respect, and peaceable carriage to me in these times hath merited, that I should prefer the good of their souls, before any private advantages, so long as I am over them, in the Lord. I thank God, I have far less temptations of private interest, than would be required to put any discreet man upon so rough an adventure in a tempestuous Sea, where silence with safety were to be chosen, rather than publickness with peril; if I did not consciously and charitable look much more upon the publick; where taking a general view of the state and condition wherein most of my Brethren the Ministers, either are, or are like to be in this Church, (if some men may have their wills.) I cannot but with shame and sorrow behold in all corners of the Land, to how low an ebb, not onely their persons, but the whole profession of the Ministry, now is, or is like to be brought; for Government, Maintenance, Reputation, Authority, and Succession, in these Churches, through the dissensions of these times.

And truly in the midst of our dust and ashes, we the Ministers of England must confess, That with no less justice, than severity, the Lord hath poured upon us this shame and confusion of face, as well as upon other ranks and orders of men; since our many great spots, and foul stains, both in Doctrine and Manners, could not but be the more remarkably offensive to God and man; by how much, in the sacredness and eminency of that Calling, more exact holiness was expected from us, and pretended by us.

1.  
Whence the  
Lapse of Mi-  
nisters in the  
love and re-  
putation they  
had?

Μίσην οὐκ ἐκείνην  
ἐκείνην ἐκείνην  
ἐκείνην ἐκείνην  
Naz. orat. 15.  
Quicquid defu-  
it pietatis aut  
charitatis confes-  
sionis humilitas  
suppleat. Bern.  
2 Sam. 12. 13.

1.  
Peccator celandum  
non facit nesci-  
um, at confi-  
tendo facit pro-  
prium Deum.  
Aug.

Confessio fallax  
periculosior est  
quā procax &  
obstinata defen-  
sio. Nonnulli  
dolosa confessione  
se subtilius de-  
fundunt. Bern.  
de Humil.  
\* Isa. 2. 20.

2.  
Former due  
Conformity,  
not the sin of  
the Clergy.

And here, I hope, I shall not give any my Betters, or my Brethren, any offence, while I humbly prostrate my self in the Porch and Threshold of this Apology, giving glory to God, and taking shame to my self, as well as others; Not by an uncharitable censuring of any man, but by a penitential searching and discovering the true cause, for which I think the Lord hath poured this contempt upon the Ministers of this Church: Herein to begin aright with God, and our own Consciences, may best relieve us with men; the disburthening of a ship, is half buoying it up, when sunk or aground. *Ingennum* confession is a good part, and a great pledge of future amendment: Some diseases are half healed, as soon as well searched and discovered. It may be, we may finde the same readiness both in God and man, to forgive our fallings, as David did; who no sooner had confessed, I have sinned against the Lord, but he heard that gracious reply, The Lord hath put away thy sin, thou shalt not die.

In the first place, this for certain we may conclude; That it is not the galling and stinging of these flesh flies, (now our baste and bitter enemies of the Anti-ministerial faction) that first brought this sore and rawness upon us; but it is some foul and corrupt humor from within us, which first brake out to such purrified sores and wounds, which have invited those to feast upon our ulcers and deformities.

In a matter then most fit for deep and serious repentings, I can not be so superficial, as some have been, who like Lapwings, cry out loudest, when furthest from their Nests; being severe censurers of all men, but themselves; loth to see, and confess their besom sin, or to own the deformities of their darlings, hardly persuaded to cast away to the Moles and Rats (to the dark and deformed crew of Heretical novelties, and Schismatical quarrels) those lascivious and gilded Idols, Texamine of their own imaginations, in which their fancies have forged, and with Mirrour detraction, set upon themselves as Divine.

Sure, it is but a very poor and pitiful account (the product of Passion, not of Reason) which some men give, while they, with a vulgar vehemency, accuse all the Clergy and Ministers of England for their former conformities and subjections to Authority, in things

bna

3

to



to some men disputable for their nature and use; yet, then, according to Law, that is, approved, established, and enjoined by the publick consent, wisdom, and piety of all estates, in this Church and State. And which things, very holy and learned men generally used; accounting them, if burthens to weaker consciences, yet to wise and stronger men, as lawful as it was for St. Paul to sail in the ship whose sign was *Caster* and *Pollux*, *Acts* 28: 11. Yes, and so far necessary, as (being agreeable to their judgements) the use and exercise observation of them was enjoined in the Church by due Authority, and approved by their own personal subscriptions; being no way destructive to any thing of Christian Faith, or Holy Life: Certainly, a sober and good Christian must not tear in pieces, or cast away his Bible, because it is not so neatly bound, as he would fancy. Nor would, I believe, any humble Primitive Martyr, or Confessor, have despised Salvation by Jesus Christ alone, duly exhibited in the Word and Sacraments, as they were in this Church; nor have refused Communion, with this, or any part of the Catholike Church, truly professing Christ Crucified, although the nails of the Crose had been much sharper and harder, than any thing was in the established Order and Ministry of the Church of England; which few Churches since the first hundred years, wherein the Apostles lived, ever enjoyed with more Purity, Order, and Simplicity, as to the main, than the Reformed Church here in England did.

*Eccelesiasticus* Papi, with incomparable Learning, and gravity of judgement, hath beyond any Reply, vindicated both the integrity of his own Conscience, and the hope of this Church, in things of extern order; *Magnus* *opus* *veritas*. *Ista* *mutatio* *consuetudinis* *etiam* *quasi* *per* *illud* *testatur*, *August.* *ep.* 19.

So that many wise, and good men, begin now to think (since these unhappy disputes have by attrition been kindled, and far driven on to fire and sword, seeming heretofore to have risen from humble, meek, and charitably tender Spirits) That the greatest sticklers against those things (which were oft declared to be, not any part of Faith, duty, or devotion in themselves; but onely as matters of external order, decency, and circumstance) were rather curious (for the most part) than conscientious; Dissenters being either very weak, or very wilful. And some have since sufficiently appeared, rather wantonly nice, loose, and given to change, than any way grave, settled, or seriously solicitous in matters of Religious Order, and Publick Administrations. Possibly, it was not the least of our follies and sins, that we did not with more thankfulness enjoy the many rich mercies,

*Hinc in bella  
civilia præcipi-  
tamus, quod  
mal a misera  
nimium cave-  
amus. Eras.  
Qui in levi-  
bus a quodidua  
na recedit con-  
suetudine,  
magnus licet  
vir sit certian-  
tum horis illum  
sapere noris.  
Verulam.*

mercies, we then had; instead of that *regret and querulous impati-  
ence*, which was so loth to bear any such defects or burthens, as some  
men imagined; wherein (for the most part) ignorance, or easiness,  
or vulgarity of mindes and maners, made \* *greater out-cries, and  
aggravations*, than either truth of judgement, or tenderness of well-  
informed Consciences. The after-instability in some men mindes,  
and stupidness of their maners, shews the *Vertigo and Lethargy* of  
their Brains: For many men, who, when it began to be in fashion,  
strained at those *gnats*, which formerly for many years, they had  
digested, yet afterward made no bones to swallow *Camels* of *grosser  
innovations*, such as no distinctions can mince or chew small enough  
for a good Conscience. And it is confessed by those, that have now  
attained their *after-wits*, that those *former conformities* enjoyed by  
Law, were but *motes*, in comparison of those *beams*, which now  
threaten to eclipse the lights of this *English World*, and to put out  
the very eyes of the *Seers* and *Watchmen* of this Church.

## 4.

Many excellent Ministers, for Learning, Piety, and Industry;  
(besides innumerable other Christians) did in former times, grow up;  
to great thrift in sound knowledge, and all beauties of holiness, even  
amidst those so much suspected and decryed *weeds of Conformity*;  
which if they were not, as sweet *Marjoram*, very savory; yet sure,  
they were not as (*mors in olla*) *Colloquintida* or *Hemlock*, very  
hurtful, or death in the pot; being judged by the wisdom of the  
Church and State here, and by the most learned Divines abroad, to  
be within the liberty and compass of those things, of *Order and De-  
cency*, which by that *one grand charter*, 1 Cor. 14.40. are allowed  
by God to be ordered by the prudence of any particular National  
Church; And in which, all Churches, in all ages and places, have  
esteemed their several *Customs, as Laws* to them, without any breach  
of Charity, or prejudice of Christian Liberty, or blemish of the Faith;  
yet never (perhaps) without the offence of some particular Members  
in the Churches, whose fancies easily finde fault with any things,  
whereof themselves are not *Fathers*, or at least *Gossips*. Humble  
Christians will thank God for moderate enjoyments; nor are they  
bound to contend for what they think best, to the perturbation of the  
publick Peace. *Patience* is a remedy always near, easie, and safe;  
nor is it likely, that the state of any Church on Earth will ever be  
so happily compleated, as to have nothing in it, which may displease  
any good man, or which may not exercise his tollerancy, and cha-  
rity; which are generally more commendable and unsuspected vir-  
tues, than those of *zealous activity*, and *publick opposition*, which  
commonly draw somewhat upon the *dregs of self*, either as to Passi-  
on or Interest, Party or Concernment: For, who is so mortified,  
that doth not hope to get something of credit, profit, or honor, by  
adhering

*inexhaustibilis  
est; præordi-  
nata acies,  
As an Army  
with Banners,  
in Rank and  
File, where  
nothing may  
be deformed  
by being dis-  
orderly.*

*Cato optime sen-  
sit sed nec in-  
terdum respub-  
lica. Tacit.*

*Et nullum utile  
bellum. Luc.*

adhering to any side or new faction, against the former settlements?

How many learned and godly men are, and ever will be (till better grounds be produced, from Scripture, Reason, and practise of the Primitive Church) unsatisfied with the *poverty and novelty*, yet pretended *Divine Right*, of the *sole-headless-Presbytery*; which challenges to it self, as from Christ, such a supreme power, as is exclusive, and destructive of all *Episcopacy*; that is, of the constant Presidency of one, among other *Presbyters*; so placed by their own choice and consent?

And no less unsatisfied are thousands of learned, and good Christians, with that power of *Lay Elders*; (for so they are best called for distinction sake; and not *Ruling Elders*; lest by that title of Ruling, they should fancy and usurp the *sole power of rule* to themselves; which undoubtedly, is equally, if not eminently due to the *Preaching Elders*, who labor in the Word and Doctrine;) Touching which point of *Lay Elders* in the Church, I have read two Books written above thirty years since, by a very learned, godly, and impartial Divine, Master Chibald, of London. In the first of which, he proved these *Lay Elders* to have no place, office, use, power, or maintenance assigned them by Scripture; nor ever in any Church of Christ; which he demonstrates in the second Book (which is full of excellent reading) as to the Fathers, Councils, and Histories of the Church: In none of which he findes them to have any footing, as to office and power, upon any *Divine Right*, ever owned in the Church; nor can they now have in every little Parish, or private Congregation; where the Country plainness may afford careful *Over-seers* for the Poor, and *Church-wardens*; but not fit men to match with the Minister, and to sit as Rulers to govern their other Neighbors; who will hardly believe they have authority from Heaven to rule them, unless they see more abilities in them, than usually can be found. What use may be made of such Elders, in the way of Prudence among greater Representations of the Church, as in *Synods* and *Councils*; he leaves to the wisdom of those, that have power in such *Conventions* to call and regulate them: But he denies any thing, as of *Divine Right*, belonging to them; so, as to binde every *Parish* or *Congregation* to have them, which would be ridiculous, and most inconvenient. Both these Books being seven years since committed to the hands of Master Coleman, as then a Licencer, were unhappily, either smothered and embezzled, or carelessly lost; to the great detriment of truth in that particular: For, truly, in my best judgement, and in other mens of far better, to whom I imparted them, never any thing was written, of that subject, more learnedly, more uprightly, more copiously, or more candidly; especially, con-

Mr. Chibald's  
two Books of  
*Lay Elders*.



sidering the Author was one that scrupled some things of *Conformity*.

In like manner, how few *Christians* in any *Reformed Church* are satisfied with those new, and strange *Limb*, rather than *Bodies of Independent Churches*; (which word of *bodying* into small *Corporations*; is as a novel, so a very gross expression, and hath something of a *Solecism*; not only in *Religion*, which owns properly but one *Body of Christ*, which is his *Catholic Church*; whose *Communion* with *Christ*, the only Head, and one another, as *Members* in several *Offices* and *Operations*, is by the same *Faith*, the same *Scriptures*, the same *Ministry*, the same *Ministrations*, and as to the main and substance, the same *Christian Profession*.) But it is also incongruous and absurd in ordinary significancy of *Language*; while by such a singular *Bodying*, they mean a *Spiritual Union* of those that pretend to be most *Spiritual Christians*. Which names, and novel inventions, about constituting and compleating Churches, in so many

Rom. 12. 5.  
We being many, are one body in Christ.

1 Cor. 12. 13.  
By one Spirit we are all baptized into one Body, which is Christ.

fractions, parcels, and places, apart from all others, by the means of an *explicit Church Covenant*; (as they call it, *Johnson's* *nonseparat*; how *unconform* to the examples of all *ancient Churches*; how *impertinent* as to *Piety*; how *dangerous* and *distractive* to the *Truth*, *Union*, *Harmony*, and *Dependence* (which ought to be among all *Christians*, and all *Churches*; to avoid *Schism* in that one *Catholic Body of Christ*;) do they seem to many judicious and gracious *Christians*? who think themselves, and all others, that profess to be *Christians*, sufficiently added, and united to the *Church*; as the *Primitive Believers*, being once baptized, were without any more to do, yea, and declaredly bound by their *Baptism* and *Profession*, to all *Christian conversation*, *charitable communion*, and *holly walking*; by these *Public Bonds*; and *Oathments of Religion*, which they owned, and of which they were publicly *partakers* and *professors*.

1 Cor. 12. 25.  
That there be no schism in the body. (i.e.) In that one Body of Christ, the Catholic Church.

\* Acts 2. 42.  
They that gladly received the word, were baptized; and the same day there were added (to the Church) about 3000. soul.

So that, not only in these, but in many other things, we see the remedies, which some men apply to former seeming *distempers*, do (to many men) seem worse than the *diseases* ever were. The *Wife* finger of grievances, scruples, disorders, and scandals, being far heavier than the *Yoke* of the *Law* were in former times; where, if there was less liberty by the restraints which men had by *Law*, last of themselves; yet there was also far less ignorance in *manners*, fewer errors in judgements, blasphemies in opinions, brokenness in affections, dissolutions in discipline, undecencies in sacred ministrations, and licentiousness in the ordinary manners of men. So that if those times were not the *golden age* of the *Church*, like these cannot bring to be beyond the *iron*, or *brass*en.

5.  
Other weak conjectures of the causes of Ministers abating in their honor.

No, less superficial and unsearching are those *Conjectures* or *Censures*, which a late *Writer* makes of *Ministers* *degenerations* of reading,

reading, and humane learning in their Sermons, (if of which many men cannot be guilty, unless to be of making shews of more than indeed they have.) Also, he alleges, as an occasion of Ministers' Loss in their Love, and respect among the people, their *small regard*, and *strangeness* to *godly people*. When it is evident, many times, and words men's godliness, brings forth nothing better fruit, than first, quarrelling with; then neglecting; afterward, despising; next, separating from; after that, bitter railing against; and lastly, stirring up faction, not only against that one Minister, but his whole calling. Certainly, some are become such *godly hirelings*, and *holy hirelings*, as are wont to be conversed with more than needs must, and are never so he treated with bare hands. But in case some Ministers, by many indignities provoked, grow more teachy and morose to those men than they are constant, and importune godliness. If they fortify what they have, by the *testimonies of learned men*, which is not more than is sometimes needful, among captious, curious, and contemptuous auditors; yes, if they seem to some sadder ears, something to cheer, in these particulars, those bounds of gravity, and discretion, which were to be desired; yet, what wise man can think, that such speeches or sermons (in comparison) can send forth so great corruption, or occasion to ill a savor in the nostrils of God and man, that for these things chiefly, Ministers should be so much under clouds of obloquy and disrespect; that, although they have every seventh day, at least, wherein to do men good, and to gain upon their good wills, yet many of them are so lost, that there are but few can give them so much as a good word.

But, some men are willing to milt to the *Idols* and *Gen. 31. 34.* for *David*, and pretend with *Rachel*, as *formid*, when they *Gen. 31. 34.* their *Idols*. Alas, these cannot be the symptoms of so great conflicts and perils, as many Ministers now labor under, who were sometimes esteemed *very precious men*, and highly lifted up on the wings of popular love and fame: In which respects, no man suffers now a greater evil, than those that were sometime most in vogue, boast, and applauded. The *sticks* and *stones* of lesser scandels, and common failings among Ministers, might kindle some flames to singe and scorch some of them; but these could not make *fit lasting flames*, so fierce and consuming a fire, as this is: In which, many, or most Ministers, who thought themselves much refined, and undertook to be refine others, are now, either wred, or torment. Who says not, that the fire and wood of this *Tophet*, which God hath prepared, is not (as some conceive) only for *Princes* and *Bishops*, for *Arch-bishops* and *Bishops*, &c. (In some of whom, what else there was of vanity of ambitious heads, glory, of superior love to the truth, of charity to many souls, I cannot, easily, justify, since they could not

1 Sam. 19. 13.

Gen. 31. 34.

1 Sam. 19. 13.

Gen. 31. 34.

Isai. 30. 33.

Isai. 30. 33.

Isai. 30. 33.

Luke 11. 48.

Jude 12.

Gen. 19. 32.

Micah 6. 9.  
O dei yo-  
puris.

1 Sam. 2. 22.

not but be as highly displeasing to God and man, as from both they enjoyed very great and noble advantages above other men, of glorifying God, advancing Christian Religion, and encouraging all true holiness: Nor was the having of *Dignities* and *Revenues* their sin, but the not faithful using of them; no wonder, if of them, *to whom much was given, much be required*, either in duty, or in penalty.) But this *Tophet* is also (we see) *enlarged*, for the generality of *Presbyters*; and such as disdained to be counted the *inferior Ministers*; nor is this fire thus kindled in the *valley of Hinnom*, nourished onely by the bones and carcases of ignorant, profane, and immoral Ministers (who are as *dry sticks*, and *crash*; twice dead, to conscience, and to modesty; fit indeed to be pulled up by the roots;) but even those greater *Cedars of Lebanon* have added much to this pile, and fowal, who sometimes seemed to be *Trees of the Lord*, tall and full of sap; very able and useful in the Church; and, while within their due ranks and station; they were faithful, flourishing, and fruitful; whose very Children, and Converts, (their former disciples, followers, favorers, and beloved ones,) now in many places, turn *Chams*, pointing and laughing at their *Fathers* real or seeming nakedness; Who drinking perhaps too much of the *new wine of state policies, opinions, and strange fashions of reformations*, possibly may have been so far overtaken with the strength of that thick and heady liquor, as to expose something of shame and uncomeliness to the view of the wanton world; where, not strangers, open enemies, proud, and profaner aliens, but even Protestants, Professors, Domesticks, and near Allies, sit in the *highest seat of scorn*; inviting all the enemies of our Church; our *Ministry*, and our Reformed Religion, to the *theatre* of these times; Where, among other bloody and tragical spectacles, this is by some prepared for the *farce* and *interlude*; to expose by *Jesuitical engines and machinations*, the learned and godly Ministers, together with the whole *Ministry* of this Church of England, to be baited, mocked, and destroyed, with all manner of *irony, injuries, and insolency*: And alas, there are not many, that dare appear, to hinder the project; or redeem, either the persons, or the function; yea, many are afraid to pity them, or to plead for them.

The merciful hearted, and tender handed God, who smites us, (whose hand we should all see; and return to him, who hath appointed *this rod and punishment*) doth not use to make so deep wounds and incisions for little corruptions, which are but superficial and thin deep; nor to shoot so sharp and deadly *arrows*, in the faces of those that stand before him, as his Ministers; unless they first provoke him to his face, by their *grosser follies in Israel*, as *El's* sons did. Wherefore, I conceive, a further penitent search and discovery ought to be made of *Ministers sins and failings*, for which the Lord hath brought

this



this great evil upon them; which although it be a just punishment, yet it may prove a fatherly chastisement to us all; and at once, both purge us, as fire from our dross, and by exciting those gifts and graces, truly Christian and Ministerial in us, it may prepare us, both for greater service, and ampler mercies, than ever yet we enjoyed, as Ministers in this Church; who have always lain under, and condescended (since the Reformation,) not onely with the burthen of our own infirmities and defects, but also with the evil eyes, the envious hearts, the sacrilegious hands, the prophane manners, the superstitious and factious humors of many men, both open enemies, and seeming friends: Some mens innate lewdness and pravity endures any thing easier, than an able and faithful Minister; others Cynical scornfull grudges at any thing less, than to see Ministers enjoy either honor, or estate, beyond the vulgar: Both are ready to be severe censurers of Ministers faults, that so they may justify their hatred or envy: but neither are likely to judge righteous judgement, nor shall we, I hope, ever stand to these mens sentence.

For my particular, I desire, both my self, and others of my minde and Profession, may by an ingenuous acknowledgement of our failings, be fitted for Gods and mans absolution, both in present and after ages; that it may not be said, The Ministers of England erred greatly, and were punished sharply, yet knew not how to repent humbly, and truly; every one palliating their own errors, and transferring the blame and guilt still upon others, when themselves were in somethings more blamable than any men, and merited, in their own censure, to be esteemed the chief of sinners.

You then, O excellent Christians, know (in general) That all true honor from man, is but the agnition or reflexion of those Virtues and Graces, by which men are, or appear likest to God; that is, truly good and useful to others: From God, honor bestowed on any men, is a testifying before men (in some way of his providence) his approbation of those graces and endeavors in us; by which we draw nearest to that resemblance of the Divine goodness, and holiness, which is lively set forth in the Word of God, and the example of Jesus Christ, who is the visible express image of the fathers glory: By the gracious imitation of which glory, human nature attains and partakes something of the divine; and by a kinde of transfiguration both of minde and manners (as Moses and Elias in Christs company on the Mount) both Christian Magistrates and Ministers, acting in holy and good ways, cannot fail by sincere honoring of God, to attain that honor which God hath promised; which consists, not so much in those preferments and applauses of the world, (which are for the most part vain, like it self,) but in that holy wisdom, gravity, and constancy, which becomes a Christian, either in well-doing, or in comly suffering,

D

according

What is conceived the true cause.

Nihil pudori  
esse debet peni-  
tentia nisi non  
satis. Ambr.  
de Pern.

Of true Ho-  
nor.

Plato de  
leg. Dial. 3.  
Idem de Rep.

Idem de Rep.

Idem de Rep.

Idem de Rep.

Idem de Rep.

Idem de Rep.

Idem de Rep.

Idem de Rep.

Phil. i. 29.  
*qui excedit;*  
 To you it is  
 given, as a free  
 favor; not  
 onely to be-  
 lieve, but to  
 suffer.  
*Pati pro Christo,*  
*honorarium*  
*Christiani. Ber.*

according to the clear will of God in his Word; which gives both precepts and patterns of all true excellencies. The robes of *true honor* are not made of the slight and thin Cob-webs of popular opinion and practices; but are (*reli crassore*) of more solid and substantial virtues, as *Consul* said: Worthy actions do always, not onely for the soul, calm the conscience, and strengthen the heart; but also they make the face of good men to shine; conciliating such a *majesty to divine*, and such *beauty to true holiness*, that even those who hate, and persecute them, (as to the interests of their worldly lusts) cannot in their judgements, but approve, reverence, and esteem them, even in the midst of their sufferings; which do not less honor and adorn them, than their well-doings: For nothing discountenanceth a Christian, but the conscience of *vile actions*, and *Gods displeasure*. In the judicious and constant way of holy walking, and honorably suffering, no man can *lightly speak evil of another*, without a secret shame, and reproach to himself; nor injure, or despight them, without some inward regret and pain.

And certainly, the Christian World here in England, (which owed and owned as much to their *Ministers* heretofore, and esteemed them as highly, and treated them as honorably and ingenuously, as any people under Heaven could do their *Teachers in Religion*) would never have so much opened their mouths, and withdrawn their love and respects from many, if not most Ministers; nor would some men have dared so far to meditate, and endeavor their total ruine and extirpation; if we Ministers had not in some things (beyond the *venials of common infirmity*) either much exceeded, or come very short of those due bounds, wherein true Christian virtues, and especially Ministers excellencies do consist.

7.  
 The ordinary  
 sufferings of  
 Ministers,  
 not the cause  
 of their  
 lapse.

Nor is it to be thought here; that the eyes of men are so severely fixt, onely, or chiefly, upon the *ordinary defects* of Ministers, either in gifts or industry, proper to their calling; Although (God knows) even herein too many of us may be justly blamed, and without injury despised; as either wanting those ministerial abilities, which we might by prayer and study attain; wherewith competently to discharge, and adorn that sacred Work, and redeem it from vulgar invasion, which brings the highest contempt of it. The *ignorance, idleness, indolence, and needles non-resideney* of some of us, from our charges, is not to be concealed. In others, the neglect of our studies, both in Divinity, and in all kinds of good learning, by which our *proficiency might appear to all men*, is to be deplored: It is not expectable, that Ministers should increase in *favor with God and man*, unless (as Christ did) they grow in *wisdom too*, as well as in age or stature: And alas, what fruit of honor to Ministers, or glory to God, or good to mens souls, can be reaped, either from those that

Preach

Preach and Pray, chiefly for applause and popular air, making much pains to little, or no purpose; or yet from that contrary descending of others in their preaching to such a popular flatness, which stretcheth forth dead sermons, and spiritless prayers, merely to an excessive length, (as if the Pulpits were their Coffins,) with too much insipidness, vain repetitions, vulgar flattery, senseless oratory; yea, and sometimes with strange figures of Blasphemies, which manner of sometimes preaching hath given (we see) the very meanest sort of hearers (who heretofore were wonted to more useful, and more sober preaching and praying;) if they have any thing of parts, or Propriety in them, not so much a presumption, as a just confidence, that they can both preach and pray, as well or better, than such lazy, supine, superficial, and empty Ministers; whose duller plaints, and ruder fervency, is not that demonstration of the spirit, which sets forth divine truths in their native Scripture simplicity; which is their greatest strength and beauty (as the Sun's, when it shines freely from all mists and cloudings;) Nor are those men robust and deformed hearts, that judicious zeal, which becomes grave Ministers; both as sober men, and holy Orators from God to the Church: For expressions ought always to be proportioned, in true oratory, to the weight of the matter in hand: Yea, where the unaffected quicknings of a Ministers own spirit, or the dulness of his Auditor, requires more than ordinary vehemency; yet still it must be carried with (very comely) heats and emotions, either for voice or gesture; but all the while, Patience of some mens preaching is, only a gratifying their own fancies and passions, or else a miserable way of mocking God, and cheating the poor peoples souls; who (some of them) are as well content with chaff, as with good corn, or the bread of life; and if the flail be still going, they care not what grain is left: Others thirsting for the pure and wholesome waters of life, the idleness and poverty of these men, gives them to drink, only of that (I have said) water, which is at their doors, in the shallow plashees and fount-puddles of their own dull inventions; where their sudden and confused thoughts are oftentimes sooner out of their mouths, than in their mindes: And this for want of either ability, or industry, to dig to the depths of those sacred springs, the Scriptures; which chiefly afford that living water, which can refresh thirsting, wash polluted, and save sinful souls; which are not to be wrought upon by flat, or fine notions, by soft expressions, or by feminine insinuations; but by sound demonstrations, learned arguments, serious convictions, and masculine ways of expressions; such as become the Embassies and Ambassadors of God to man.

But, as not these Ministerial defects, in their peculiar Edition; so neither are they the private immoralities of their lives (which

*Bonorum ingeniorum insignis est indoles in verbis verum amare non verba.*  
August.  
*Placitum magis, quam placsum.*

*2 Cor. 2. 4. Congeries (accere) nuda esse debet, nec delicate, nec circumdata, nec impexa: Simplex quaedam gravitas & subtilis soliditas adfit, quae pondus & ornatum deferat.*  
Zanch. Orat. Sermone vii & aliorum vehementia materiei pondere aequanda, Quint. Lucens putrido, Scena in carbonem translatio.

*Multi adia investiganda veritatis ad proximos divertunt errantes.* Min. Fel.

*2 Cor. 5. 10.*



*The main cause of Ministers lapse.*

usually attend the negligence of their calling, and bring many scandals upon both their persons, and their function. These are not the spots, or that kinde of *leprosie*, which could have thus made the whole body of their profession to be esteemed by many as unclean: For under these personal failings and deformities, (wherein some, and it may be too many of us, have been blamable in all times,) yet still, that abilitie, soundness, and diligence, which was found in many other worthy Ministers, both as to their *learning* and *piety*, was sufficient to preserve the dignity and venerableness of the function, from general obloquy, and contempt: nor ever was it brought to that precipice, where now it seems to stand, both as to disrespect, and danger.

8.  
The main  
cause, as  
some con-  
ceive.

Until, that those *thick clouds*, and *grosser vapors* (heretofore unknown among Protestant Ministers in England) like a Scotch mist, or Egyptian darkness, came over the whole Firmament (almost) of this Church; darkning, and turning into Blood, even many of those Stars of the second and third magnitude, at least; which formerly shined, without blemish, in the soundness of their judgement, well-guided zeals, meekness of their spirits, and diligence in their places, to all exemplary holiness; who (good men) probably did not know, while their *nails* were pared, and kept short, by the Laws and Government above them, how much they could scratch (even till the blood came) if once the liberty of times suffered them to grow so long, that some mens secular projects might use them, as the Ape did the Cats paw. Then indeed it soon appeared, that though Ministers might be *well-gifted*, and *well-affected men*, as to the Reformed Religion, to the Laws, and all publick Relations, yet they were *but men*; yea, though they were able and useful, while fixed in their Ecclesiastical orb and sphere; yet when they came to be *planetary* and *excentrick* to that duty and modesty, which the Laws of God and man most exactly require of them, as *lights* and *patterns* to others, than did their *beams* and *influences* begin to grow *malign*, *fiery*, and *combustive*.

Hence too many Ministers are looked upon, (how justly God knows; and the World, with their *own consciences*, not I, must judge) as *great incendiaries*; full of violence, immoderation, tumultuary heats, and passionate transports; beyond, what was either comely, or just for grave men of their calm and sober profession; into which high distempers, it was as easie for men of learned parts, of zealous spirits, and little experience in humane publick affairs, especially that of a Civil war, to fall; as for constitutions of high colour, and sanguine complexion, to lapse into Feavers or Calenures; which by degrees, if not allayed, bring the wisest and strongest men to ravings, and fits of distraction: Such did those *violent firs* and

*inordinate*

inordinate activities seem to be (upon the second thoughts and cooler reflexions of people) wherein many Ministers, so much, and so busily, appeared in *Senates* and *Armies*; in *Conventicles* and *Tumults*; more like *Statesmen*, *Politicians*, and *Soldiers*; or what became onely light and vain persons, than like *learned*, *grave*, and *godly men*; such as were called to a *spiritual*, *holy*, and *unbloody warfare*: This forwardness in sanguinary motions, rendred *Ministers* vile, and contemned, even to those, who were content to use their uncomely activities. The sound of *Trumpets*, the clashing of *Swords*, the thundring of *Canons*, were not a newer and greater terror to mens ears in *England*, than were those *bold Philippicks*, those *bitter Orations*, those *sharp Invektives*, those *cruel Railings*, used by some Ministers, even in their *Prayers* and *Preachings*, against those, to whom they formerly shewed a fair compliance and subjection: Who, if they had deserved *evil language*, and *railing accusations*, yet of all men these did not become the mouths of *Ministers*; who should in publick appear, as the *Angels of God*; with such modesty, light, and beauty, as sets them farthest off from any passionate darkness of minde, or deformity of manners, or undecency of expressions. Since Christ hath commanded them most eminently to bleis those that curse them; to pray for those that persecute them, &c.

αὐτοὶ οὐκ ἐχρησά-  
μεθα ἐν τοῖς ῥη-  
σιν, ὡς οἱ ἄγγε-  
λοι τοῦ θεοῦ. Plat.  
in Perich.

After these, followed other *vials of wrath*, (poured forth from those, who should have been onely *Pitchers* with *Lamps*, filled with *holy oyl*, and fired onely with *holy fire*,) *strange* and *new prodigies of opinions*, in *doctrine*, *government*, and *manners*; sudden and violent *changes* (like wilde-fire) running even to all extremes; greater *jealousies* and *impatiences of sufferings*, than of *fanning*: *Fierceness* to be revenged upon any, by whom they sometimes thought themselves injured in the least measure, when it may be, it was not the man, as the Law, by which they suffered.

Judges 7. 20.

Yea, when some *Ministers* were gratified with such *measures of revenge*, as might move even *envy* it self to pity those persons, who suffered indeed justly from God for their sins; yet from man, they chose affliction, rather than sin: Yet still many Ministers followed with severe censures, and harsh declamings, even the miseries of those their Brethren, or Fathers; (who were in all true worth, equal to them, and in many things, as well as in an envied *authority*, above them;) Yet in those *sad ruines* of some *learned*, *grave*, and *godly men*, they seemed to *glory*; casting *saggors of calumnies* into their fires; shewing so little pity, and so much severity to them in *calamities*, That it will be no wonder to see many of their own *Thumbs* and *Toes cut off*; and themselves brought to creep under, even enemies tables, for their Bread; who helped or joyed so cruelly in maiming others, and bringing them even to a morsel of bread: Shewing

Judges 1. 7.

Judges 22. 2.

less pity and humanity to their destroyed Brethren and Fathers, than the *Israelites* did to the wasted *Benjamites*; more-rejoycing in the victory of a party, than deploring the sin, disorders, and miseries of the whole.

The mean complings also of some *Ministers*, with those weaknesses and extravagancies of some mens opinions and practises in Religion, which they then knew, or suspected to be evil and dangerous; of which, they have since been forced oft to complain with bitterness of soul, for want of timely reprovings, and resolute opposing: Adde to these, what is frequently observed, and with great scandal, Their shiftings and variatings from one living to another, underpretence of Gods, or the peoples call, (where the greater benefice is always the louder voice, and most effectual call) being always deaf to any thing, that may in any kinde diminish their profit, or preferment: Still seizing (like ravenous Birds and Beasts, or cunning Woodmen) on any prey they can espie; upon which they gain by a thousand windings, and wily ambushes, though never so injurious to the true owners, even their Fellow *Ministers*, and their whole Families:

These, and such like frequent publick passages, together with some *Ministers* most imprudent neglects of opportunities, sometimes offered, and much in their power, by which, to have brought differences to an happy compolure, especially in matters of Religion; which were neither great nor hard to have been reconciled by men of true Prudence and Christian moderation; (which virtues have great influence in things of extern form and policy in the Church of Christ.) The fatal omissions and rejections of fair offers; those cruel defeats also which have followed after, and the unsuccessful blustings of all those plausible projects, and specious designs, which many of them had, for some time, driven on (as *Jehu*) very furiously, and as they thought very triumphantly; These, I say, and the like notorious imprudences, if not scandalous impieties, seem to many sober men, to have been among the chief mists and clouds, both of folly and infamy, which have risen from too many *Ministers* lives and manners; and so much eclipsed the glory and face of their whole Function, which they have rendred too many men suspected, as having more of the Jesuitick cunning and activity, than of that meek and quiet spirit which was so eminent in *Jesus Christ*; That from a pragmatical senseness (which sought to have an Oar in every Boat) many *Ministers* are by many thought so superfluous, both in Church and State; that they are ready to throw them all over-board; as thinking there is no use of them, neither in the sad solemnities of Christians burial (who beyond all men, dying in the Lord, and in hope of a blessed Resurrection, ought not to be buried with the burial of an *idol*, or an *Infidel*) nor in the joyful celebrities of marriage, where there needs  
not





\* John 18. 36.  
My Kingdom  
is not of this  
world; (i. e.)  
After the way  
and forms of  
the Kingdoms  
of the World.  
Luke 17. 21.  
The Kingdom  
of God is  
within you.  
Rom. 14. 17.  
For the King-  
dom of God is  
not meat and  
drink, (much-  
less, the flesh  
and blood of  
Christians)  
but righteous-  
ness and  
peace, &c.  
Dan. 11. 38.  
"Laudant Deum  
in tympano non  
in Choro. Classi-  
cum cenant non  
piceum predi-  
cant. Jonum  
aperiunt, quo  
clauso Christus  
natus: Bellona  
sacerdotes non  
acclat; Martii  
faces & ritiones  
non Evangelii  
lumina; Com-  
eta infausti,  
pestes & dra-  
cones; non  
stella salutes  
Christiani pro-  
nunciatores;  
Greg.

this Church, That nothing was thought too much, or too dear for them: But, when by *worldly passions* and *secular engagements*, they are found *too light for the balance of the Sanctuary*, (where only learned humility gives weight, and an holy gravity to them;) when these *sons of God* court the *daughters of men*, and disguise themselves into the forms of *Politicians*; when they carry on vain and violent projects, and opinions, by pride, choler, fierceness, tumultuaries, faction, and sedition; or by rusticity, grossness, levity, and credulity, or in ways of scurrility, popularity, and cruelty; when to advance themselves to some shew of power, they cry up the *Scepter* and \* *Kingdom of Jesus Christ*, to be carried on, *after the fashions of this world*, with Arms and Engines of War, to be erected upon the Bones and Skulls of their Brethren and Fathers; when Reformation of Religion must be squallid, and besmeared with the blood of Christians; when they make the Throne of *Christ* to be supported, as *Solomons* on both sides, with Lyons, or Tigers, Bears and Wolves, instead of Lambs and Doves: As if *Ministers* had changed, or lost, their meek, humble, patient, silent, crucified *Messias*, and had got some *Mammoth*; a *Mahumetan God of forces*; who is to be served in \* *Buff-Coats*, and *Armor*, with the (*Opima spolia*) the goodly spoils and victims of slain Christians, their Neighbors, Brethren, and Fathers.

Alas, who is so blinde as not to see; who so dull, as not to consider, how destructive such distempers are (even in the justest secular conflicts) to the dignity; how contrary to the duty of true Ministers of the Gospel: Whose honor consists, in *meekness*, *patience*, *humility*, *constancy*, *diligence*, *charity*, *tenderness*, and *gravity* in their *Preaching*, *Praying*, and *Living*, joyned to good learning, and sound knowledge? The want of these holy deportments conjured up those evil spirits of *sacrilege*, *sedition*, *perjury*, *cruelty*, *contempt*, and *confusion*, against them, and among them, which are not easily laid again: No man, ordinarily, being ashamed to offer that measure of *scorn*, *evil speaking*, *ruine*, and *oppression*; which they see, even some *Ministers* themselves have offered liberally to their Brethren, and Betters: Who can make conscience to destroy those, that make so little, to consume and devour one another? And this, at length, with the greater odium, because with the greater defeat: Honest meaning Christians expecting nothing less than such conclusions from the specious premises of zeal for Religion, and a *through Reformation*; when it is too evident, how much, not only the mindes and maners of men, but the general form and face of the *Christian and Reformed Religion*, was never tending to more deformity, either in *Doctrine*, *Government*, or *true Discipline*, than now it is; as other where, so in England, through the miscarriages of many *Ministers*, as well as people.

people. No wonder, if ordinary men (who naturally love not a Minister of Gods truth) do easily *disesteem* those, who so little *reverence themselves*, and their *holy Function*. No marvel, if men make so little conscience to hear, or believe them, whose actions so contradict, and palpably confute, their former doctrine and manners: Yea, many now make conscience to neglect, despise, forsake, and separate from them; yea, some seek utterly to depose and destroy them; not onely as *useless*, but as *dangerous and pernicious creatures*, who seem to have more of the Wolf and Fox, than of the Sheep and Lamb. Thus from *Ministers of Gods truth, peace, and salvation*, they are too much faine to be esteemed as *State-firebrands*, and by some as *vessels of wrath*, onely fitted for destruction: What was sometime cryed up as a commendable zeal (and who but *Phinehas* with his Javelin, was then thought fit to be a *Priest to the Lord*!) is now looked upon, as either *miserable folly*, or *detestable fury*.

And certainly, (in the calmest representation of things) if some warmth of natural zeal, and sparks of humane affections, were allowable to *Ministers* (who are still but men) in *civil and secular affairs*; relating (as they thought) to the good and safety of their *Country*, their *Laws, Religion, Liberties, Estates, and Governors*; yet should these warmer gleams in *Ministers hearts*, rather have vented themselves in *soft dews and sweet showers*, than in *lightnings and hot thunderbolts*, or coals of fire: Their *politick Preaching*, their *earnest Prayers*, their *unfeigned Tears* should have attempered, both their own and other mens passionate heats and propensities to civil flames: They should, as \* *the Priests of the Lord*, have stood and wept between the *Porch* and the *Altar*; crying mightily to *Heaven*, that God would spare his *Church*, and people; And with men on *Earth*, they should have interceded, that they would pity themselves, and one another. *Ministers* of all men, should have studied, preached, prayed, wept, and fasted, all sorts and degrees of men in this *Nation*, (who were so many ways neerly related to one another) into *calmness, moderation, Christian temper, forbearings, mutual condescendings*, and *proneeness to reconciliation*: If this would not do, they should have \* *stood in the gap*, or lain prostrate (as *Cacina* did) in the unhappy breach, and rather chose to be trodden under the feet of *Armies, Men, and Horses*, than to see the *woful day*, in which their *King, and Country-men, and Fellow Christians, and Brethren*, should rush into an *unnatural war*, to cut one anothers throats.

This I say, godly and tender-hearted Ministers should rather have done, than in the least kinde, have kindled or fomented such

that I should not destroy it, but I found none. *Cacina cum militibus, nec auxilium, nec munus recipere possit, projectus in limine, miseratione demum, quia per legatos corpus eundem erat, clausit viam. Tacit. Ann. l. 12.*

10. Ministers duty in civil dissensions.

Vide Joel 2. v. 3, 10, 11, 13, 14. \* V. 17. Let the Priests, the Ministers of the Lord weep: For they say, Spare thy people, O Lord, &c. \* Ezek. 33. 30. I sought for a man among them that should make up the hedge, and stand in the gap before me for the Land;



Matth. 5: 9.  
2 Cor. 5: 20.

Gen. 49: 7.

\* Tert. Apol.  
de Christianis.  
cap. 37. Omnia  
vestra improvi-  
mū, urbes, in-  
sulas, castella,  
municipia, cu-  
stra, palatium,  
senatum, forum,  
&c. Et tamen  
libenter trucidamur. Et Cap.  
36. Precamur  
sumus semper  
pro omnibus  
imperialibus,  
&c.

11.

Ministers  
much on to  
themselves  
their shame,  
that toll-  
minis que now  
probanus, Aug.

unnatural flames, and unchristian fends; rudely intruding them-  
selves into all Councils; full of restless sticklings, State agitations,  
politick plottings, cunning insinuations, putrid flatterings, secret  
whisperings, evil surmisings, uncomely clamors, and rude exasperations  
of fears to frowns, of jealousies to enimities, of misapprehensions to  
irreconcilable distances, especially in matters wherein their proper  
interests (as in those of Church-Government and Discipline) might  
seem any stop or difficulty to peace, or any occasion to war: Who  
concludes not, that in such violent deeds and demands, Ministers  
forgot and forsook, the greatest honor and duty of their Function: which is, to be blessed peace-makers, to beseech men to be reconciled  
to God, and for Christs sake to one another; by whose precious blood,  
they, above all men, should shew they are redeemed from those  
fierce wraths, and cruel angers, which cannot but be cursed; and  
merit to be seriously and deeply repented; lest for them, Ministers be  
divided in Jacob, and scattered in Israel. And however, many better  
spirited Ministers, might have honest hearts to God and man; yet  
it appears they had but weak heads, and were not aware, That se-  
cular policies and worldly interests, though they begin never so plain-  
sibly, and ascend like vapors from fair grounds; yet they presently  
thicken like mists into black clouds, drawing on jealousies and  
fears like strong winds: These drive men to new counsels; after they  
plead necessities; and from necessity obtain what indulgences and  
dispensations soever, either prosperity, or adversity require, in order  
to that great Idol Self-preservation; which even in the Church of  
Christ exalts it self above all that is called God; far different from  
primitive practises, which were in ways of self-denial, Christian  
patience, and civil subjection, losing their lives to save them; fol-  
lowing of Christ, in taking up his cross, when they wanted not  
numbers. All which holy Christian arts, by the unnecessary de-  
signs, precipitant counsels, and rash adventures, of some passionate,  
weak, or self-seeking men, are oft forced to vale, and give place to  
that, which is falsely called Reason of State; which loves not to be  
too straight-laced with any ties of true and self-denying Religion;  
whose passiveness is the best preservative, both of the Church, and of  
any true Minister whatsoever.

All true and wise Ministers teach, (and so they should practise)  
That: it is better patiently to suffer some deformities in Church,  
and pressures in State, than to be violent actors of any new ones, as  
a means to reform the old. And since the mindes of men are gene-  
rally prone to measure counsels, and purposes, by the events, they  
do easily conclude, That God never leaves a good cause: (wherein  
his glory, and Churches good were said to be so highly interested, to  
in the loss and lapse,) (as now the Presbyterian cause seems to be)

unless

unless it were carried on by *impure hearts*, or *unwashed hands*; either *hypocrite* leavening the *end*, or *iniquity* defiling the *means*: Truly it is seldom, that God waters good *plants* with so salt *streams*: as he hath done that, which some Ministers fought so resolutely to *plant* in the *Garden* of this *Church*, what *pains* or *perils* soever it cost them, or the publick.

So that the present dangers, distresses, and complaints of many Ministers seem to most people to be, but as the just *retributions* of *vengeance* upon the rude *forwardness*, and *factious forwardness*, of many of them in *civil troubles*; which was far different from the *tender* and *wise charity* of the good *Samaritan*. For these men finding this *Church* and *State much wounded*, as it was going from the *Jericho* of some *grievances*, to the *Jerusalem* of a *thorough Reformation*, (as was pretended) were too liberal of their *vinegar*, and too niggardly of their *oil*; by *rash insinuations*, by *undiscreet* and *unskillful searching* the *wounds*, they made them deeper, wider, more festred and incurable: (Clergy-mens hands usually poisoning those light hurts in *State*, which they touch, or undertake to cure, with neglect of their *Spiritual cures* and *callings*.)

Thus justly, and usually there follows the black shadow of *shame* and *confusion*, when Ministers of the Church had rather appear *cunning active Statesmen*, than *honest quiet Churchmen*; studying *machinael*, more than the *Gospel*; as if they were ashamed of the still \* *voice* and *quiet spirit* of *Jesus Christ*; which descended upon his *Apostles*, not in the *shape* of *flaming* and *dividing swords*, but off \* *fiery cloven tongues*: And this, not to set the world on fire, or to scorch and burn men; but softly to enlighten them; and by variety of *gifts* and *graces*, sweetly to warm them to a love of God, and mutual charity: Which is far from bringing in, either *Christian Religion*, or any *Reformations*, with *wilde-fires*, *whirl-winds*, and *earth-quakes*; wherein *Christians* had rather quite cast off the *cross* of *Christ* from their *shoulders*, than bear it with any thing, which they count a *civil burthen*; and wherein the meanest *Ministers* are more ambitious to wear a *peece* of the *Popes Triple Crown* on their heads, in an imaginary parity of *power*, than either that of *thorns*, or that of *olive branches*; the one an emblem of their *patience*, the other of their *peaceableness*: When the very *Novices* and *Beardless striplings*, in the *Ministry*, which have but lately been manumitted from the *rod* and *ferula*, are more eager to *rule* and *govern* all in an *absolute community*, and *Country parity*, than either able to rule themselves, or patient to be ruled, even by those that are worthy to be their *Fathers*, as every way their *Elders* and *Betters*; whom *Age* and *Nature*, *Custom*, *Law*, *Reason*, *Religion*, all order and *polity* among men, would have set as *over-seers* over them; (howsoever,

Luke 10. 30.

Mat. 12. 19.  
He shall not  
strive, nor cry,  
neither shall  
any man hear  
his voice in  
the streets.  
Acts 2. 2.  
\* *Lingua p.  
vangelica pro-  
pitius ignibus,  
& mollioribus  
sermone, poten-  
ter ac suaviter  
illuminare &  
perpurpare de-  
bet mentes ac  
mores hominum.*  
Greg.

Jam. I. 8.

to some uses and ends, those, the younger Preachers, may be fit to be set over others, as *Ushers of lower Forms* :) When the passions and exorbitancies of some *Ministers*, shall punish other mens failings and sins, with greater of their own; and exceed what was most blamable in others, by such defects of charity, or excesses of cruelty, as are most condemnable in such as hold forth the *love of God*, and *mercies of Christ* to the World. What stability can be hoped in mens esteem and love, to such as are of so *variable tempers*, that they are not *double*, but *treble minded men*? sometimes *Episcopal*, then *Presbyterian*, after *Independents*, next *nothing at all*, unless it be something of an *hobling Erastian*; who runs like a Badger, with *variating and unequal motions*, yet still keeping where the *ridg of secular power* goes highest; who is ashamed, not to seem a *Christian*, but yet afraid to be *taught and governed*, as *Christians* were in *primitive times*, when they had not the support of *Civil Magistrates*, whose *protection in Government* and *duties religious*, the Church willingly and thankfully embraces; but it cannot own the derivation of either its *Institutions*, or its *Discipline*, from *secular Powers* and *Laws*.

12.  
Of changes  
in Mini-  
sters.

\* *A castus Dia-*  
*boli ad Dei ten-*  
*toria, Felix*  
*transfuga, &*  
*beatus Apo-*  
*stata. Luth.*  
1 Thes. 5. 22.

Phil. 3. 19.

Not, that all *mutation* is the *companion* of *folly* or *weakness*; there are happy *inconstancies*, and *blessed Apostacies*; from *Error* to *Truth*; from *Heretic* and *Schism*, to *Verity* and *Catholike unity*; from *factious pride*, to *obedient humility*; from *impotent desires* of *govern- ing*, to *patient submissions* under due and settled *Government*; from the *Devils camps*, to *Gods Tents*. But then *truth*, and not *faction*; *piety*, and not *apparent self-interest*; a change of *maners* to the better, as well as of *side*, and *principles*, will follow; and not the least appearance once of *evil*. From which, *Ministers* of all men, must abstain. There must be no *shew* or *shadow* of *workings* and *decays in holiness*; of greater *indifferencies in Religion*; of any *licentiousness* and *immoralities in maners*; any of which, discover their *bellies*, or this *world*, to be their god, more than *Jesus Christ*, or the *true God*.

And (which is most ridiculous and intollerable) many *Ministers* in their greatest *ramblings* and *shiftings*, and *separatings* from themselves, and from all *gravity*, *order*, and *modesty*; deserting their former *Station*, *Ministry*, and *Ordination*; or taking it up upon some fanciful new way; some easie account of popular calling to any place; yet still they are many times *eager declaimers* against *Sects* and *Schisms*, *Heresies* and *Separations*, *Errors* and *corrupt Opinions*, &c. that is against all that are not of their *party*, *way*, and *faction*: Not considering, that like *Gehazi*, the *leprosie* of those *Syrians*, cleaves to many of their own foreheads, who carry their heads full high.

Now after all this, (which I reckon up, not in *bitterness*, but in



in charity, not for a reproach \*, but for a motive to repentance, in my self, or any other, that may be guilty of any thing, unworthy and scandalous to our *holy Profession* ; ) It cannot seem strange, if Ministers are generally looked upon, as *naked and ashamed* of themselves ; since many of them, have wantonly *sinned* themselves out of that *innocency and protection* (together with that *love, respect, estate, and honor* ) which formerly they enjoyed ; when *publick Laws and Authority* compassed them about ; keeping them, as in *subjection and due obedience*, so in *plenty, safety, love, and respect*. Which last, (preserving them from irreverence, affronts, and vulgar insolency) is easily obtained, when once the common people see that *Power* stands Centinel, and *Civil Favor* keeps a Guard, on any Men, or any Calling. Indeed, with the common sort of people, it matters not much, what *straw and clouts* the *Scare-crow* be made of, so it be set upon a *Pole*.

By these *secular and worldly temptations*, hath the Devil, in great part, beguiled the *Ministers* and the *Ministry* of England, of that *favor*, and those *blessings* which they once enjoyed ; which to recover, by Gods help, must be the *work*, not of *weak, heady, popular, passionate, factious, and clamorous men*, who are resolved never to confess any \* error or transport, but to continue in that troublesome and rugged path of *novel opinions, State projects, and secular ambitions* ; wherein they see they have lost themselves past all recovery, without ingenuous *retractation* and speedy *amendments*. The rashness and obstinacy of such *Uzzahs*, is not fit to stay the tottering *Ark*, who have almost quite overturned it ; nor ever will they be able to bring back the *pristine honor* of the *Ministry*, or the majesty of the *Reformed Religion* : Their *penitence, publick, real, and as bold* as their sin and error, will more recover and recommend them, than all those murmurings and complaints, by which they scratch one anothers *itch* ; and confirm each other in their *erroneous obstinacy, and defeated novelties*. \* Ingenuous confessings and forsakings of their *follies, facilities, superstitious heats and immoderations*, will best reconcile them, not onely to God and man, but also to themselves : Who can have little peace, while they are pertinacious in their errors, and are impatient to recant any thing, either in opinion or practise, although never so much amiss and blasted, both by the disfavor of God and man. This opiniativeness and restiveness in extern *Forms of Religion*, is likely to be the greatest *obstruction*, which will hinder the recovery of *Ministers to unity, order, and honor* ; which was ever greatest, when for their painful *preaching, and peaceable living*, they were persecuted by others, *Hereticks, or Schismaticks* ; who never wanted will to vex the *Orthodox Christians*, when ever they had power ; were their begin-

\* Dum peccata  
aliorum confi-  
teor, ipse com-  
passar, nec su-  
perbe increpo,  
sed lugeo ; &  
dum alium fleo  
meipsum desleo.  
Ambr. de  
Poen. l. a. c. 8.  
Nihil est  
in eo, quod  
meo vitio sit.  
Stobaeus.

\* Incidere in  
errorem imperi-  
i est animi, at  
perseverare,  
postquam agni-  
verit, consumma-  
tio est. Salvia.  
l. 5.

\* Verè peni-  
tentes pudoris  
magis memores,  
quàm salutis,  
esse non debent.  
August.



true Christians, to be as *living standards*; well rooted in their pious principles, and not easily removed from that *steadfastness*, and *meekness* of their practices in ways of *judicious constancy*; for which they have hitherto with patience maintained, in the midst of those tempests, which have not so utterly overwhelmed them, but that in many places they appear fixed and unmoved in their *pious integrity*, and *patient charity*; which makes them looked upon with some eye of pity, love, and honor, by all ingenuous spectators; while yet, they generally reflect with scorn and laughter, on many others, who on the public storm, thought themselves *gallant sailers* and *skilful steersmen*; yet having made great waste of their *patience, obedience, and discretion*, they seem also much cracked in their *conscience, credit, and reputation*; For seeking, inconsiderately, to pull down, or to possess themselves of others *Cabins*; (who as *Pilots* had a long time safely steered the *Ship*) they have almost split, and sunk the whole *Hessel*, wherein they and others were embarked: Nor will they any way be able to buoy it up again, or stop the daily increasing, and threatening leaks; till forsaking those soft and shameful compliances with factious novelties, and immoderate ways of vulgar reformings; they return to that *primitive firmness*, and *indissoluble discipline* of the *Ancient* (which were the purest and best formed) *Churches*, both as to *Doctrine, Discipline, and Government*; which no learned and well-passionate man needs go far to find out, either in *Scripture, pattern*, or in the *Churches after imitation*; by which the *dignity* of the *Ministry*, and *Holy Mysteries* of the *Gospel*, always preferred themselves, amidst the hottest persecutions, both in the *love*, and *obedience* of all sound and sober *Christians*.

So that in my judgement, who know how hard it is to play an after-game in point of *Reputation*, and who have no design but a *Publick and Common good*, (writing thus freely, as under the favor, so without the offence, I hope, of any good man). The *Ministry* of this Church will never be able to stand before those men of *Ability*, their many adversaries; who are daily scattering them into many feeble factions; and pursuing them every where (so divided) with scorn; and afflicting them with many affronts and injuries; until having taken a *serious review* of their late extravagancies, and making a serious scrutiny into their consciences; and finding (as they needs must, if they be not wilfully blind, or obstinate) some *accounted things*, some *Babylonish garment*, and *wedge of field*; something wherein proud, or ambitious, or covetous, or revengeful, or injurious emulations, or other more venial errors have tempted them to offend; they cast them quite away; and so humbly re ally themselves, to that *Primitive Harmony*, that *Excellent Discipline, Order, and Government*, wherein was the *honor, beauty, and consistency* of



of the Church and Christian Religion, even when least protected and most opposed by secular powers : Of whom Christian Bishops, Ministers, and People, never asked leave, either to believe in *Jesui Christ*, or to live after that *holy form and publick order*, wherein *Jesui Christ*, and the blessed *Apostles* after him, established and left them, which obtained *universal imitation*, and use in all Churches, for many hundred of years, from *true Christians*, both *Pastors* and *People*, in the midst of persecutions.

14.  
Jere. 6. 16.  
Thus saith the  
Lord, Stand  
in the ways  
and see, and  
ask for the old  
paths, where is  
the good way,  
and walk there-  
in, and ye shall  
finde rest for  
your souls.

*Non datur re-  
ditus ad unita-  
tem nisi per ve-  
ritatem, nec ad  
veritatem nisi  
per vetustatem;  
Quum illud est  
antiquissimum,  
quod verissi-  
mum.* Cyr.

\* *Iſai. 66. 4.* \* *Jere. 17. 5.* Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

Jere. 2. 13.

Jude 12.

As it is evident at this day in the sad fate, which some Ministers folly, presumption, and precipitancy, together with other sinful frailties, and excesses, have brought upon themselves and their whole Function in this Church. Who, first despising, then destroying, the *Ancient and Catholike conduits* of their *Order and Ministry*, (which derived from *Christ*, by his *Apostles*, went on in such a constant succession of *true Ministerial Power and Authority*;) have digged so themselves, empty broken cisterns, out of novel and divided ways, which can hardly hold any water, but like *monstrous fountains* with them water; affecting *Supremacy*, or *Parity*, or *Popularity* in Church power, they have almost brought it to a nullity; through the intrenching and over-bearing of *Bebebian Insolence*; who finding Ministers thus divided among themselves, and scrambling for Church power in common, without any order or distinction, either of *age*, or *gifts*, and *parts*, the common people (being the most) begin to conceit and

and challenge to themselves, first a share, next the supremacy and original of all Church power; as if in the illiterate heads, illiberal hearts, and mechanick hands of the common sort of Christians, (and, without reproach, the most part of them, and the forwardest of them, against the Function of the Ministry, have been and ever will be of no higher rank, breeding or capacity,) *Jesus Christ* had placed the *Keyes of Heaven*, the power eminent and paramount of all Church authority, and holy administrations; which *Christ* eminently, and his *Apostles* ministerially had, and exercised; afterward committing them to able and faithful men; such as (doublets) were many degrees raised above the vulgar, and distinguished in gifts and power Ministerial, both ordinary and extraordinary.

Thus from the head, and shoulders, and arms, (*Jesus Christ*, the *Apostles*, the succeeding *Bishops* and *Presbyters*;) which were of Gold and Silver, Church power is by some forced to descend to the belly, thighs, and feet of the people, which are part of Iron, and part of miry-clay: Most of whom, so much sticking to be controllers of *Christ's household* (the Church) are not in any discreet and sober mans judgement, fit to be *stewards*, or scarce in any degree of ingenuous service, in a well ordered family; They may make good *Gibeonites* for the house of God, but very ill *Levites* or *Priests*.

Thus I have shewed how the sparks of many Ministers passionate opinions, and violent practices, flying up and down in their many disorderly breathings and extravagant *Motions*, both in Church and State; they at last, lighting upon that hatched house, the combustible stuff of common peoples mindes, and manners, have set their own houses on fire, to the deformity, discontent, and danger of all that dare own themselves, and their holy Function, as delivered to them from a better and *divine hand*.

And indeed it is of the *Lords mercies*, that we have not been, ere this, utterly consumed both *root and branch*, for our follies and strange fires, by the malice, cruelty, and despight of those, to whose rage, as to the Seas, the Lord hath hitherto set bounds; who are our enemies, not for our *sins* and *failings*, but for the *reformed truths*, and *Gospels* sake; which we *preach* and *profess*. Amidst the *sequesterings*, *plunderings*, *silencings*, *wastings*, *affronts*, *calumnies*, *indignities*, and *discouragements* cast upon, or threatened by some, against those of the Ministry, above any other calling; as if the Crosses taken down from Steeples and Churches, were to be laid on the necks and shoulders of Ministers; It is a wonder, that any remnant of godly, able, and true Ministers, hath hitherto escaped, through the indulgence of God, and the favor or moderation of some in power; who know not (it seems) how to reprobate all those as *Antichristian*, by whose Ministry, they may hope, themselves and others, either are, or may be

Exod. 2. 8.

brought to the saving faith of *Jesus Christ*; and to the hope of *Gods elect*: Nor can they yet be periwaded, to act as *Pharaohs*; that knew not *Joseph*.

*Julian* took away from the Clergy, all immunities, honors, and provisions of corn formerly by Emperors given to them; he abrogated all Laws in favor of them. *Sozomen. l. 5. c. 4.*

\* *Matth. 5. 15.*

So that we cannot, but wonder (with thankfulness to *God*, and to those who now exercise civil power amongus) that, the *Reformed Ministers and Ministry* in this Church, have not been made like *Sodom and Gomorrah*; when we consider, how many showers of fiery darts, from violent and cruel men, like thick clouds (pregnant with thunders and lightnings) hang over our heads. Who like *Julian* the Apostate, are impatient of nothing so much as this, That there should be any true *Ministers or Ministry*, in due order, holy Authority, Evangelical Succession, and settled maintenance, continued in this, or any other Reformed Church. Who seeking to joyn the *Lyons skin* to the *Fox's*, would fain leaven *Military spirits* against the *Ministry*, that so the *Soldiery* might use, or rather abuse, their *Helmets* as *Bushels*; under which they may put the *Candles* of the *Ministry*; thereby to overwhelm and extinguish those lamps of true Religion; pretending, that some *Troopers flaming swords*, as the guard of *Cherubims*, will be more useful to keep the way of the tree of life, than all those burning and shining lights of the true *Ministers*, who are rightly called and ordained in the Church; whose learned labors, and patient sufferings in all ages, from the *Apostles* times, have undoubtedly planted, watered, propagated, and (under *God*) preserved the true *Christian Religion*; either from *Heathenish ignorance, Idolatry, Atheism, Prophaneness* and *Persécution*, on the one side; or from *Antichristian Errors, Superstitions, Corruptions* and *Confusions*, on the other.

16. *Politick and Atheistical Engines used by some against the Ministry.*

*Rev. 2. 20.*

\* *Irenaeus l. 1. c. 35.*

*Carpocratii & Gnosticonum doctrina, per fidem & operationem salvari hominum; reliqua indifferentia secundum opinionem hominum bona et mala vocari; cum nihil naturam malum sit.*

Yet are there now, not onely secret underminings, but open engines used, by which some men endeavor utterly to overthrow these great boundaries, firm supports, and divine constitutions of *Christian Religion*; the Authority, Office, Power, and Succession of the true *Ministers*, and *Ministry* of the Gospel: Which plots and practices can be nothing else, but the devils high-way, either to utter *Atheism, Irreligion*, and *Prophaneness*; or to the old grosser *Papery, Error* and *Superstition*; or, at best, to those detestable and damnable formalities in matters of Religion, which our late *Seraphick Sadduces*, or *Maschiavellian Christians* have learned, and confidently profess. Some of whom (like *Jezebel*, that made her self a *Prophetess*, or like the old \* *Gnosticks, Manichaeists, Manichae, Carpocratians, Circumcellians, Valentinians*, and the like rabble of wretches) have their wilde speculations, beyond what is written in the holy Scriptures, or ever believed and practised in the Churches of *Christ*; who



teach men to think, say, and write, That God, *Christ Jesus*, the *holy Spirit*, good *Angels and Devils*; the *Scriptures*, *Law*, and *Gospel*, *Ministry and Sacraments*; the *Souls immortality and eternity*; the *Resurrection and Judgement to come*; all *Virtue and Vice*; *Good and Evil*; *Heaven and Hell*, all are but meer fanciful forms of words, fabulous imaginations, feigned dreams, empty names; being nothing without us, or above us. That all this, which men call Religion, is nothing else, but the issues of *humane inventions*; which, by the cunning of some, the credulity of others, and the custom of most men, serves, where seconded with power, to scare and amuse the world, so as to keep the vulgar in some aw and subjection.

And in their best and soberest temper, they hold, That no Religion is, or ought to be other, than a *Lackey and dependant*, on *secular power*; that *piety* must be *subordinate to policy*; that there the people serve God well enough, where they are kept in subjection to those that rule them: From whose politick dispensations and allowances, they are humbly and contentedly to receive what *Scriptures, Law, and Gospel, holy Institutions, Ministry, and Religion*, those, who govern them, think fittest, whereby to preserve themselves in power, and others in peace under them. That, where the *principles of Christian, or Reformed Religion* (which hath so far obtained credit in these Western parts of the World) do cross, or condemn the designs, and interests of those in Sovereignty, (how unjustifiable soever they are for *righteousness or true holiness*;) yet are they, by *Reasons of State*, and the *supposed Laws of Necessity*, first to be dispensed withall, and actually violated: Next, by *secret warping, variations, connivencies, and collusions*, they are to be *revolled, weakened, discommended, and decayed*. Thus gradually, and insensibly introducing *new parties and factions in Religion*; which, cryed up by men of looser principles, profaner wits, and flattering tongues; also set off and sweetened with novelty, profit, and power, will soon beardown, and cast out, with specious shews, of easier, cheaper, freer, and safer modellings; all the *Religion, and the true Ministry* of it; and all the antient, (if they seem convenient ways) though never so well sealed, and approved, not onely by the best and holiest of men; but, as to their constant preservation, even by God himself.

Indeed, all experience teacheth us, That no passion in the soul of man is less patient of sobriety, just, and truly religious bounds, than *Ambition*; which will rather adventure, as it were, to countermand, and over-rule God himself, than fail to rule over man. Nor

\* *Lucius et ceteri sui homines antea christi regem, non dei imperantur: nec illi regem suum sui  
septa capiani & diademata aucupantur. Parisiens.*

\* *Cupido domi-  
nandi cunctis  
affectibus do-  
minantior. Ta-  
cit. An. l. 15.  
\* Regnandi cau-  
sa violandum  
est jus, cetera  
aquitatem cole.  
Jul. Cæs. Suet.*

hath any thing caused more changes, tossings, and persecutions, in the Church, than this forcing *religious restraints*, and the *immutable rules of divine Truth, Order, and holy Institutions*, to bend to, and comply with, the \* crookedness of ambitious worldly \* interests. Inasmuch, that very *Reformations pretended*, and by well meaning men intended, have oftentimes degenerated to great *deformities*; through the immoderations, and transports of those, who cannot in *reason of State* (as they pretend) subject themselves to, or continue to use those severer rules of *righteousness*; or follow those primitive examples of holy *Discipline and Religious orders*, which Christ and his Church hath set before them; but they must so far wrest and innovate *Religion*, formerly established, and remove the *antient Landmarks*, which their forefathers observed, as they finde, or fancy necessary to the interest of that party or power, which they have undertaken.

\* Pope Pius the fifth, could not with patience hear of *Ragioni di Stato*, counting those pretensions to be against all true Religion, and Moral Virtues. *L. Verul.*

Hence inevitably follows by those *unreasonable \* Reasons of State*, (which, not the Word of God, nor his providence, nor any true prudence, but onely some mens fancies, passions, lusts, and follies, make necessary,) That the antient established Ministry, and true Ministers, be they never so able, worthy, useful, and necessary, must either be quite removed, and changed; or else, by degrees drawn to new *Modellings and Conformities*; which can never be done, without great snares to many, injuries to others, and discouragements to all, that have any thing in them of *Religious settledness*; whole pious and judicious constancy in their holy way and profession, chusing rather to *serve the Lord, than the varying humors of any men and times*, shall be judged pertinacy, faction, and the next step to *Rebellion*; how useful, peaceable, and commendable bever their gifts, and minde, and maners be; in the Church of Christ.

18.

To this *Tarpeian rock*, and precipice, by Gods permission, and the *English* worlds variation in *Civil and Ecclesiastical* affairs, doth seem to be brought (as to some mens designs and purposes) the whole frame and being of, the *Reformed Religion* in this Church of *England*, as to its formerly established *Doctrine, Discipline, Government*, and true *Ministry*. Not, but that I know, the Lord *Jesus Christ* can withdraw this his Church and Ministers (as he did himself) from their malice, who sought to *cast him down headlong* from the browe of that *Hill*, on which their City stood: I know he is as willing, able, and careful to save his *faithful servants*, as himself. And who knows, how far God may be pleased to use (as he did the relation of the \* *captive maid*, in order to his mercy, both for *healing and converting Nyaman*) this *humble Intercession and Apology* of

Luke 4. 30.

2 Kings 5.  
\* *Servus meus  
ancilla sequitur  
dñi sanitas;  
per servum capivam liberatur. Ierosus Davimus: De parvo momento pendens res magni momenti; et vel  
minuta Dei aspernatio. August.*

the

the meanest of his servants? who owes all he is, hath, or can do, to his bounty and mercy. God oft hangs great weights on small wires, and sets great wheels on work by little springs. We know, that words spoken in due season, before the decree be gone forth, may be acceptable and powerful, even with God himself; how much more should they be as Apples of Gold in Pictures of Silver, to sober and religious men; and in the behalf of those, who (at least) have deserved to be heard, before they be condemned and destroyed?

Zach. 2. 2.  
Mons Deus  
de proposito ut  
procedamus  
decreta: quasi  
a nobis panti-

tentibus penitentiam discat dominus. Fulgent. \* Prov. 25. 11. Verba tam splendida quam pretiosa, & pietate bona, & tempestivitate grata. Bern.

I have read of *Sabacus*, a King of *Ethiopia*, who being by *Herodas* dreams admonished, that he could not possess himself of the Kingdom of *Egypt*, otherways than by *Sacrilege*, and the slaying of the Priests; he chose rather to lay aside his claim, and advantages of War, which he had gotten, and to refer the Government of that Kingdom to twelve Wisemen; who erected to the memory of that Princes piety, one of the stateliest *Pyramids* of *Egypt*, which yet remains: How much more will it become Christians in any way of Power and Magistracy, not to make their way upon the spoils, nor lay the foundations, or to carry on the fabrick of their greatness and dominion, upon the carcases and ruines of such as are able, true, and faithful Ministers of the true God, and the Lord Jesus Christ?

Miranda. l. 1.

However my own private comforts of life might other ways be, either secure, or satisfactory; yet how can I with silence, or as *Nehemiah* without sadness, behold the miseries of many my Brethren and Companions? For whose sakes, I cannot but have great compassion, even in worldly regards; well knowing, that many, if not far the most of them, have born the heat and burthen of the late days, or years rather, of great tribulation, beyond any sorts of men; to whom have been allowed some ways, either for reparation, or composition, or restitution, or oblivion: But not so to any Ministers; from some of whom hath been exacted the whole tale of Bricks, as to the necessary labors of their Ministry, and charges, when the straw of maintenance hath, in great part, been, either denied to them, or some way exacted from them; nor was ever any publick ease, or relief granted to them in that regard.

Neh. 2. 2.

But it becomes neither them, nor me, in this particular, to plead or complain, as to any private interests, pressures, or indignities, already sustained. The Lord is righteous and holy, though we be wasted, impoverished, and exhausted; yea, though we be accounted, as the off-scouring of all things (1 Cor. 4. 13.) and as unsavoury salt fit to be cast on the dunghil. (Matth. 5. 13.) While there are so many

\* Vel in hoc uno  
maxime inibi  
ut, quid sibi  
idem videretur  
tam tremendo

hasty intruders, and confident undertakers of the work of the Jeron



*The indign sufferings of good Ministers.*

Ministry, yet the best and ablest of us all, desire before the majesty of God, in all humility to confess, That we are *less than the least of his mercies*; that none of us are, as to *Gods exactness*, or the weight of the work, *sufficient* for that *sacred Office and Ministry*.

2 Cor. 2. 16.

2 Cor. 4. 7.

*Non thesaurum  
debonestatur  
vasculum, sed vas  
decoratur the-  
sauris. Prop.*

Yet since this *heavenly treasure* hath been duly committed to such *earthen vessels*, who have wholly devoted, even from their youth, their studies, lives, and labors, to the service of *Christ*, and his *Church*, in this work of the *Ministry*; since the *publick wages and rewards* for that *holy service*, have by the order of *humane Laws*, by the piety, bounty, and justice, of this *Christian Nation*, been hitherto conferred upon them, and they rightly possessed of them; I cannot but present to the considerations of all men, that have *piety, equity, or humanity* in them, That there are no objects of *pity and compassion*, more pitifully *calamitous and distressed*, than those many *learned and modest men*, the *godly and faithful Ministers* of this *Church of England*, either are already, or are shortly like to be, if the malice of their *adversaries* be permitted to run in its full scope and stream against them; which will be like that flood, which the *old Serpent*, and great *red Dragon*, cast out of his mouth after the *woman*, (the *Church*) which would carry away both *mother and child*, *old and young*, the *sons with the fathers*, *true piety with the whole profession*; the present *Ministers* with all future *Succession*, as to any right *Authority*, and lawful *Ordination or Mission*.

Rev. 12. 15.

19.

*The cunning  
and cruelty  
of some a-  
gainst the  
Ministry.*

What I pray you (O excellent *Christians*, all whose other excellencies are most excelled in your *Christian pity and compassion*) can be more deplorable, than to see so many persons of ingenuous education, good learning, honest lives, diligent labors, (after so much time devoted chiefly to serve God, their Country, and the *Church of Christ*, and the souls of their Brethren, with their Studies, Learning, and Labors) to be turned, or wearied out, of their *honest and holy employment*; to be so cast out of their houses and homes, together with all their nearest relations; to be forced to begin some *new methods* of life, in some mean employment or dependance; and this in the declining and infirmer age of many? wherein they must either want their bread, or beg it; or, at best, with much contention, against the *armed man*, *Poverty*, in labor and sorrow, night and day, they must mingle their bread with *ashes*, and their drink with *weeping*; when they shall be deprived of all those *publick rewards and settled incomes*, (which God knows, were neither very liberal in most places, nor much to be envied, if *charity did not grow cold, and iniquity abound*) wherewith the whole labor of their lives, their

Prov. 24. 34.

Math. 24.

19.

*Deficiente cho-*

*ritate cessat opus abundare requiritur, quod non auferatur iniquitas, nec per charitatem fluitat;*

*et munus, et genus, et respublicam, et ecclesiam validissimam purganda. August.*

*Deus est fructus et rigorum conscientia. Bern.*

*Yissum*

*E*

learning,

learning, and chargeable studies, besides their industry, humility, and other virtues, were but meanly, yet, to them, contentedly recompensed, by those Laws of publick piety and munificence; which invested Ministers in their places and livings, after the same tenure for life, and good behavior, that any man enjoys his freehold in house or land; keeping himself within the compass of the Law. *Ministers have the same Right to their Ecclesiastick* estates by *Magna Charta*, as others have to their Temporalities. *Concessimus quod Ecclesiam Anglicanā libera sit in perpetuum, & habeat omnia jura sua integra, & omnes libertates suas illasas. Magna Charta, c. 1.* See the Statute of 1. Edw. 6. and 19. for treble damages in case of not paying Tithes, where due.

And that the barbarity, impiety, and monstrosity of the injury, may seem the less with the common people, all these sufferings of poverty and necessity (which either have fallen upon some, or threaten other true Ministers in this Church,) must be attended with the black shadows of all evil speaking and reviling; such as was used to their great master and instituter Jesus Christ; when he was to be thus crucified with contempt, lest the Romans come and destroy the City (though there was nothing found in him, by his Judge, worthy of death.) That so the proud mockers of the Ministry, may say with scorn, Behold, these men of God; these that pretended to preach salvation to others, let them now come down, and save themselves from that Jesuitick, Socinian, and mechanick Cross, to which they are with all cruel petulancy, either now, or shortly (as their malicious enemies hope and boast) to be fixed.

O what would the enemies of this Reformed Church and State, whatever they are, have wished more to crown their envious desires, and consummate their malicious designs; than to see, that woful day, wherein this abomination (which threatens to make the Reformed Religion desolate, in this Church of England,) being set up, the whole Function and Succession of the true and lawful Ministry here, should be questioned, cashiered, triumphed over, and trampled upon, by the foot of Ignorance, Error, Popery, Jesuitism, Atheism, Profaneness, and all sorts of disorderly mindes and maners?

All which heretofore felt the powerful restraints, the mighty chains, the just terrors and torments cast upon them, by the convincing Sermons, learned Writings, frequent Prayers, and holy examples of many excellent Ministers in England; before whom the devils of ignorance, error, profaneness, schism, and superstition, were wont to fall as lightning to the ground; from their fanatick Heavens.

Have all these Sons of Thunder and of Consolation too, (who were esteemed heretofore by all Reformed Christians in this Church, to be as Angels of God, Embassadors from Heaven, Friends of Christ,

the

*Ministers small temptations, and great pains.*

the Bridegrooms of their Souls; more pretious than fine Gold; dearer, to humble and holy men, than their right eyes; the beauty of this Church, and blessing of this Nation,) Have they all been hitherto, but as Mahometan Jugglers, or Messengers of Satan, or Priests of Baal, or as the cheating Pontifs of the Heathen gods and oracles? Have they all been found lyers for God, and born false witnesses against the Truth, and Church of Christ? Have they arrogantly and falsely taken too much upon them, in exalting themselves above their line and measure? Or magnifying their Office and Ministry, above the common degree or sort of Christians?

\* Numb. 16. 3. Ye take too much upon you, since all the Congregation is holy, every one of them, &c. Wherefore lift ye up your selves above the Church of the Lord? Thus Korah and his company against Moses and Aun.

*Quid minor tentatio majus peccatum. Aquin.*

Judges 8. 6.

\* Merito à seculis negotioribus & lucro, & premio superamur, quam celestia & eterna à Christo expectamus munera. Jeron.

\* Grave est pauperatis onus ubi deest bona conscientie levamen; quã sublevante gravescit nihil, quã dulcant nihil amarescit. Petrarch.

\* Rom 8. 16.

For thy sake are we counted

as sheep for the slaughter, and killed all the day long; *Laniata diabolus Christi victimis, Leo.* They are Christ's Lambs, whom the Devil delights most to butcher.

And why all this art, fraud, and improbity of labor in Ministers? (Sure, with the greater sin and shame learned and knowing men should weary themselves in their iniquity, when they had so little temptation to be, either false or wicked, in so high a nature :) Alas, For what hath been, and is, all this pompous pains, and hypocritical sweat of Ministers? Is it not for some poor living, for the most part, for a sorry subsistence, a dry morsel, a shred-bare coat, a cottagely condition? In comparison of that plenty, gallantry, superfluity, splendor, and honor, wherewith other callings (which require far less ability or pains) have invited and entertained their professors in this plentiful Land? Are not the gleanings of the grapes of Ephraim, better than the vintage of Abiezer? Are not the superfluities of any ingenuom calling, beyond the necessities of most Ministers? And all this, that after infinite studies, pale watchings, fervent prayers, frequent tears, daily cares, and endless pains, exhausting their Time, Spirits, Estates, and Health, they might, through many vulgar slights, reproaches, and contempts, with much patience condemn themselves and their relations, first to poverty; which is no light burden, where a good conscience is wanting, or an evil one attending (as in this case malice doth suppose.)

And, now at last, (after more than One thousand five hundred years, and one Century and half since the Reformation) in all which time this Nation hath more or less enjoyed the inestimable blessing (for so our pious Ancestors esteemed the lights of this World, the true Ministers of the Church, in their Prayers, Preaching, Writings, holy Offices, and Examples,) they should by some men be thought unworthy of any further public favors or employment, and to have merited to be counted as sheep for the slaughter, in their persons: And as to their Function or Calling (which was ever esteem-



*Ministers small temptations, and great pains.*

48

ed (sacred among true Christians) to be wholly laid aside and outed with all disgraceful obloquies; as if they had been, but *pious impostors, devout Usurpers, and religious Monopolizers*; of that *holy Ordination, divine Mission, Power, and Authority*, which Christ gave personally to the *Apostles*; and both by declared intent, and clear command, to their *dear and rightful Successors*, in that ordinary *Ministry* which is necessary for the *Churches* good: Or at best they must be reputed, but as *superfluous, burthensom, and impertinent*, both in *Church and State*; *chargeable* to the *publick purse*; *dangerous* to the *publick peace*; *useless* as to any *peculiar power* of *holy Administrations*; which some think may be more *cheaply, easily, and safely*, supplied by other *forward pretenders*; who think themselves endued with *greater plenitude of the Spirit*, with *rarer gifts*, with *diviner illuminations*, more *immediate teachings*, and *special anointings*; by which, without any *pains or studies*, they are suddenly invested into the *full office and power Ministerial*: And as they are themselves *led*, so they can infallibly *lead* all others, *into all truth*; with such wonderful advantages of *ease, and thrift*, both for *mens pains and purses*, that there will be no need to entertain that *antient form, and succession of ordained Ministers*, as any *peculiar calling or function*, amidst so *gifted and inspired a Nation*. So much more *sweet, and fruitful*, do these *self-planted Country Crabs, and Wild-ings*, now seem to many, than those *Trees of Paradise*, which, with great care and art, have been *grafted, pruned, and preserved* by most *skilful hands*; which these *new sprouts* look upon, and cry down, as *onely full of Moss and Mistletoe*.

In this case then, O you excellent Christians, such *freedom*, as I now use, I hope may seem not *onely pardonable, but approvable, and imitable* to all good Christians, who *fear God, and love the Lord Jesus Christ*; who have any *care of their own souls, any charity to the Reformed Churches, any pity to their Countrey, any tenderness to the religious welfare of posterity*: And in a matter of so great and publick importance, it is hoped, and expected by all good men, That none of you, either in your *private places, or publick power and influences*, will by any *inconsiderate, and mean compliance*, gratifie the *evil mindes of unreasonable men*, in order to compass the *Devils most Antichristian designs*; who seeks by such devices, first to *deceive you, next to destroy, and damn, both you and your posterity*: Your *silence, or reservedness*, in such a cause, and at such a time, as this, *will be your sin*; as it would have been mine: How much more, if you use not your *uttermost endeavors*, in all *fair and Christian ways*, to stop this *Strygian stream*; but most of all, if you contribute any thing of that *power you have*, whereby to carry on this *poysinous and soul-destroying torrent*. Words are never more due, than in

G

Christs

Blasphemia  
proximum est  
Christiani silen-  
tium, ubi Chris-  
ti causa agitur  
Si negligamus  
quam grande  
agere periculum  
ac fidei salu-  
tando, aut Po-  
trius abnegando.  
Jeron.

Christ's behalf, who is the *everlasting Word*; and for his Ministers, who are the Preachers of that Word.

22.  
The sense of  
the best  
Christians,  
as to the  
Ministers  
case.  
2 Sam. 19. 30.

Gen. 14. 21.

Non is this my private sense and horror alone, but I know you (O excellent Christians (who are (truly) men of pious and publick; not of proud, or pragmatick spirits,) cannot but daily perceive. That it is the *general fear and grief* of honest and truly reformed Christians, in this Nation; Who with *one mouth* are ready to say to those in place and power, as *Abraham* did to the King of *Sodom*, or *Mephibosheth* to *David*; Let those cunning, cruel, and covetous *Zibui* (whose treacherous practices, and ingrateful calumnies, seek to deprive us of our *Houses, Goods, Lands, and Liberties*;) let them take all, so as our *David*, the beloved of our souls, our Christ; our true Religion, our glory, our true Ministers and Ministry, may be safe; Let others *take the spoils and booties of our labors*, onely give us the *souls of ourselves*, and our *posterity*, for a prey; which are like to perish for ever, unless you leave us those holy means, and that sacred Ministry, which the *wisdom and authority of Christ* onely could (as he hath) appoint; which the Churches of Christ have always enjoyed, and faithfully transmitted to us for the saving of our sinful souls. This request, the very *Turk* unasked, do yet grant in some degree to the poor Christians; who live under their dominion.

Illos nimis diligere non possumus Christiani, quorum Ministerio & Deum diligimus, & à Deo diligimur. Cypr.  
Unicus est modus diligendi Deum nescire modum. Aug.

1 Cor. 4. 15.

Though you have ten thousand teachers in Christ, yet you have not many fathers; For in Christ Jesus I have begotten you through the Gospel.

And if it may seem to be our error and fondness, thus to prize our true and faithful Ministers, and that onely divine Authority, which is in their Ministry; yet vouchsafe to indulge us in the midst of so many epidemical errors, this one pious error, and grateful fondness; which not custom and tradition, but conscience and true judgement have fixed in us; since we esteem, next God, and our blessed Saviour, and the holy Scriptures, the true Ministry of the Church, as that holy necessary ordinance which the divine wisdom and mercy hath appointed, whereby to bring us to the saving knowledge of God, and our Lord Jesus Christ, by the Scriptures; That, as we owe to our parents, under God, our Natural and Sinful Being (whom yet we are bid to honor;) so our Christian, Mystical, and Spiritual Being; we owe to our true Ministers, as our Holy and Spiritual Fathers; by whose care we have been truly taught, and duly Baptized, with divine Authority, in the Name of the blessed Trinity; both instructed, and sacramentally confirmed in that faith, which is the onely true way of eternal life.

By their study, pains, love, and diligence (when we would have been otherwise willingly ignorant, and wholly negligent of our souls good) our darkness (by Gods grace and blessing on their labors (chiefly) hath been dispelled; our ignorance enlightened; our deadness enlivened; our enmity against God, and our Neighbor, removed; our hardness softened; our consciences purged; our lusts mortified; our

our lives, as to an holy purpose, prayer, and duties reformed; our  
 terrors scattered; our *ghostly enemies* vanquished; our *joys* and  
 comforts obtained; our *souls* raised and sealed with *blessed hope* of eter-  
 nal life, through the mercies of God, and the merits of our *Redeemer*;  
 whose *Embassadors*, our true *Ministers* are. And indeed, we have no  
 greater sign, or sure evidence of our faith in Christ, and love unfeign-  
 ed to God, than this. That we love and reverence those, and then  
 calling, as men who only have authority in Christ's name to admi-  
 nister holy things to us.

And however others (who have lately sought to come in, not in  
 \* *by the door*, but *ever the wall*; who seek *the like* \* *thieves* and  
 robbers to lead us plainer people out of the right way, that they may  
 the better rob and spoil us,) pretend they are so rarely gifted, that  
 they will teach us the same, or higher truths; and administer the  
 same holy things in a new and more *excellent way*, than ever the best  
 ordained Ministers of this Church have done: Yet truly, (having the  
 confident boasting of these *new masters*) we could never, hitherto,  
 discern in any of them, either by their much speech, or writing (with  
 which they may make a great sound, and yet be very empty) any  
 such *sufficiencies* as they list every where to much to boast of: Much-  
 less have they ever produced any shew of *Scriptural power*, *Divine*  
*authority*, *Mission from Christ*, or footstep of *Apostolical succession*  
 in the Church; in which, every one that can speak tolerably, we  
 cannot think is presently *sent of God*. For a publick Minister of  
 holy things; no more than every well-spoken Traveller, or diligent  
 Factor, or Carrier, is a *Publick Agent*, *Herauld*, or *Embassador* to  
 any *Prince*, or *State*, or *City*; although they may know their *Princes*,  
*Masters*, or *Neighbors* minde, in many things. We know it is not  
 what *waters men fancy*, but what *God appointeth*, which will cure the  
 blinde or leprous.

thief and a robber, *Verf. 7.* I am the door of the sheep. We can neither come to be of the  
 sheep of Christ, but by faith in him; nor shepherds of those sheep, but by the door of authority,  
 which Christ hath set open in the Church by Ordination. *Bishop Downham Sermon.*

And we finde by daily sad experience, that they, whose *pride* or  
*prentishness* forsakes, or scorns to use the waters of *Jordan* (the means  
 which Christ hath instituted, and the Ministers, which by his Church  
 he hath ordained) do commonly get no more good by their *padding*,  
*and dipping* in other *streams*, (which they fancy better) than *Naaman*  
 would have done if he had gone to his so much extolled Rivers of  
*Damascus*, and had forsaken *Jordan*: They may a little wash over,  
 and for a while seem to *hide mens leprogies* of Ignorance, Error, Pride,  
 Levity, Schism, Licentiousness, and Apostacy, but they cannot *beat*

*manda Divino vel maxima virtus defuit; cum illo vel minima vatescit.* Jeron.  
 G 2 them;



\* Levit. 10. 1.  
They offered  
strange fire  
before the  
Lord.

V. 2. And  
there went out  
fire from the  
Lord and de-  
voured them.

\* *Utrum temeritas ira divina merito castigatur, quorum autoritas sacro ordine non consecratur.* August. \* *Tutus est in privati adibus pietati & charitati ignis; quod nec rite nec iure in publico Dei officio uti possumus, quia non sine peccato, & ideo non sine peccato, quia sine Dei mandato.* Zanch.

Rom. 12. 2.  
Abstinete  
deus.

1 Cor. 9. 16.  
Ne negligent  
officium; quod  
debuit, & arro-  
gantis, quod non  
debuit. Bern.

1 Tim. 4. 3.  
They will not  
endure sound  
doctrine, but  
after their  
own lusts shall  
they heap up  
to themselves  
Teachers, ha-  
ving itching  
ears.

\* *Marth. 9. 17.*  
*Vetus vinum*  
*nullo longe de-*  
*facilius;* &  
*gustum suavis,*  
*& spiritus lenis,*  
*& aetate mollis,*  
*& sanitate salubris,*  
*& cerebri minus movet,*  
*& est magis refecti-*  
*Greg.*

\* *Marth. 9. 16.* Ecclesie vestem (ordinem scilicet & decorum politiam) & deformi novitate lac-  
rant, & turpiter lacerando magis deformant praevariet. Prideaux.

them; yea, rather they provoke the itch of novelty, and increase the leprous scurff of obstinacy; by which men refuse to be healed, and glory in their despising, and conquering all remedies: \* *Strange fires* we know (of old) would burn, as well as *holy*, in a natural force; but it was neither *acceptable*, nor *safe* to be used in the *solemn service* of God; nor did it *consume* the sacrifice so much, as \* *kindle* the wrath of God, to *blast* and *destroy* the *presumptuous offerers*. How-  
ever, good men might use it *lawfully* in their *private hearths* and *houses*, yet not at the *Publick* \* *Altars*, or in the *Temple*.

So that indeed we cannot hope, that those whom the Lord hath not sent by his authority (which hath been committed to, and derived always by the hands of the *Governors* and *Pastors* of his Church) either can, or will take care to guide, or keep us and our children, in that *true*, *holy*, and *good way* of *reasonable* and *acceptable serving* God; since themselves are (for the most part) such *unreasonable persons*; of so *silly*, *blinde*, *weak*, *wandering*, *vain*, and *various spirits*; abounding in nothing so much, as in their *ignorance*, *pride*, *confidence* of themselves, and *contempt* of others: And what they pretend to do, as to any *holy Ministrations*, is not, as of any duty, conscience, necessity, (as St. Paul, (who applies that) *Wo to me if I preach not the Gospel*, &c.) but meerly, as of *curiosity*; as arbitrary and spontaneous; as of novelty and curiosity, when, where, what, how, and as far, as their own sudden fits, humors, and interests; or others flatteries and vulgar applauses move them; while the novelty, curiosity, and admiration of these mens boldness, more than of their rare gifts, works upon the itching ears, not the *humble hearts* of their gaping, or giddy hearers.

Such *ivy* and *Country Garlands*, as these men hang out in their private Cells and *Conventicles*; or in their more *Publick Fairs* and *Taverns*; are no temptations to us, to think their unseasoned *new bottles*; or their *flatuous* and *unrefined Wines*, (which have fumed so much into their own, and their auditors weak heads, that many of them every where reel and stagger, and vomit out their own shame, and wallow in their filthiness, like *drunken men*) are any way comparable to our *old bottles*, \* and *veterane Wines*; which are sound, sweet, well-refined, and full of spirits. Nor will these *new patches* of gilded, but *unordained Preachers*, ever be suitable with, or comparable to our good old *Garments*; the *learned*, *ordained*, and *true Ministers*, either

For durableness, comeliness, or comfort; being heavier in the Summer of prosperity, and colder in the Winter of adversity. So that they are rather a shame, an oppression, and deformity to us, to our reformed Christian Religion, and to our Church, and Nation; as if we had chose, rather to be clothed with a ridiculous pybald fools coat, or a beggars cloak, chequered with infinite rents and patches, than with that holy and comely Garment of order and unity, which Christ left to his Church and Ministers (like his own) without any visible seam: That is, An uniform, compleat, constant way, and order of holy Ministerial power, derived in a right and successive Ordination: These new short jumps of unordained Teachers, are to the Churches and Religion's proportions, like the coats of Davids Messengers, 2 Sam. 10. 4. when they had been shamefully and spitefully treated by ungrateful Hittites; exposing indeed our Nation, and our Religion, to all reproach and scorn; when all round about us shall see such feeble and uncomely parts, as indeed these gifted men, for the most part, are, in the body of our Church, thus discovered, which were far better concealed and hidden.

*Nihil enim impudens, quam injussu muneris, aut officio cuicunque sese immittere.* Gerard.

Yea, although they may (with truth) in somethings justly tax and reprove, some failings, or faults in some, yea, all our Ministers; yet we do not think presently they are to intrude into their places, and Ministry; no more than Balaam's Aids might presume to become, presently, a Prophet; because it sometimes spake and reprov'd its masters madness. Nor do we see any reason, that men should wait upon the lips of such animals for Instruction, who cannot justify their speaking without a miracle; no more indeed, than these new Teachers can their chalenging the publick place, and constant office of Christs Ministers, to which they have no ordinary Call or Mission.

Indeed we have rather cause, greatly to suspect these intruders, as for many other things, so for their boldness and forwardness: Since, such as have been ablest for that great service, have always been modestly slow, and humbly reserved: That these mens undesired promptitude is like that malicious readiness of Satan, who, uncall'd, presents himself among the sons of God; so are the ministers of Satan most prone to transform themselves by their hypocrisies, into angels of light; in order to advance hellish darkness, and damnable doctrines. And the times are much injured by reports, if it be not in some degree true, That many of these Mushroom Ministers, the most forward Teachers of this new race and mechanick extraction, are such

*So Moses, Isaiab, Jeremiah, Ezekiel.*  
*So Socrates of Ammonius, when he was sought to be made a Pastor of the Church. Lib. 6. c. 30. Job 1. 6. & 1. 1. 2 Cor. 11. 13.*

Nunquam per-  
iculosis fallit  
conebatrum &  
mendaciarum  
pater, quam  
cum sub lucis  
& veritatis  
specie delitescit.  
Ieron.

So Irenaeus, l. 1.  
Tertul. de praes.  
ad Haer.  
Austin. de haer.  
& de unitate  
Eccles. c. 16.  
Tells us of the  
Pretentilapina  
Heresis.  
Vid. p. 204.

In hoc unifor-  
mes esse solent  
evantium de-  
formitates, quod  
recte sentientes  
odio habent.  
August.

Esther 5. 9.

persons in disguise of *volgent plainness*, and *simplicity*, who have had both their learning and their errand from the vigilant *Seminaries* beyond Sea: Out of which *Gallies* can come little good to our Reformed Church and Nation. *Satan* is not less a *Devil*, when he will seem a *Doctor*; nor more a dangerous *tempter*, than when he would appear a *zealous teacher*. Whence soever they are, sure we are, That many of these, who are so suddenly flatted up into *Pulpits*, are not ashamed to vent by word and writings, such *transcendent blasphemies*; That they teach whatever they think or say, of the *Majesty* of God, of *Christ*, of the *holy Spirit*, of the *Divine Nature*, though never so irreverent, profane, and ridiculous; yet it is no *blasphemy*, but *sublimity*; no *profaneness*, but getting above, and out of all forms; Whatever they contradict of the clear *literal sense*, and *rational scope* of the Scriptures, though it seem, and be never so gross a lie and error, in the common significancy of the words, yet it is a *truth in the spirit*; Whatever they act, never so disorderly, brutish, horrid, obscene and abominable, yet it is no *sin*, but a *liberty*, which God, and Christ, and the Spirit exercise in them, who cannot sin.

Nor is this the least cause we have to suspect, beware of, and abhor these *new Modellers* and *Levellers* of the *Ministry*; That, how different soever their faces and factions are, one from another, (though they go one *East*, and the other *West*; whether they *separate*, or *rank*, or *seek*, or *shake*;) yet still they meet in this *meeting-point*, *No Ordination*, *no Function*, or peculiar *Calling* of the *Ministry*; The *Serpent's tail* meets with his head, that he may surround truth with a circle of malice; As *Herod* and *Pilate*, they agree to crucify Christ; as *Samsons Foxes*, though their *wily-heads* look several ways, yet their filthy tails carry common *fire-brands*; not onely to set on fire the sometime well-fill'd and fruitful Field of this Church; but also to consume the very *laborers* and *husbandmen*. Their eyes and hands are generally bent against the best and ablest *Ministers*; and their spirits most bitterly inconsistent, with that *holy Ministry*, which Christ once delivered, by the *Apostles*, to the Church; and which, by the *fidelity* of his Church, hath been derived to us; of which, we and all the true Churches of Christ, have in all ages had so great, and good experience; which no malice of devils, or personal infirmities of men, have been hitherto able so to hinder, as wholly to interrupt; much less so to corrupt it, that it should be, either just, or any way necessary to abolish it, according to those *tragicall clamors*, and *tyrannick purposes* of some unworthy men; whose malice and cruelty, (as our modern *Humans*) doth hope, and daily with eagerness expect, when the whole *Function* and *Calling* (which is from God, though by man) of the ordained and authori-

tative



true Ministry (which hath succeeded the Apostles to our days) shall be trussed up thus fifty footed Gallies; which malicious and ungrateful envy, or sacrilegious covetousness, or vulgar ambition, or Jesuitick policies, hath erected for the whole Nation of the ancient and true Ministers; And all this, because (like *Mordcai*) they will not; nor in any Reason, Law, and Religion, can bow down, or pay any respect (such as the pride and vanity of some men expect) to those high and self-exalting gifts, whereto their Antiministerial adversaries pretend; and which they seek to cry up in their meetings and scriblings; with which they say, (and onely say) They are divinely called, and more immediately inspired; not onely above their fellows and brethren (who are still modestly exercised in their first mechanic occupations) but even above those, that are much their betters, every way; and, who merit to have been, (and possibly have been to many of them) as *Fathers* in Religion; by whose pains and care, with Gods blessing, the true Christian Religion in all ages hath been planted, propagated, and preserved, or (where need was) reformed, and restored to its essential lustre and primitive dignity.

So that the cruel contrivances and desperate agitations, carried on by some men against the true Ministers and Ministry in this Church, (like the looks of the great red Dragon, upon the Woman of the Revelation) have a most dire and dreadful aspect; nor onely upon all good learning and civility, but also upon all true Religion, both as Christian; and as Reformed. Threatning at once to devour the very life, soul, beauty, honor, of, and blessing of this Nation; on which we may well write *Isaiah*, the glory is departed from our Israel; so soon as the fury of these men hath broke the hearts and necks of our *Elies*, the Evangelical Priests of the Lord, the true Ministers of Christ, who are as the chariots and horsemen of our Israel.

Civil changes and secular oppressions have their limits, confined within the bounds of things mortal and momentary, with which, a wise and well settled Christian is neither much pleased nor displeased, because not much concerned, nor long. (For no wind from the four corners of the Earth, can blow so cross to a good mans sails; but he knows how to steer a steady course to Heaven, according to the compass of a good Conscience.) But what relates to our souls eternal welfare, to the inestimable blessing of present times and posterity; What more concerns us in point of being true Christians, (that is rightly instructed, duly baptized, and confirmed in an holy way) than any thing of riches, peace, honor, liberty, or the very being men can do (for without being true Christians, it had been good for us, we had never been men;) what evidently portends, and loudly proclaims

Darkness,

*Sancta & laudabilis est in religionis negotio impatiencia.*

*Jeron.*  
*Judges 18. 24.*

*1 Kings 3. 26.*  
*Viscera genu-  
nam matrem in-  
dicant :*

*Ex vero dolore  
verus amor dig-  
noscamur. Ficti-  
sus & meretrici-  
us animus fac-  
ile patitur in-  
ferentem dividi.*

*Greg.*

*Jude 1.*

*2 Cor. 4. 7.*

Darkness, Error, Atheism, Barbarity, Profaneness, or all kinde of Antichristian tyrannies and superstitions, to come upon us and our children; instead of that saving truth, sweet order, and blessed peace; instead of those unspeakable comforts, and holy privileges, which we formerly enjoyed, from the excellency of the true knowledge of our Lord Jesus Christ, declared to us by the labors of our true and faithful Ministers. We hope it can offend no good Christians to see us, more piously passionate, and more commendably impatient against those who seek to deprive us of all those divine blessings, than Micah was against those, who stole away his gods, and his Priests; in as much as our true God, and true Saviour, and true Ministers, infinitely exceed his Teraphims, his Ephods, his Vagrants, and idolatrous Levites, who yet was as a father to him: Who can wonder! if we, or any other, who have any bowels of true Christians, or tenderness of Conscience for our Reformed Religion, do (as the true Mother did) passionately yearn within themselves, and earnestly cry to others, lest by the seeming liberty of every ones exercising his gifts, in Preaching and Prophecying, their eyes should behold the true and living child of Religion reformed, cruelly murdered and destroyed, under pretence of equable dividing it; to gratifie thereby the cunning designs of an impudent and cruel Harlot. It is the least, that we as true Protestants in this Church of England can do, earnestly by prayers to contend with God and man, for the faith once delivered to the Saints; that we may neither craftily be cheated, nor violently robbed, of that onely heavenly treasure of our souls; nor of those earthen vessels, which the Lord hath chosen and appointed, both to preserve it, and dispencc it to us; namely, the truly ordained and authoritative Ministers; the original of whose office and power, as of all Evangelical Institutions, is from our Lord Jesus Christ, and not from the will of man, in any wanton, arbitrary, and irreligious way.

26.

*Who are the  
Antimini-  
sterial ad-  
versaries  
most, and  
why.*

*1. 11.*

*1. 11.*

*1. 11.*

*1. 11.*

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*1. 11.*

*1. 11.*

*1. 11.*

Thus then may your Virtuous Excellencies easily perceive, That it is not as mine, or my Brethren, the Ministers, private sense alone, but it is as the publick eccho of that united voice, which with sad complaint and doleful sound, is ready to come from all the holy hills of Zion; from every corner of the City of God in our Land; through the prayers and tears, sighs and groans, of those many thousands judicious and gracious Christians, who are as the remnant that yet hath escaped, the blaipemies, extravagancies, seductions, pollutions, and confusions of the present world; occasioned by those, who neither fearing God, nor reverencing man, seem to have set up the design and trade of mocking both. None bear the true Ministry with less patience than they; whose deeds will least endure the touch-stone of Gods Word: Whose violent projects against this Church and State, (being wholly inconsistent with any rules of righteousness and godliness)

liness) makes them most impatient to be any way censured, crossed, or restrained, by those precepts and patterns of justice and holiness, which the true Ministers still hold forth out of Gods Word, to their great reproach and regret; no more able to bear that freedom of truth, than the old world could bear Noahs, or Sodom Lots preaching of righteousness. To these mens assistance comes in (by way of clamoring or petitioning, or writing scandalously against the Ministers, and Ministry of this Church) all those sorts of men, whose *licentious indifferency, profane ignorance, and Atheistical malice*, hath yet never tasted, and so never valued the blessings of the *learned labors and holy lives* of good Ministers; both these sorts are further seconded by that *sordid and self-deceiving covetousness*, which is in the earthly and illiberal hearts of many seeming Protestants; who either ingratfully grudge to impart any of their *temporal good things* to those of whose *spirituals they partake*; or else they are always *sacrilegiously gaping* to devour those remains of *Bread and water*, which are yet left, as a constant maintenance to sustain the Prophets of the Lord in the Land. Rom. 15. 27.  
1 Cor. 9. 10.

And lastly, nor the least evil influence falls upon the Ministers and Ministry of this Reformed Church, by the cunning activity of those *pragmatick Papists, and Jesuitical Politicians*, (for all of the Roman Profession are not such) who make all possible advantages of our civil troubles, and study to fit us for their sumation, and a recovery to their party, by helping thus to cast us into a *Chaos*, and ruinous heaps, as to any settled *Order and Religion*: The most effectual way to which, they know is, To raise up rivals against, to bring *vulgar scorn and factious contempt* upon, to foment any *scandalous petitions* against Ministers, and the whole support of the Ministry, that so they may deprive that *function*, of all the *constant maintenance*, and those *immunities*, which it hath so long and peaceably enjoyned, by the Laws, (which are, or ought to be, as the results of free and publick consent, to the great preiervers of all estates in this Land.) Thus by *starving*, they doubt not, speedily to destroy the *holy function, divine authority, and due succession* of all true reformed Ministry in England; Solicitously inducing all such deformities, as are most destitute of all *sober and true grounds*, either of *Law, Reason, Scripture, or Catholike practise* in the Church of Christ; Thus shortly hoping, that from our *Quails and Manna* of the *Learned and Reformed Ministry, and true Christian Religion*, we may be brought back again to the *Garlick and Onions* of *Egypt*, to praying to *Saints*, to worshipping of God, in, or by, or through *Images*, to such implicate *Faith and Devotion*, to trust in *Indulgences*, to the use of *burthened, or maimed Sacraments*, to those *Papal Errors, Superstitions, and Usurpations*, which neither we, nor our *Forefathers*, of later



Si canonicarum  
Scripturarum  
auctoritate quid-  
quam firmatur,  
sine ulla dubi-  
tatione creden-  
dum est: Aliis  
vero testibus ti-  
bi credere vel  
non credere lice-  
at. August. ep.  
c. 12.  
Hoc prius credi-  
mus, non esse,  
ultra Scripturas  
quod credere debeamus. Tertul. de pr. ad Hæ. l. 3. Satis Scripturis non loquentibus quid loquatur?  
Ambr. voc. Gen. l. 2.

ages have tasted of; which, however somewhat better *dressed* and *cooked* (now) than they were in grossier times; yet still they are thought (and most justly) both *unlavoury* and *unwholsome*, to those serious and sounder Christians; who have more accurate palates, and more reformed stomachs: With whose judgements and consciences, nothing will relish, or down, as to *doctrine*, and *rule of Faith*, or *Sacramental Administrations*, and *duties in Religion*, which hath not *Scripture* for its ground; to which, no doubt, the *primitive* and *purest Antiquity* did consent: To whose holy rule and patern, this Church of *England* in its *restitution* or *reformation of Religion*, did most exactly, and with greatest deliberation, seek to conform both its Ministry and holy Ministrations, using *liberties* or *latitudes* of *prudence*, *order*, and *decency*; no further, than it thought might best tend to the *edification* and *well-governing of the Church*, 1 Cor. 14. 40. Wherein it had (as all particular *National Churches* have) an allowance from God, both in *Scripture*, and in *Reason*.

27.  
Things of  
Religion  
ought first  
and most to  
be considered  
by Christian  
Rulers.

But, as if nothing had been reformed and settled with any wisdom, judgement, piety, or conscience in this Church, nor hitherto so carried on by any of the *true and ordained Ministers* of it; infinite calumnies, injuries, and indignities, are daily cast upon the whole Church, and the best Ministers of it: The cry whereof (no doubt) as it hath filled the Land, so, it hath reached up to Heaven, and is come up to the ears of the *most high God*.

And therefore, I hope, it will not seem rude, unseasonable, or importune to any excellent persons of what piety or power soever, if it now presseth into their presence; who ought to remember, that they are but as *Bees* in the same Hive; as *Ants* on the same Mole-hill; and as *Worms* in the same clods of Earth, with other poor inferior Christians, whom they have far surmounted in civil and secular respects. The swarms and crowds of world'y counsels and designs, we hope, have not (as they ought not) overlaid or smothered all thoughts, care, and conscience of preserving, restoring, and establishing, *truth*, *good order*, and *peace*, in matters of *Religion*: Which are never by those publick persons, who pretend to any thing of *true Christianity*, to be so far despised and neglected, that those above all other matters of publick concernment, should be left, like *scattered sheaves*, to the wastings and tramlings upon by the feet of the *Beasts* of the people; ungathered and unbound by any *civil sanction* and *power*, agreeable to *holy order*, *divine method*, *Christian charity* and *prudence*. Possibly it had fared better with all estates in this Church and State, if they had learned and followed, that

Merito à Deo  
negliguntur qui  
rei Dei secula-  
ribus possunt  
negotii. Cypr.

divine

divine direction, and grand principle in Christian politics, First *to seek the Kingdom of Heaven, and the righteousness thereof, and all these things shall be added to you*: The neglect of Gods house, (the Church) and its beauty, holy order, and ministry, hath been a great cause of overthrowing so many *failed houses*, which were covered with Cedar, and decked with *Vermilion and Gold*.

Certainly no men employed in publick power or counsel, have any business of so great concernment, or of so urging and crying necessity as this, *The preservation of the true Evangelical Ministry*, in its due power and authority; Upon which, without any dispute among sober and truly-wise men, the very life, being, weight, honor, and succession of our Religion doth depend, both as Christian, and as reformed: For it is not to be expected, that the ignorant praying, and confident boasting of any other volunteers, will ever soberly adorn, or solidly maintain our Religion, which hath so many very eloquent, learned, and subtle enemies, besides the rude and profane rabble, besieging it; both learned and unlearned oppose true Religion, as the right and left-hand of the Devil; the one out of ignorance, the other out of crookedness; the one as dark, the other as depraved; the one cannot endure its light, nor the other its straightness. Against neither of them can these afford help, any more than the confused clackling of a company of Geese, could have defended the Roman Capitol: Which noise is indeed, but an alarm to sober and good Protestants, intimating the approach or assault of enemies; and should excite the vigilancy and valor of all worthy Magistrates, conscientious Soldiers, and wise Christians of this Reformed Church, to resist the invading danger; as by other fit means, so chiefly by establishing and encouraging a succession of learned, godly, and faithful Ministers.

Nor in any reason of State, or of Conscience, should those who exercise Magistratick power in this Church and State, so far neglect him, who is *Higher then the highest*; by whom all power is dispensed; or so far gratifie the irreligious rudeness, the boisterous ignorance, and violent profaneness of any, (who are but Gods executioners, the instruments of his wrath, and ministers of his vengeance;) as for their sakes, and at their importunity, to despise and oppress those who are by Christ and his Church appointed to be Ministers of Gods grace, and conveyers of his mercy to men: The meanest of whom, (that do indeed come in his name) the proudest mortal may not safely injure or despise; because not without sin and reproach to Christ and God himself. For he that hearath you, hearath me; and he that despiseth you, despiseth me; and him that sent me, is signally and distinctly spoken in favor to true Ministers, and for terror to those that are prone to offer insolency to their worldly

\* Eccles. 5. 8.  
He that is higher than the highest, regardeth; and there be higher than they.  
John 19. 11.  
Thou couldst have no power, except it were given thee from above.  
Christ to Pilat  
1 Cor. 12. 1.  
1 Pet. 4. 10.  
Stewards of the manifold grace of God.  
Luke 10. 16.

weakness, and meanness. Such as despise and oppose the Ministers of Christ, are more rebellious than the devils were; for of these, the seventy returning testify, *Luke 10. 17. Lord, even the devils are subject to us in thy Name.*

1 Cor. I. 21.

It pleased God  
by the foolish-  
ness of preach-  
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lieve.

If then we have *immortal souls* (which some mockers now question,) sure they are infinitely to be preferred before our *carkases*; and the *instruments* which God hath appointed, as means to save them, are proportionably to be esteemed beyond any, that are of the *destroyers*, at best, but the *preservers of mens bodies*, and *outward estates*.

Who can dissemble, or deny, That the *banks of equity*, *piety*, *modesty*, and *charity*, yea, of *common humanity*, are already by some men much *demolished*, through the *pride*, *presumption*, *insolence*, *scurrility*, and *profaneness* of some *spirits*, who are set against the *Reformed Religion*; the *Ministers* and *Ministry* of this *Church*? Who sees with honest and impartial eyes, and deplores not, to behold; how the deluge of *Ignorance*, *Atheism*, *Profaneness*, and *Sottishness*; also of *damnable Errors*, *devilish Doctrines*, and *Popish Superstitions*; together with *Schismatical fury*, and *turbulent Passions*, are much prevailed (of later years) both in *Cities* and *Countreys* here in *England*:

Gaudet in malis  
postris diabolus,  
latur in mis-  
eris, dilatur  
angustiis, de-  
latur angori-  
bus, triumphat  
ruinis. Bern.

And this, since men of *Antiministerial tempers*, have studied to act the *Devils Comedy*, and this *Churches Tragedy*; endeavoring to render, not onely the *able*, *godly*, and *painful Ministers*, but the *whole Ministry* it self, and all *holy Ministrations* (rightly performed by its *Authority*) *despised*, *invalid*, *decryed*, and *discountenanced*: In many places affronting some, vexing and oppressing others, menacing all every where, with *total extirpations*: For, they who pretend to have any man a *Minister* that lists, intend to have none, such as should be; (As they that would have every man a *Master* or *Magistrate*, mean to have none, in a *Family* or *State*;) but onely, by *specious shadows* of *New Teachers* and *Prophets*, they hope to deprive us of those *substances*, both of *true reformed Religion*, and the *true Ministry*; which we and our *Forefathers* have so long happily enjoyed, and which we owe to our posterity.

28.

The great  
and urgent  
causes of  
complaint

Nor is this a feigned calumny, or fictitious grief, and out-cry: Your *piety* (O excellent Christians) knows, That the *spirits* of too many men, are so desperately bent upon this design against the *Foundation of the Ministry*; that they not onely breathe out *threatnings* against all of this way (the *duly ordained Ministers*;) but daily do (as much as in them lies) make *havock* of them; and in them, of all *good manners* and *reformed Religion*; while so many *people*, and whole *Parishes* are void and desolate of any *true Minister*, residing among them: I leave it to the *judgements* and *consciences* of all *good Christians* to consider, how acceptable such projects and practices



practises will be to any sober and moralized professor; to any gracious and true Christian; to any reformed Church, or to Christ, (the Institutor of an authoritative and successional Ministry) or, last of all, to God, whose mercy hath eminently blessed this Church and Nation, in this particular, of able and excellent Ministers; so that they have not been behinde any Church under Heaven; That so exploded Speech then, *Stupor mundi clerus Anglicanus*, The Ministers of England were the admiration of the Reformed World, had no more in it of crack and boasting, than of sober Truth considered; onely it had better become (perhaps), a rightly than a Ministers of this Church, to have said it; and any others, than believers of this Church, to have contradicted and slighted it: Since to the English Ministers, have eminency, in all kinde, so many foreign Churches, and Learned Men, have willingly subscribed; as to Preaching, Praying, Writing, Disputing, and Living.

On the other side, How welcome the disgrace of the Ministry will be to all the enemies of Gods truth, of the Reformed Religion, and of all good order in this Church and State, it is easie to judge, by the great contentment, the ample flatterings, the unfeigned gloryings, the large and serious triumphings, which all those that were heretofore professed enemies to this Church and our Reformed Religion (either such as are factious and politick Factors for another Supremacy and Power; or such as carry deep brands of Schism and Heresie on their foreheads; or such as are professedly Atheists, profane, idle, and dissolute mindes) discover, in this, That, they hope, they shall not be any more tormented by the prophesying of these witnesses, the true and faithful Ministers of the Church of England; Than they that dwell on the earth, shall rejoyce (over the dead, and unburied bodies of the witnesses) and make merry, because these two Prophets tormented them that dwell on the earth.

All which makes me presume, That you (O excellent Christians) can neither be ignorant, nor unsatisfied in this point of the Evangelical Ministry, both as to this, and all other Churches use, benefit, and necessity; as also, to the divine right of it, by Christs institution, the Apostles derivation, and the Catholike Churches observation, in all times and places; as to the main substance of the duties, the power, and authority of the Function; however, there may be in the succession of so many ages, some Variation, in some Circumstances: The peculiar office, and special power, were seldom, (as I have said)

weakness, and meanness. Such as despise and oppose the Ministers of Christ, are more rebellious than the devils were; for of these, the seventy returning testified, Luke 10.17. Lord, even the devils are subject to us in thy Name.

1 Cor. 1. 21. If then we have immortal souls (which some mockers now question,) sure they are infinitely to be preferred before our carcases; and the instruments which God hath appointed, as means to save them, are proportionably to be esteemed beyond any, that are oft the destroyers, at best, but the preservers of mens bodies, and outward estates.

Who can dissemble, or deny, That the banks of equity, piety, modesty, and charity, yea, of common humanity, are already by some men much demolished, through the pride, presumption, insolence, scurrility, and profaneness of some spirits, who are set against the Reformed Religion; the Ministers and Ministry of this Church? Who sees with honest and impartial eyes, and deplores not, to behold; how the deluge of Ignorance, Atheism, Profaneness, and Scissmness; also of damnable Errors, devilish Doctrines, and Popish Superstitions; Factions, are much pre-

Gaudet in  
nostris diabo  
lotatur in  
ris, dilata  
angustis, de  
lectatur ang  
bis, triumph  
ruinâ. Bet

ORIGINAL

DEFECTIVE

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If then we have *immortal souls* (which some mockers now question,) sure they are infinitely to be preferred before our *carkases*; and the *instruments* which God hath appointed, as means to *save them*, are proportionably to be esteemed beyond any, that are oft the *destroyers*, at best, but the *preservers* of *mens bodies*, and *outward estates*.

Who can dissemble, or deny, That the *banks of equity*, *piety*, *modesty*, and *charity*, yea, of *common humanity*, are already by some men much *demolished*, through the *pride*, *presumption*, *insolence*, *scurrility*, and *profaneness* of some *spirits*, who are set against the *Reformed Religion*, the *Ministers* and *Ministry* of this *Church*? Who sees with honest and impartial eyes, and deplores not, to behold; how the deluge of *Ignorance*, *Atheism*, *Profaneness*, and *Sottishness*; also of *damnable Errors*, *devilish Doctrines*, and *Popish Superstitions*; together with *Schismatical fury*, and *turbulent Factions*, are much prevailed (of later years) both in *Cities* and *Countreys* here in *England*.

Gaudet in malis  
postis diabolus,  
latatur in mis-  
eriis, dilatur  
angustis, de-  
lectatur angori-  
bus, triumphat  
ruina. Bern.

And this, since men of *Antiministerial tempers*, have studied to ad-  
dress the *Devils Comedy*, and this *Churches Tragedy*; endeavoring to  
render, not only the *able*, *godly*, and *painful Ministers*, but the *whole*  
*Ministry* it self; and all *holy Ministrations* (rightly performed by  
its *Authority*) despised, *invalid*, *decryed*, and *discountenanced*: In  
many places affronting some, vexing and oppressing others, menacing  
all every where, with *total extirpations*: For, they who pretend to  
have any man a *Minister* that lists, intend to have none, such as  
should be; (As they that would have every man a *Master* or *Magi-  
strate*, mean to have none, in a *Family* or *State*;) but only, by  
*specious shadows* of *New Teachers* and *Prophets*, they hope to de-  
prive us of those *substances*, both of *true reformed Religion*, and the  
*true Ministry*; which we and our *Forefathers* have so long happily  
enjoyed, and which we owe to our *posterity*.

28.

The great  
and urgent  
causes of  
complaint

Nor is this a feigned calumny, or fictitious grief, and out-cry:  
Your *piety* (O excellent Christians) knows, That the *spirits* of too  
many men, are so desperately bent upon this design against the *Fun-  
dation of the Ministry*; that they not only *breathe out threatnings*  
against all of this way (the *duly ordained Ministers*;) but daily do  
(as much as in them lies) make *havock* of them; and in them, of  
all good *maners* and *reformed Religion*; while so many *people*, and  
whole *Parishes* are void and desolate of any *true Minister*, residing  
among them: I leave it to the *judgements* and *consciences* of all  
*good Christians* to consider, how acceptable such projects and  
practices

practises will be to any sober and moralized professor; to any gracious and true Christian; to any reformed Church, or to Christ; (the Institutor of an authoritative and successional Ministry) or, last of all, to God, whose mercy hath eminently blessed this Church and Nation, in this particular, of able and excellent Ministers; so that they have not been behinde any Church under Heaven; That so exploded Speech then, *Stupor mundi clerus Anglicanus*, The Ministers of England were the admiration of the Reformed World, had more in it of crack and boasting, than of sober Truth considered; onely it had better become (perhaps) a rightly than a Ministers of this Church, to have said it; and any others, than believers of this Church, to have contradicted and sleighted it: Since the English Ministers eminency, in all kinde, so many forein Churches, and Learned Men, have willingly subscribed; as to Preaching, Writing, Disputing, and Living.

On the other side, How welcome the disgrace of the Ministry will be to all the enemies of Gods truth, of the Reformed Religion, and of all good order in this Church and State, it is easie to judge, by the great contentment, the ample flatterings, the unfeigned gloryings, the large and serious triumphings; which all those that were heretofore professed enemies to this Church and our Reformed Religion (either such as are factious and politick Factors for another Supremacy and Power; or such as carry deep brands of Schism and Heresie on their foreheads; or such as are professedly Atheists, profane, idle, and dissolute mindes) discover, in this, That, they hope, they shall not be any more tormented by the prophesying of these witnesses, the true and faithful Ministers of the Church of England; Than they that dwell on the earth, shall rejoyce (over the dead, and unburied bodies of the witnesses) and make merry, because these two Prophets tormented them that dwell on the earth.

All which makes me presume, That you (O excellent Christians) can neither be ignorant, nor unsatisfied in this point of the Evangelical Ministry, both as to this, and all other Churches use, benefit, and necessity; as also, to the divine right of it, by Christs institution, the Apostles derivation, and the Catholike Churches observation, in all times and places; as to the main substance of the duties, the power, and authority of the Function; however, there may be in the succession of so many ages, some Variation, in some Circumstantials: The peculiar office, and special power, were seldom, (as I have said)

Psal. 80. 37.

The Boar out  
of the wood  
doth waste it,  
and the wilde  
Beast of the  
field doth de-  
vour it.

Et atroces infi-  
diatores, & a-  
periti grassatores,  
Ecclesiam diva-  
stare contem-  
dunt, tam Marte  
quàm Arte. Aug.

Matth. 9. 38.

Pray ye the  
Lord of the  
harvest, that  
he would send  
forth laborers  
into his har-  
vest.

Matth. 8. 33.

The whole  
herd of swine ran violently down a steep place into the Sea, and perished in the waters. Im-  
munda illi Ministri, & inordinati Doctores, per ignorantiam, temeritatem, & superbiam precipitia feruntur in  
(in hac in re) profunditates Satanae (Apoc. 2. 24.) in errorem, blasphemiarum, & confusionem  
omnium abyssum. Chemnit.

if ever questioned, among any Christians, until of late; much less, so shaken, vilified, and traduced, as now it is by the *ungrateful wantonness*, and *profane unworthiness* of some; who, not by force of reason, or arguments of truth, but by forcible sophistries, armed cavilings, violent calumnies, and arrogant intrusions, have (like so many *wilde Bores*) sought to *lay waste the Lords Vineyard*; Pretending, That their *brutish confidence* is beyond the best *dressers skill*; that their *irregular rootings* are better than the *carefullest diggings*; that their *rude croppings and tearings* are beyond any *orderly prunings*, or *wary weedings*; that their *sordid wallowings*, and *filthy confusions*, are before any *seasonable manurings*; that there needs no *skilful Husbandmen*, or *faithful Laborers* of the *Lords sending*, the *Churches* ordaining, or the *faithful peoples approving*; where so many *devout swine*, and *holy hogs*, will take care to plant, water, dress, and propagate the *Vine* of the *true Christian Reformed Religion*; to which, the hearts of men are naturally *propitious soyl*. Nor is the event, as to the happiness of this Church, and its *Reformed Religion*, to be expected other (without a miracle,) (if once those *unordained, unclean, and unrried spirits*, be suffered to possess the *Pulpits*, and places of true and able *Minishers*) than such, as befel those *forenamed cattel*, when once *Christ* permitted the *devils* to enter into them: All truth, order, piety, peace, and purity of Religion, together with the *Function* of the *Ministry*, will be violently carried into, and choaked in the midst of the *Sea*, of most *tempestuous errors*, and *bottomless confusions*.

29.

Absurdities

1 King. 13. 33.

Jeroboam made  
of the lowest  
of the people,  
Priests; who-  
soever would  
he consecrated  
him, and he  
became one of  
the Priests.

V. 34. And this thing became sin to the house of Jeroboam, to cut it off and destroy it from the face of the earth.

The *impious absurdities*, *enormious babblings*, and *endless janglings*, whereby some men endeavor to dishonor, and destroy the whole *Function* of the reformed and established *Ministry* in this Church; and to surrogate in their places, either *Romish Agitators*, or a *ragged Regiment* of new and necessitous *voluntiers*, (whosoever lifts, not to consecrate, but desecrate himself, by an *execrable boldness*; or else is elected and misordained by that *zealous simplicity*, *schismatical fury*, and *popular madness* after any novelty, which is ever, in any meaner sort of people.) These no doubt are sufficiently known to you, together with those learned solutions, those sober, and to wise men, satisfactory answers, which have by many worthy Pens, both long since, and lately been made publick, both as to the calumnies of the *adversaries*,



adversaries, and the vindication of this Church, and its Ministry ; Which is conform, not onely to our wise, excellent, and antient Laws ; but to all right reason ; common rules of order and policy ; dictates of humane nature ; practise of all Nations : Also, to the Precepts, Institutions, Paterns, and Customs of God, of Christ, of the Apostles, and of all the Churches ; and ever was so esteemed and revered, until the *sour and unsavory dregs* of these perilous, last, and worst times, came to be stirred and drawn forth : Wherein, under pretences of (I know not what) *special calling, gifts, and privileges*, (but really to advance other *fruits*, than those that use to grow from the *Spirit of truth, peace, holiness, and order*,) some men are resolved to ascend to that desperate height of *impiety*, which counts nothing a *sin, a shame, or a confusion*.

I shall not so far distrust the *knowledge, memory, or consciences*, of wise and worthy Christians ; as to abuse their leisure, by a large, exact, and punctual disputing every one of those *Particulars, Arguments, and Scriptures*, which have been well and learnedly handled by others ; who have put the *heady rabble* of their opponents, to so great disorders ; as from *Arguments*, to threaten *Arms* ; from shews of *Reason*, to flie to *Passion* ; from sober *Speaking*, to bitter *Railings, Scoffings, and Barkings* at that *Light*, which they see is so much above them.

Onely I cannot but suggest in general, to all good men, That it seems, not to me onely, but to many, much wiser and better than my self, a very *strange precipitancy*, which no Christian wise Magistrates will permit, (more like *tumultuary rashness, and schismatical violence*, than either *Christian zeal, or charitable calmness*) That the whole Order and Function of the Ministry of the Gospel in this Reformed Church, so long owned by all good men, both at home and abroad ; so long, and largely prospered here with the *effects and seals of Gods grace* upon it ; so esteemed necessary to the very Being of any Church, and Christianity it self, by all sober and serious Christians ; (For, there can be no true Church, where Christ is not ; who promised to be with his Ministers to the end of the World : So, that where no true Ministry is, there can be no presence of Christ, as to outward Ordinances, *Matth. 28. 20.* which is spoken to those that were sent to *Teach and Baptize, &c.*) Lastly, This Calling so never opposed by any, but erroneous, seditious, licentious, or fanatick spirits of later times ; That (I say) this *antient, and holy Function*, should without any *solemn publick conference, impartial hearing, or fair consultation*, even among Professors of Reformed Christianity, be at noon day, thus *vilified, routed, and sought to be wholly outed* ; by persons, whose *weavers beards, or rustick numbers, and clamorous crouds* ; not their *reason, learning, piety, or virtue*, renders them, either

either formidable, or any way considerable; further, than to be objects of wiser, and better mens, pity, and charity, or fears, and restraints.

*Et oſores & deſertores ſui ordinis. Sulp. Sev.*

*Circumcelliones inter Denariſſas ſuiſtores, cum b; exoribus, i. a. Conſtitutes ſe vocitabant, ſuſſe, omneſque ſentes (acerdotibus & Miniſtris Catholicis) im inferebant, omnia diripientes, &c. Calcem cum aceto in oculos piorum ingerebant. Vir. Auguſt. c. 9. I King. 18. 21.*

Is it that there are no *Ministers* of the true and good old way, worthy to be heard, or comparable to thoſe plebeian pieces, who by a moſt imprudent apoſtacy, becoming *haters* and *deſertors* of their former *holy orders*, and *authority Miniſterial*, have taken a new *Commiſſion* upon a popular account? Are none of the *ancient Miniſters* fit to be adviſed with, or credited in this matter, which concerns not themſelves ſo much, as the publick good, both of Church and State? Are they all ſuch friends to their own *private intereſts* (ſome poor living, it may be) as to have no love to God, to Chriſt, to the Truth, or to the Souls of men? Have they no learning, judgement, modeſty, or conſcience, comparable to thoſe, who being *parties*, and *enemies* againſt them, hope to be their onely judges, and to condemn them? Is wiſdom wholly periſhed from the wiſe, and underſtanding hidden from the prudent? Is Religion loſt among the Learned; and onely now found among ſimple idiots? Or rather, are not the *Anti-miniſterial adverſaries*, ſo conſcious to the true *Ministers* learned piety, and their own *impudent ignorance*, that they are loth, and aſhamed to bring the one or other, to a publick teſt and fair trial; reſolving with the *Circumcellions* with more eaſe to drive them, than to diſpute them out of the Church; aiming not to ſatiſfie any by their reaſon, but to ſacrifice all to their paſſion, if they can get power? Who doubts, but that if the *learned* and *godly Ministers* in this ſometime ſo famous and flouriſhing Church of England, who ſeem now in the eyes of their enemies, (as if they had been taken by *Pirates* or *Picaroons*) onely fit to be ſo thruſt under Hatches; not worthy to be ſpoken with, to appear, to be truſted or regarded, if they might have ſo much publick favor, (which they deſpair not of, and do humbly intreat) as by ſolemn tryal and diſpute, to aſſert their *Station* and *Function*, againſt their *adverſaries*, (as ſome have in private ways done,) Who doubts, (I ſay) but by Gods aſſiſtance, (whoſe mercy hath not, will not, ever forſake them) they would make the *halting* and *ungrateful* people of this Church, to ſee, whether the *Lord* or *Baal* be God? Whether (I ſay) the *Primitive Order*, and *Divine Conſtitutions* of Chriſt; (which have on them, the *Seal of the Scripture*, the *Stamp of Authority*, and carry with them all the beauties of holineſs: For right reaſon, due order, decency, peaceableneſs, and proportionableneſs, to the great ends of *Chriſtian Religion*; together with their *real uſefulneſs*, confirmed by the happy experience of the *Primitive times*, the *pureſt Saints*, the *beſt Chriſtians*, the *conſtanteſt Confefſors*, *holy Martyrs*, and moſt flouriſhing Churches;) Whether (I ſay) theſe ſhould continue in their place and

and power, wherein God hath set them, and our pious Predecessors have maintained them in this Church and Nation; or these yesterday-novelties, the polrick whimsys, and Jesuitick inventions of some heady, but heartlesse men, should usurp and prevail in this Church, after sixteen hundred years prescription against them; and which are already found to have in them (besides their novelty,) such emptiness, flatness, vanity, disorder, deformity, and unproportionableness to the great end of right ordering Christian societies, or living of souls, by edifying them in truth and love; that they have been already productive of such dreadful effects, both in opinions and practices, that they make the Protestant and Reformed Churches stand amazed, to see any of their kinde bring forth such Monsters of Religion, as seem rather the fruit of some Incubus, some foul and filthy spirits, deluding and oppressing this Reformed Church, than of that blessed and promised Spirit, whose power, whose rule, whose servants, have always been the most exactly and constantly, holy, just, and pure. For any true Christians then, to allow and foster such prodigies of Protestant Religion, as some are bringing forth, seems no less preposterous, than if men should resolve, to put out their eyes, and to walk both blindfold and backwards; or to renverie the body by setting the feet above the head: Indeed it is putting the Reformed Religion to the Sivapado, and crucifying Christ again, as they did Saint Peter, after a new posture, with his head downwards; As if in kindness to any men, they should take away their souls, and make them move (like Puppets) by some little springs, wyars, and gimmers; or by the Sorcery of some Demoniack possession.

For want of the favor of such a publick tryal and vindication of the Ministry, I have adventured to present to the view of all Excellent Christians in this Church, this Apology; By which I have endeavored to take off from the Josephs and Josedecks of this Church, those prisons and filthy garments, wherewith some men have sought to deform them; and to wash off from their grave countenances, and angelike aspects, the chiefest of those scandals and aspersions, under which (for want of solid reasons, or just imputations against their persons and calling) by some mens unwashen hands, and foul mouths (whose restless spirits cast out nothing but dirt and mire against them) they are now so much disfigured to the world; That so, vicious disguises (as of old to the Christians) may render them less regarded; and more abhorred by vulgar people: This art of evil tongues, and pens, serving to colour, excuse, or justifie the injustice, and dirt. Total. Apolog. 2 Cor. 10. 10. His bodily presence is weak, and his speech contemptible; so the false apostles, the ministers of Satan, 2 Cor. 11. 13. The deceitful workers reprehend St. Paul behinde his back.



*Veri criminis  
defectus falsis  
supplet calumnia  
; & falsis  
innocentes, ver-  
bis deturpat ma-  
litia. Sulpit.  
De castitatem  
antesignanti B.  
Augustinum*

*seductorem & animum deceptorem clamitabant ; & ut lupum occidendum ; & tale facinus perpetranti  
remissionem peccatorum obventurum. Possid. vii. August.*

cruelty, barbarity, unthankfulness, and irreligion of those who seek first to bait them in the Theatre by all publick disgracings, and then to dispatch them. For against these Beasts (as Saint Paul sometime at Ephesus) whom no reason, learning, gravity, merit, parts, graces, or age doth tame or mitigate, the true Ministers of the Gospel, even in this Reformed Church of England, have now to contend, for their Calling, Liberties, and Lawfulness; yea, for their lives too, if the Lord, by the favor and justice of those that have wisdom, courage, and piety, answerable to their places and power, do not rescue and protect them.

32. What  
Ministers I  
plead for.  
2 Cor. 2. 17.  
Not as many  
which corrupt  
the Word of  
God.

2 Cor. 11. 13.  
Tit. 3. 10.

*Nihil deformius  
est sacerdote  
claudicante ;*

*qui non aequi &  
rectis pedibus  
incedit in viam  
Domini. Greg.*

*Plus destruit  
sinistra prava  
vita, quam a-  
struit dextra  
sana doctrina.*

*Bern.*

*Non confundunt  
opera tua sermo-  
nem tuum.*

*Proditores sunt  
non predica-  
tores Christi,*

*quibus falsis  
deficientibus  
vita est praesent.*

*Jeron. ad Ne-*

*pot. Nisi praesent  
quod predicas  
mundacium non  
Evangelium videbitur.*

*Laet. Inst. lib. 3. cap. 1.*

*Exemplum operis est sermo virtus & efficacissimus. Bern.*

*in sumentium cibum & non discretem perniciem  
est ; ut docenti & non facienti, peccatum est. Id.*

*Animata virtus est qua falsis doctrina ; Cadem  
verba, qua verbum tantum macerant. Leo.*

*Mysterium Theologiae non ut olim Philosophia, barbarum  
& falso celebratur : Sed doctrina sanitate & vita sanctitate. Laet.*

If in any thing, as weak and sinful men, any of the true Ministers of this Church, are (indeed) liable to just reproaches, either of ignorance, or idleness, factionness, sedition, any immorality, or scandalous living, (and what Church of Christ can hope to be absolutely clear, when even in Christs family, and the Apostles times, there was dross and chaff in the floor, by Judas, and Demas, Simon Magus, false Apostles, deceitful workers, Ministers of Satan, &c ?) I am so far from excusing, or pleading for them (as to their personal errors and disorders) that I should be a most severe advocate against them, (if after two or three admonitions, they should be found incorrigible.)

And this, upon the same ground, on which now I write this Apology ; namely, in behalf of the honor of the Gospel, the dignity of the true Ministry, and the glory of the most sacred name of the Christians God, and Saviour ; which, idle, evil, unable, and unfaithful Bishops, and Ministers, beyond all men, cause to be blasphemed ; when they pull down more with the left hand of profaneness, than they build with the right hand of their preaching ; betraying Christ with their kisses, and limiting the Christian Reformed Religion under the first rib, when they seem with great respect to salute and embrace it. Confuting what they say, by what they do ; and hardning mens hearts to an unbelief of that doctrine, which they contradict by the Solecism of their lives and manners ; either rowling great stones upon the mouth of the Fountain ; or poysoning the emanations of living waters ; or perforating the mindes and consciences of their hearers, to such liberties and hypocrisies, that they retain no more of true Religion, and serious holiness, than sieves can do of water. As

Salvian,

Salvian, lib. 4. de Gub. sometimes complained of Preachers and Professors too in his time.

No, I beseech you to believe, That I am the most rigid exactor of all holy exactness from Ministers (of all degrees) beyond all other sorts of men; That they who are the Evangelical Priests to the Lord, should have no blemish from head to foot. *Levit. 21. 17, 18, 19.* Neither defective in intellectuall, nor deformed in morall; sound in doctrine, sacred in deeds; the want of which, makes them, (as Eunuchs, *Levit. 21. 20.*) forbidden to serve before the Lord; as unfit for spiritual generation. That they bear on their breasts before God and all men, the *Urim and Thummim, Light and Perfection, Truth and Charity*; in both Integrity. That none of this holy Ministration, be either incurably blinde, or incorrigibly lame; that they may be worthy to stand before God, as to their sincerity; before men, as to their unblamableness; and between both, as to their unfeigned fervent love, both of God and man. For I well know, That not onely gross offences in them, as in *Eli's* sons which made people to abhor the offerings of the Lord, *1 Sam. 2. 17.* must be avoided; but the very flies of common frailties, must be kept off from their sacrifices (as *Abraham* did the fowls of the air from his oblations, *Gen. 15. 11.*) And as the Jews affirm, That natural flies were never seen on any sacrifices of the true God, or in his Temple; which infested all other Temples of the *Beelzebubs*, gods of flies. Ministers mote, as well as beams, must be kept out of the worlds eyes; which are prone to look with a more prying curiosity, and pitiful censoriousness, on Ministers smaller infirmities, than on other mens grosser enormities. This being one of our happinesses, That being compassed about with many sinful frailties, which easily beset us, we have as many severe censurers; which may help to keep us in a greater exactness, both before God and man: In whose account, drunkenness and riot, which in all men, is a sin; in Ministers, is sacrilege: Rash and vain oaths in them, are as so many perjuries: Any profane levity in them, is as the blaspheming that God, whose Word they Preach, whose Name they invoke, whose holy Mysteries they celebrate: Their illiterateness, is barbarity and brutishness; their factionness, and

*Falsa & vana  
sui occumt;  
Amb. de Ho.  
Vita vera in  
scro. ad  
Paulinum.  
De deo  
Christi pro-  
phet. Simoni  
et iacob.  
Christi.  
Falsa et vana  
est gloria  
mundi. Chryst.  
Catholici in  
prophetis  
homines in op-  
tato. Bern.  
Salvian. l. 4.  
Gub. I. 4. 1.  
Vita vera in  
scro. ad  
Paulinum.  
De deo  
Christi pro-  
phet. Simoni  
et iacob.  
Christi.  
Falsa et vana  
est gloria  
mundi. Chryst.  
Catholici in  
prophetis  
homines in op-  
tato. Bern.*

*Honorius the  
Emperor is  
commended  
by Theodo-  
r. for re-  
moving those  
from being  
Bishops and  
Presbyters,  
whose lives  
were not a  
greable to  
the dignity of  
their calling,  
and exactness*

of their duty, *Ybod. l. 9. c. 28. Non loquatur magna, sed vivamus.* Cyp. de B. Paten. & vita de formis. Amb. *Agilmon. l. 1. c. 1. ubi dicitur quod non est compendiosius.* Nif. de Perf. *lib. 1. c. 1. ubi dicitur quod non est compendiosius.* Secrat. in Plato. Phil. *l. 1. c. 1. ubi dicitur quod non est compendiosius.* Cl. Al. *cap. 215. Et quoniam incuriosus, & passim in* *conscientiam facit a sacerdotibus Christianis evitanda.* Bern. *l. 1. c. 1. ubi dicitur quod non est compendiosius.* Marsh. *Neluchim. Hambam. Ambrosii. l. 2. c. 2. & c. 12. & 17. ubi dicitur quod non est compendiosius.* If. Pel. l. 2. Who observes out of *Levit. 4.* There is as great a sacrifice for the Priest, as for the whole people. *Abraham in quoniam* *victum a sacerdote sacrificium.* Chryl. *Principis Christi detrahitis pondus sacrificium leviter.* Lact. *Luke 6. 46. Why call ye me Lord, and do not the things I say?*

2 Tim. 1. 15.  
 Study to shew  
 thy self a  
 workman, that  
 needs not to  
 be ashamed.  
*Non impudentem  
 vult, ut non  
 erubescat; sed  
 diligentem (ov-  
 dant) ut non  
 mereatur vir-  
 eundari.* Amb.  
 1 Tim. 4. 15.  
 Give thy self  
 wholly to these  
 things, that  
 thy profiting  
 may appear to  
 all men; so is  
*ad omnia la-  
 aberrant, et ve-  
 bementius agi-  
 tantur.* August.

fury in secular motions, is such a madness of pride, and vain-glory, as possessed him, who in all things else very obscure, set the Temple at Ephesus on fire; that he might be remembered for something; their laziness and negligence in their studies and preaching, is supine slothfulness, and sinit slovenliness; while they content themselves with any *ram and extemporary budlings*; in which, is nothing of *holy reasonings*, and *Scripture demonstrations*, mightily convincing; nor of right method, duly disposing; nor yet of any grave and pathetic oratory, sweetly converting, and twasively applying; but onely a rudeness, and rambling next door to raving; which hath partly occasioned (indeed) so many *new undertakers* to preach; who, thinking some Ministers stocks of divinity quite broken and spent, by their so little trading and improving in any good learning, or solid preaching; have adventured to serve the Country credulity with their *Pedlars packs*, and *small wares*; not despairing to preach and pray, at that *sorry rate*, and *affectated length*, which they hear from some that go for Ministers; resolving (at worst) to colour and cover over those real defects of *parts or studies*, to which they cannot but be conscious, by *excessive confidence*, *loud noises*, *immoderate prolixities*, and theatrick shews of *zealous affect*; (even as *Country Fiddlers* are wont to do, when they play most out of tune,) Abusing the *vulgar simplicity*, with their bold, yet unharmonious melody.

What can be more fustian and intollerable, even to the worst, as well as the best of Christians, than to see *Clergymen* study more the gain and poimp, than the *life and power of godliness*? To content themselves, and delude others with the *hulk and shells* of Religion? What more unreasonable, than for *Shepherds* to starve, or tear and worry the *stock*? For *Physicians* to infect their *patients*, by not healing themselves? for *Builders* to pull down the holy Fabrick of *Truth and Charity*? or to build with the *untempered mortar* of *Passion, Fancy, and Faction*? For *Embassadors*, either through idleness to neglect, or through baseness to corrupt, or through cowardise not to dare to declare and assert the message and honor of their *Sovereign sender*? which should with all courage, fidelity, and constancy, be discharged, even to utmost perils; so as to be ready with *St. Paul*, not onely to be bound for Christ, but to lay down his life also. *Acts 20.*

*Unicus rectoris  
 lapsus per est  
 totius populi  
 agens.* Chrys.  
 Levit. 4. 3, 14.

I know that in *Ministers* any spot of *pride, levity, affectation, popularity, pragmatickness, timorousness*, or other *undecencies*, below a *wise, holy, grave, constant temper*, and carriage of a *worthy minde*, The sacrifice for the sin of the Priest, is as much as for the sin of the whole Congregation.



is a foul deformity, a putid futility, a pueril vanity, scarce a venial madnels; so much the worse in them by how much the contagion of their folly is prone to infect all that look upon them; for the plague and leprosie of a Ministers life, cannot be kept within his private walls. There is nothing more delicate and abhorring all sinful fords, than the *Ermine of Christian Religion*, and its true *Ministry*, which sets forth the *Lamb of God*, without spot or blemish; who came to take away the sinful stains of mens souls, by the effusion of his *precious blood*. The care of all good Ministers, is so to live, as shall not need the impotent severities of those *Reformers*, who joy as much to finde fautes in others, as to mend none in themselves, and are always eloquent against their own sins in other men. Allow us onely to be, as *Ministers of the Gospel for the Churches good*, we desire no indulgences, farther than the duty and dignity of our *Calling* doth allow, and the strictest *Conscience* may bear: No men shall more welcome mens favors; than we shall do their just severities; nor do we desire greater testimonies of mens loves to us, than such, as we use for the greatest witness of ours to them; by never suffering them to sin, through our silence or flatteries. Let the *righteous smite us*, and it shall be a kindness; let them *reprove us*, and *reform us*, and it shall be a balm, which shall not break our heads; but our prayer shall ever be, That we may not taste of the new dainties of those *supercilious censurers*, and *envious reformers of Ministers*; who are their enemies, because they tell them the old truths; and make them offenders for a word, because they will not forbear to reprove their wickedness; who heretofore seemed to hear them gladly, till they touched their *Herodiasses*.

The leis scandalous Ministers are, the more that *Hypocritical generation* (who have set themselves against them) are bent to destroy them: I intercede onely for such, whose greatest offence is, That they give *least offence* to any good Christians, and do most good to this Church; preserving still the *purity* and *honor* of their *Calling*, and the *Reformed Religion*, against the many policies of those, who lie in wait to destroy it; who are honored with, and are an honor to the Function of the Ministry; whose competent, and (in some) excellent *learning*, and *holy lives*, makes them still appear like *bright stars* in a dark and stormy night, amidst the thick and broken clouds of envy and calumny, which rove far beneath them; however they are sometime darkned by their interposing.

If, as to these mens *holy Function*, *Ordination*, and *Autority*, I may be happy to give you (O excellent Christians) or any others, any satisfaction; as a *Calling* useful, and necessary to the Church; as of *Divine Institution*, and *Catholike practise* in all seded Churches, I shall then leave it to any men of good conscience to infer, how

Non solum ipse cum male agit digne perit, sed et alius sicus indigne perdit. Ambr. de Sa. dig. Præpositorum vitia imitari obsequii genus videam ut scelerata delictorum exprobrare videtur, si pie vivamus. Lact. Inst. l. 5.

Psal. 141. 5.

Isa. 29. 21.

Mark 6. 10.

Ed acriter sunt odii causa quod magis iniqua. Tacit. An. 1.

Ad gratiori lumine, quod spiores tenebra. Tert.

Acts 4. 18.  
Gal. 4. 16.  
Am I there-  
fore become  
your enemy  
because I tell  
you the truth.

33.  
*Ministers  
infirmities  
do not abro-  
gate their  
Authority  
or Office.*

*Pro defensione  
sanae licitae offi-  
ciae propriae.  
Reg. Jac.  
2 Cor. 12. 11.*

barbarous and Antichristian a design it is; how bad and bitter con-  
sequences it must needs produce, by any arts and ways of humane  
power and policy, to destroy and exautorate these men, and their  
Ministry; in whose lives and labors, the glory of God, the honor of  
Jesus Christ, and the good of mens souls are so bound up, that they  
cannot without daily miracles be separated, or severally preserved.  
And for the persons of the *Ministers*, which I plead for, I hope to  
make it appear, That for their casting thus into the fiery furnace of  
mechanick scorn, and fanatick fury; or into the Lyons den of pub-  
lick odium and disfavor, there will be found, by impartial Readers  
of this *Apology*, no more cause, than was against *Daniel*, or the three  
children; no more, than for beheading *John Baptist*, or stoning *St.  
Stephen*; for beating and imprisoning the *Apostles*, and charging  
them to speak no more in that Name of Jesus; or for the *Galatians*  
hating *St. Paul*, or the Beasts slaying the witnesses; or the Jews  
seeking to stone, and after crucifying the Lord Jesus Christ.

Not, but that the very best *Ministers* of this Church own them-  
selves still to be but poor sinful men; and so not strangers to the  
common passions and infirmities of humane nature: Men must not be  
angry, that *Ministers* are not *Angels*, or such *Seraphins* and flaming  
fires, as admit no dross or defects, incident to sinful mortality: Thogh  
they oft fail, as men, yet have they not forfeited the Authority of  
their Calling as *Ministers*; though they have dispenced the Gospel  
in weakness, as earthen vessels; yet hath the Treasure of Heaven,  
and Power of God, been manifested by them, and in them: Take  
them with all their personal failings, yet they will hardly be match-  
ed, or exceeded by any order of men, or any Clergy in any Church  
under Heaven; for they have not been behinde the very chiefeft of  
true *Ministers*; and far beyond any of these new pretenders: Inso-  
much, That I have oft been ashamed to see the necessity of this *Apo-  
logy*, and such like *Vindications* of the Ministry, which ungrateful  
and impudent men extort from the *Ministers* of England; when in-  
deed (as *St. Paul* pleads for himself; instead of thus being compelled  
to an unwelcome, yet just glorying) they ought rather to have been  
commended and encouraged by others.

Truly, it is to me a great trouble to finde out by any of their con-  
fused Pamphlets and obicure Papers, what these Modellers of a new  
Ministry would be at, in any reason of piety or prudence, more to the  
advantage of this Church, or the Reformed Christian Religion, than hath  
been heretofore, and may still be effected and enjoyed, by the true  
and ancient Ministry. Would they have better Scholars in all kinds  
of good learning? Acuter Disputants in controversies? Clearer In-  
terpreters in Commentaries upon the Sacred Texts? Better Linguists?  
More solid Preachers? More patheticke Orators? more fervent Pray-  
ers?

*Ministers infravoluntarily abrogate not their Authority.*

69

ers; higher Speculatists in all true Devotionality; Braxter Writers in all kinds of Divinity; Would they have more grave, comely, prudent, and conscientious dispensers of all holy Mysteries? Or nobler examples of all piety and virtue, than those, which have every where abounded in the Ministers of the Church of England, according to the several measures of their gifts and graces?

No, I finde their enemies envy, is more than their pity; For one century of scandalous Ministers, (which, I fear, was not so made up by exact sifting the pretious from the vile; but that it huddled up, and kneaded some finer flowre with some bran;) How many hundreds were there then, and are still of unblamable, of commendable, of excellent, and most imitable Ministers in this Church? As weighty, as fair, and as fit every way, yea, far beyond what any new stamp is likely to be, for all holy administrations? But I finde, it is not any new Truth, or Gospel, or Sacraments; or Gifts, or Graces, or Virtues, or Morals, or Rationals, or Regals, which these new Ministers require; or can with any forehead pretend: All is but an affectation (for the most part) to have the same things, in a new, and worse way; which because it is of their own invention, they so eagerly quarrel at the former order, maner of our Church and Ministry. Many would have the same meat (else they must starve, or feed upon the wind) onely it must be new dressed, and disted up to the mode of Familistick hashes, and Socinians (Quelques choses) Keek-shoes; by more plain and popular hands, than those of the learned Ministers. They would have a generation of Teachers rise up unsown, out of the dust; whose father should be corruption, and whose sister, confusion: More vulgar, subtile, precarious, facile, dependent Preachers; who should more consider an act or ordinance of man, than a command of Scripture, or dictate, and stroke of Conscience; be more steered by the events and various successes of Providence, than by the constant precepts and oracles of Gods written Word: Whose common places of divinity must fit any European Commonwealth, what ever any power and policy shall form to their new fancies, and interests; whose Preaching and Praying, shall make Christ, and the Scriptures, and the Sacraments, all holy things, and the Ministry it self of the Church, meanly servile and compliant to any State design, and secular projects; Just as the sorry Almanack-makers do, who command the Sun, and Moon, and Stars, and the whole host of Heaven, to assist any party whom they list to flatter, or hope to feed upon: Such planetary Preachers, all true Ministers abhor to be; and such their enemies deserve to have, or to be; who observing the winds of worldly and State variations, shall never sow the good seed of true Religion; nor ever serve the Lord, while they slavishly and sinfully serve the times: Not, but that all good Ministers know,

Non laudabilis  
pietatis emula-  
tione, sed im-  
proba virtutis  
mutila foru-  
tur, qui virtu-  
tem aspiciunt  
intabescuntque,  
relicta Calamb.

Multi novitatis  
amore in veri-  
tatis adium &  
prajudicium fa-  
rentur. Quum  
illud pulcherrimum quod ve-  
rissimum; id  
verissimum,  
quod amignissi-  
mum. Tert.  
io. 1. 1. 1. 1. 1. 1.  
Eurip. Hel.

Eccles. 11. 4.



Phil. 4. 11.  
Rom. 13. 5.

know, as wise and humble men, how to be content in what *State* soever they are; and to be subject to *civil powers* in all *lawful things*, with gratitude and due respect; yet not so, as to prostrate God, to level Christ, to subject Conscience, to debate the glorious Gospel, its due *Reformation*, and its true *Ministry*, and *divine Authority*, to the boundless lusts, and endless designs of violent and restless minds.

Luke 23. 50.

Against all which, and chiefly against those *plots* and *practices* which aim to overthrow the Reformed Christian Religion of this Church, and its Ministry, I desire this *Apology* may be as a *Pillar* and *Monument* to posterity of my perfect *abhorrence*. That when I am dead (if it hath any spark in it of an *immortal spirit*, or *living genius*) it may testify for me, and my Brethren, the Ministers of my minde, in after ages; that, as *Joseph of Arimathea*, we neither gave counsel, nor consent to those wilde or wicked projects, which the ages will afterward see, attended with most sad and deplorable effects; either of *Atheism*, *Profaneness*, *Ignorance*, and *Barbarity*, or of *Popish superstitions*, *Heretical oppressions*, and *Schismatical confusions*, which will follow the alteration and rejection of the ancient, true, and Catholike Ministry of this Reformed Church; which cannot but be attended with the subversion of many souls, as to all stability or soundness in true Religion; with the unsatisfaction of many, and with the unspeakable grief and scandal of all those good Christians, who love and wish the prosperity of this Church; which I shall now endeavor to prove to be of a most *Christian* and *Evangelical constitution*; chiefly by answering what is alleged by those, who look upon both Church and Ministry as reprobate; and would fain have power to *damn* them both, without redemption: And this they endeavor with as much *justice* and *truth*, as *Satan* accused *Job*, and would have provoked God to destroy him without a cause.

Job 1.

OBJECT.

OBJECTION I.

*That we have no true Ministry, because no true Church-way in England.*

I Finde there are many and great things objected, by the *Anti-ministerial party*, through *ignorance, weakness, mistake, or malice*; not onely against the *Ministers*, and the peculiar office of the *Ministry*; but also against the *whole frame* of our *Religion*, especially as to the extern social maner of our *holy Administrations*: Some of them deny us to be any *true Ministers*, because not in any way of a *true Church*; nor having any *true Religion* owned or established, and exercised among us, in any *right Church-way*, as they call it. So that it is not onely the *main pillars of Christianity*, the *learned and godly Ministry*, which they would change: But the *whole model* of our *Church*, and *frame* of our *Religion*, is that, which these men would remove, either pulling it down by force, or undermining by fraud: Therefore, I have thought it necessary, in the first place, to countermine against these *Moles*, and to establish against these *Shakers*, and *Subverters* of the very foundations of our *Church* and *Religion*.

Here I must crave leave of you, to whose favor I have dedicated this work (whose *highest excellency* is your *Christian Reformed Religion*; who esteem it your *greatest glory*, with the Emperor *Theodosius*, That you are *Members* of this *Reformed Church*, and in this of the *true Catholike Church*;) to give these *fanaticke*, and *cavilling disputers* against our *Ministry*, some account of that *Religion*, which we profess; and of that so much disputed, and by some despised *Church-way*, wherein we take our selves to be; as upon surer grounds of *divine truth*, so with much more order and decency, as to ancient pattern and prudence, than themselves: That so, as good Christians may be comforted and confirmed in their *holy Profession*, so the world may see, That we are neither ignorant our selves, nor willingly deceivers of others, in so great a matter as *Religion* is, which we publicly have *professed* and *preached* in this *Church*, both with *science* and *conscience*, with *judgement* and *integrity*.

First then, We esteem *True Religion* to be the *right performance* of those duties, which we ow to the *One onely true God*; or to any Creature for his sake; That is, upon such grounds, to such ends, and after such maner, as God requires them of us, in the several relations, wherein we stand obliged to him, or them.

Ans. 1.

Of true Religion.

Vera est religio, qua uni vero Deo animas suas obligat. Aug. de Relig. Micah 6.8. James 1.27.

Internal.

*Lux est religionis in conscientia, lumen in conversatione.*  
Bern.

1 Cor. 2. 11.

1 John 1. 3.

& 3. 19.

*Nec deest Christus ubi est fides, nec ecclesia ubi Christus, nec societas ubi charitas, nec templum ubi cor sanctum.* Cyr.

Heb. 1. 1.

Prov. 20. 27.

*Lucerna Domini: Scintillans in intellectu, radians in voluntate, ardens in affectu, fumans in desiderio, flammans in amore, scrutans in conscientia, exultans in virtute, torquens in facinore.*  
Bern.

2 Tim. 3. 16.

1 Pet. 1. 19.

Matth. 10. 26.

Gal. 6. 1.

*Es solide fundanda, & ad amissim Scriptura edificanda, & veritate stabilenda, & charitate consummanda.* religio. August.

*Id pulchrior est anima, quod ad summam Dei pulchritudinem propius accedit.*

Bradward. *De causa Dei*

Greg. N. f.

This Religion is discharged by us; first, *Internally*; in the Receptions and Motions of an *Enlightened and Sanctified Soul*; to which none can immediately be conscious, but onely God, and a mans own spirit: Herein, we conceive the very soul life, and quintessence of true Religion doth consist, so far as it is to be considered apart, from all outward expressions, visible Form, Society, or Church Communion; onely as having spiritual inward converse and fellowship with God and Christ, by the *graces* of the holy Spirit; although Christians should be in desarts, dungeons, prisons, solitudes, and sick beds; amidst all forced sordidness, disorders, and dissolutions of any show and profession of Religion, as to the outward man: This *sincerity* wants nothing of extern fashion, or ornament to complete its piety; but is satisfactory both to God, and a mans own conscience, by that integrity of a judicious, holy, and devout heart; which hath devoted all its powers and faculties, to the knowledge, meditation, adoration, imitation, love, and admiration of God; according as he was pleased in various times and manners to reveal himself to it: As, partly (yet, but darkly) by the *lights* of reason, in rational and moral principles seconded with fears and strokes of Conscience; which is a beam and candle of the Lord in the soul of man; but more clearly by supernatural manifestations, in dreams and visions, in audible voices, prophetic revelations, or angelical missions: By all which, religious light was onely occasional and traditional; but now most evidently, compleatly, and constantly, in that declaration of his will to mankind, which is contained in the *divine oracles* of his now written and perfect Word; the onely infallible rule of a good Conscience, and foundation of true Religion: According to which, onely, we measure it; both as to its *internals*, which are summarily comprehended, in the love of God; and (its *externals*, which are compleated in that charity, which for Gods sake, we bear, and really exercise toward all men; but chiefly to the household of faith, that is, the Church, or Society of those, who profess to believe in Jesus Christ, as the onely Saviour of sinners.

This well-grounded and well-guided Religion (as it is then an *Internal, Judicious, and Sincere* devoting of the whole soul to God, as the *supreme good*, offered us in Jesus Christ) We esteem the highest honor and beauty of the reasonable soul; the *divinest stamp* or character on mans nature; the *nobtest property* and capacity of the immortal spirit in us; demonstrating, not onely its common relation to the Creator (which all things have,) but the Creators peculiar favor, and indulgence to man; whom he teacheth to fear, enableneth to serve, and encourageth to love him above all: As also mans capacity, *Bradward. De causa Dei*  
Greg. N. f.



...of true Religion, no other way is  
to attain that knowledge of the divine wisdom, and that fruition of  
the divine love, which only can make it truly and eternally  
happy.

For true Religion, thus seated in the soul of man, is not barely  
a speculative knowledge of God, according to what his wisdom hath  
revealed of himself, in his work and word; As, that he is, what he  
is not, as to any defects; what he is, in all positive excellencies in  
himself, (which yet is a great and divine light, shining upon man's  
understanding from experience, and from the historick parts of the  
Scripture.) But further, it also shew us, what God is to us, in Na-  
ture, Grace, Law, Gospel, Work, Word, Creation, and Christ's Incar-  
nation; what we are to God in Christ; for duty and dependance;  
what all things are to us, as they are in God, (that is, in his wisdom,  
will, power, providence, &c. either making, or preserving, or dispo-  
sing them for our good and his glory.) According to which light,  
we come to desire, to love, to enjoy God in all things, and all things  
in him; that is, within those bounds of honor, order, and those lesser  
ends, which he hath set in reference to the great ends of our good,  
and his glory, which are as a lesser circle in a greater; having both  
the same centres. At length God becomes the joy, life, beauty, ex-  
altation, and happiness of the believing soul; by its often contempla-  
tions of him, and sincere devotions to him; whence we come to have  
an humble sight, ingenuous shame, penitential sorrow, and just abhor-  
rence of our sinfulness, vanity, deformity, vileness, and nothingness;  
compared to God, and apart from him.

After this our wills come to be inclined to him (as the most excel-  
lent good and perfecting Beauty) drawn after him, and duly affected  
with him; to fear him for his power and justice; to venerate him for  
his excellent majesty and glory; to admire him for incomprehensible  
perfection; to love him for his goodness in himself, in all things, and  
in Christ above all; (in whom his love, grace, and bounty is most clear-  
ly discovered, and freely conveyed to us;) We come to believe him  
for his veracity or infallible truth in his Law and Gospel; to be  
guided by his unerring wisdom, and directions, which are discerned in  
the mandates of his Word to us, and agreeable motions of his Spirit in  
us (which are always conform to each other;) We come also to  
obey him in all things for his sovereign Empire and Authority; to trust  
in him at all times for his faithfulness and immutability; to hope in  
him, and to wait patiently for the consummation of his rich and  
precious promises: 1 Pet. 1. 4. both in grace and glory. All which we  
believe upon the divine testimony of the written Word; however we  
cannot by bare humane reason, comprehend or demonstrate them;  
distrati possunt quam calor solis a nudo lumine: Quum a Spiritu sit veritas, ut in veritate sit Spiritus  
necesses. August.

*Scripture the onely ground now of true Religion.*

oftentimes *praying* to God, as all sufficient, omniscient, omnipresent, and omnipotent: supplicating for that, from his *grace, power, and bounty*, which we have not, deserve not, nor can attain otherways, in this *lapsed, corrupted, and cursed estate* of our nature.

Eph. 2. 5.  
By *grace* we  
are saved.

*Blanda violentia, victrix delectatio.* Aug.

*Quo strictius ad Deum ligamur, eo perfectius liberamur, & à peccatorum pondere, & pravitate vinculis; nec reatu, nec terrore, nec infirmitate amplius deinamur, aut opprimimur.* August.

*Non dii facti sumus sed divini; non in Dei essentiam transmutamur, sed in sanctam, hoc est, divinam naturam reparamur; quantum satana lapsi, tantum Deo reparati, confirmamur.* Prosp.

Which owes all its reparations onely to the free *grace* of God, manifesting himself in his *works and words*; also in those secret inward operations of the Spirit upon the *conscience*, and whole *soul*, by illuminations, restraints, terrors, convictions, conversions; sweet, yet powerful, attractions; victorious, yet delectable prevailings, agreeable to the *nature* of the *soul*, and the *liberty* of the *will*; which then recovers its *true liberty*, when by the cords of Gods love, its unwillingness is bound up; and its chains of violent lusts are taken off: Whence such *great impressions, and real changes*, are made upon every rational faculty in the soul; as those from *darkness to light*, from *captivity to freedom*, from *death to life*; according to the several representations of Gods excellencies in *nature*, in *morals*, and in *mysteries*; wherein, the exceeding *great riches* of his free-grace, and love to us in *Christ*, Ephes. 1. 9. & 2. 7. hath the most softning, melting, and transforming influence; which, fully received upon the soul, the *whole-man*, in *minde* and *spirit*, in *fancy*, *understanding*, *judgement*, *memory*, *will*, *appetite*, *affections*, *passions*, and *conscience*, becomes partaker, through *grace*, of a *divine nature*, 2 Pet. 1. 4. (compared to what he was) and becomes a *new creature*, not as to its essence; but as to all ends, principles, motions, and actions; which are begun and continued, designed and ended in *holiness*; that is, in *humble and unfeigned regards* to the *glory of God*, and exact purposes of *conformity* to the *will of God*, in his written Word. *New creatures* by a newness of *grace*; in which, we remain what we were, *Men*; but are made, what we were not, *Saints*.

3.  
*Scripture the only rule of true Religion.*  
1 Tim. 3. 15.  
Heb. 4. 12.  
Acts 7. 38.  
Rom. 3. 2.

To which Word of God in the Scriptures, we being guided and directed by the *constant* and most *credible testimony* of the *Church of Christ*, (that pillar and ground of *Truth*) so as to receive, and regard them, They at length, by Gods *grace* on the heart, demonstrate themselves (by their *native* and *divine light*) to be the very Word of God; those *lively oracles*, which set forth most *divine precepts, patterns, prophecies, histories* and *mysteries*; proffers also and promises of such good things, as the soul would most desire, most wants, and onely can truly delight in living and dying, and to eternity.

*Religion consists in no fond fancies.*  
Hoc prius cre-

Beyond these Scriptures, which we justly call *The Word of God*, understood in their true sense and meaning; we do not own any thing for a ground, rule, or duty in *Religion*: Nor are we at all moved, by those bold triflings, and endless janglings about *Religion, Grace,*

Grace, Spirit, and Inspirations, which weak and vain men, (looking to their own foolish fancies, and not to the divine Oracles) do scatter too and fro, as chaff, to blinde the eyes of simple and credulous people; which would make Religion, a matter of novelty and curiosity; of cavilling meerly and contending, of censuring and condemning others of self-confidence and intollerable boastings, of fequacioulness and feminine softneis, of custom onely and paternal example, or of ease and idleness; where, out of a lazy temper, neglecting all ordinary means, Ministry, and duties, some men expect by special inspirations and dictates, to have their defect of pains and industry supplied: Or else they place their Religion, in the adhering to some party and faction; in popular and specious insinuations, and pretensions; or in admiration of mens persons, and gifts; or in the prevailencies of power and worldly successes; or in unjust gain and sacrilegious thrift; or in great zealotries for some new form and way of constituting, disciplining, and governing Churches; or in boldness to affirm, to deny, and to do any thing; or in meer verbal assurances, and loose confidences of being elected and predestinated to happiness, of being called to be Saints, and Preachers, and Prophets, in a new and extraordinary way; to advance such opinions and practises, as no holy men of old, ever knew, acted, or owned for Religious; or lastly, in railing upon, despising, and seeking to destroy all those, that approve not, or follow not those self-conceited confidences and violent extravagancies, which some men affect in their rude and unwarrantable undertakings. Such were the fanatick, mad, and at last, sad, Religion of those Circumcellions of old, and those Anabaptists, and other later Sects in Germany\*; who wanted nothing but constant successes and continued power to have made all men, as wilde and wicked as themselves, or else to have destroyed them.

tem, quæ eas solas ita sequar, ut conscriptores earum nihil omnino in eis e-asse, nihil fallaciter posuisse non dubitem. August. ep. 19 ad Jeron. Si canonicarum scripturarum auctoritate quidquam firmatus, sine ulla dubitatione credendum est: Aliis verd resibus tibi credere vel non credere liceat. August. ep. cap. 12. \* Sleidan. Com. l. 10, ad an. 1535.

Alas, who sees not, how far different and much easier to sinful flesh and blood, to vain ambition, and proud hypocrisies, these pretty soft fallacies, these froths and fumes; those great swelling words, and titles of vanity, That God is their Father, that they are Saints, and spiritual, inspired Prophets, sent of God to call the World to repentance; to reign with Christ: Those rotten sensualities of Religion (as some blasphemously call it;) those libidinous excrescencies; those lying prophecies, &c. How much easier (I say) these are, than those humble, sober, exact, and constant eyes of Conscience, and duties of



2 Pet. 1. 10. true Religion; by which holy men and women, in all ages, have  
 Non est vera out their salvation with fear and trembling; by hearing, reading,  
 aut firma centi- searching and meditating on the Scriptures; by repenting, fasting,  
 endo gloria, sine diligentia indu- praying, watching, and weeping; by examining, trying, judging,  
 stris gratia & and condemning their sinful self, even in the most specious and suc-  
 Chrys. cessful actions. Thus by mortification and self-denial, coming to the  
 Phil. 3. 13. Cross of Christ; taking it up; bearing it, and fastning themselves to  
 1 Cor. 15. 32. it, as to all just strictnesses, holy severities, and patient sufferings;  
 I die daily. still endeavoring to abound in all exactness of justice, charity, meek-  
 Vae Christi- ness, temperance, and innocency, before God and man. Thus going  
 sequi, est omnia with some holy agony, through many difficulties the narrow way,  
 pergit, indies true Christians (having done all) enter in at the strait-gate, which  
 crucifigi, in- leads to life, and are scarcely saved.  
 ter mari. Prosp. 2 Pet. 1. 6.  
 1 Pet. 4. 18.

These were harder disciplines, and rougher severities of piety,  
 than our delicate novelists; our gentle Enthusiasts; our smiling  
 Seraphicks; our triumphant Libertines; our softer Saints can en-  
 dure; which makes them so impatient (as Ahab to Eliab, and  
 Micah) to hear, and bear the words of faithful and true Ministers;  
 which seem as hard sayings; when they recommend and urge these  
 Scripturals and Morals of truth and holiness, justice, mercy, and humi-  
 lity, Micah 6. 8. to be the onely reals of Religion: In which, the  
 duty, rule, end, comfort, and crown of true Religion, do consist; whose  
 greatest and surest enjoyment, is self-denial; bringing the lost soul, to  
 finde it self lost, and to seek after God; and having found him, to  
 follow him with all obediential love; with a pious, impatient, pant-  
 ing and thirsting after happiness in him, by the ways of holiness;  
 as having none in Heaven or Earth comparable to him; still earnest-  
 ly pressing toward him; as always, and onely wanting him, in the  
 fullest enjoyments of all things here; unsatiably satisfied with his  
 unsurpassing-sweetness; ever filled with him, yet ever longing more  
 to partake of him: The soul in this its excessive thirst, and spiritu-  
 al fever, being confident, it can drink up that Jordan; that ocean of  
 divine fulness; which alone, it sees, can give it an happy satisfaction  
 to eternity.  
 Non vult Deus ut delicato ipi- nere ad celum perueniamus. Jeron.  
 Aut hoc non est Evangelium aut hi non sunt Evangelici. Luth.  
 Vana est religio qua seculi locum facit. Am. Syl.  
 Vana est religio qua vera non est; nec vera esse potest nisi certa sit, & firmata, & equalis, & sibi semper constans, & in omnibus una. Tertul.  
 Hoc primum invenimus, quod peritissimi sumus; nec nisi querendo Deum satvari possumus. August.

4. The devout and pious Soul, thus intent to God, and content with  
 The Souls him, is not always sceptically wandering in endless mazes and laby-  
 search af. er, rinth of Religion; either groping in obscurities, or guessing at un-  
 and discove- certainties, or grappling with intricate disputes, or perplexed with  
 ries of God. various opinions, or shifting its parties, or doubting its profession,  
 or confounding its morals, or dazeling its intellectual eye, by looking  
 to prospects of immensity, and objects of eternity; (which are so re-  
 mote

note from it, and far above it, that it only sees this, That it can see nothing of that transcendent Good, which we call God. (Who is indeed, that superexcellent excellency, which we can least know as he is; and can no way comprehend in his ineffable essence, and most incomprehensible perfections.)

But, the Soul in its religious search after, and devout applications to, this supreme Good, which it esteems, as its God, staves and solaces it self (as Miners do, who still follow and chiefly intend the richest Vain) with those lesser grains and sparks of divine goodness and beauty, which it findes every where scattered in its passage among the Creatures; which are as little essays, pledges, and tokens of that divine glory and excellency, which must needs be infinitely more admirable, and delectable in God himself.

The pious (which is the only wise and well advised) Soul, so soon as ever it seriously searcheth after God, findes him in some kinde or other, every where present; and in every thing lovely, yea, admirable, both within and without it self; yet still it conceives him to be infinitely above it self; and all things. Something of God it discovers, and accordingly admireth, adoreth, praiseth, loveth, and exalteth him, in the order, goodness, greatness, beauty, variety, and constancy of his works, which are every day visible. Something it perceives of his sweetness and delectableness in the sober, moderate, and holy delectations, which our senses afford us, when they enjoy those objects, which are convenient, and fitted for them; something it observes of divine wisdom, power, benignity, and justice, in the experiences of Gods providence, bounty, and patience, which the histories of all times afford; something it discerns of God, in those common beams and principles of reason, which shine in all mens minds, and are evidenced in the consent of all Nations. Sometime also in the reflexions, terrors, or tranquillities of its own, and other mens consciences; which, are as the first Heaven or Hell, rewarding the good, or punishing the bad intentions and actions of every man: More fully it sees God in the manifestations of the divine Word; in the exactness of the Moral Law; in the rules of Justice given to all men; of which, their own reason and will is the measure and standard. Being commanded to do to other men, as we would have them do to us, *Matth. 7. 12.* yea, and to do to God also; in the relations whereby we stand obliged to him, for duty, love, and gratitude, as we would have others do to us: when we are as fathers, or masters, or friends, or benefactors, or well-willers; against which, to offend, is by all men thought most barbarous, unjust, and wicked; how much more against God, who hath the highest merit upon us? Yet further, the Soul searching after God, findes his wisdom and providence in all those propheticall predictions, and many prefigurations of things to

*Dei, qui dicitur  
Dionys.  
Quod est  
omnis  
veritas  
id Deum dicitur  
Aug. Retract.*

*Habet Deus testimonium totum hoc quod sumus & in quo sumus. Tert. l. 1. adv. Mar. Psal. 111. 2. Psal. 8. Dei opera sunt quotidiana miracula, consuevit vilesunt. Aug. Rom. 1. 20.*

*Amplius a  
mens est bona conscientia.  
Hic mirus abrenu, &c.  
—Prima est  
hac ultio quod se  
Judice nemo nocens absolvitur, &c. *Juv. Matth. 1. 6, 8.*  
If I be a father, &c.  
Offer it now to thy Prince, &c.  
Tam pater, tam pius, tam beneficus meus.  
Tert. de Deo, come;*

*Idoneum est di-  
vinitatis testi-  
monium veritatis  
divinationis.*  
Terr. Apol. c.  
20.

John 1. 14.

come ; which, from several hands, and at several times derived, have yet punctually been fulfilled ; chiefly in the coming of the *Messias*, the sum, center, and consummation of all prophecies and promises ; which setting forth the *nature, love, life, and death of Jesus Christ*, were all most exactly accomplished in him, and by him ; on whom were those notable *signatures and characters* of the *divine wisdom and power*, that *his glory* appeared to men, as the *glory of the only begotten Son of God, full of grace, and truth*.

The *freeness and fulness* of this *Evangelical grace and truth* by *Jesus Christ*, the faithful Soul further discerns in the *sacred emblems and seals of the holy Sacraments* ; by which the *divine goodness* is represented and conveyed to us under the *notions and efficacy* of those things, which are most necessary to our lives ; either for *Being*, or *Ornament* ; to nourish us, to cleanse us, and to cheer us. Moreover, the pious Soul sees God in the exemplary patience of the *holy Martyrs* ; in the miraculous constancy of the *heroick Confessors* ; in the humility of *true Penitents* ; in the purity and amendment of *real Converts* ; in the contentedness of *true Believers* ; in the mercifulness and charity of *true Christians* ; in the mortifyings, and self-denyings (as to this world) of all *true Saints*, which are *followers of Christ* ; and lastly, in that holy ordination and succession of the *Evangelical Ministry* ; which as *Christ* instituted for the *Churches good*, so he hath through all the vicissitudes of times, amidst all oppositions, preserved it to these days ; and by it, the knowledge of God, and the faith of Christ in the World.

The devout Soul still guided and going on by the light of the *Ministry*, discerns something of God ; which is yet more *retired, secret, and ineffable*, in the *enlightnings, softnings, serenities, enlargements, calmings, and comforts*, which are made by a *divine power and supernatural influence* upon it self ; where it beholds the *brightest glimpses of divine glory*, through the face of *Jesus Christ*, and by the *efficacies* of his most sweet and *holy Spirit*, who is both *God and man* ; subject to our *infirmities*, sensible of them, and victorious over them : Him the Soul answerably loves ; as *man*, with a love of *union and complacency* ; as *God*, with the love of *admiration and extasie* ; as both *God and man*, with a love of *adherence and satisfaction* : As one, that hath undertaken, and is able to *save* it to the uttermost ; reconciling it with preparing it for, and uniting it to, the supreme Good, God.

Heb 7. 25.

All these excellencies of *Christ*, it sees diffused and derived to it by convenient means, instituted and continued in the *Church* ; which as pipes laid into the *Oceans* unexhaustible fulness, draw from it, not to what measure it can give, but to what we want, and can receive.

At



At length this *devout Soul*, by this daily confluence of many heavenly *Meditations*, holy *Motions*, and happy *Experiments*, flowing (like lesser *rivolets*) from all parts of the *Creation*, from *Scripture*, and from its own, with others experiences, to this *stream* of the knowledge of God; It findes it self by degrees advanced, like *Ezekiels* waters, from vulgar and shallow conceptions, and answerable affections, to mighty and profound *contemplations*; which, gathering strength by their daily increasings, like an imperious, and irresistable *torrent*, carry away the *devout Soul* in its holy *propensities*, and *impetuous fervencies* toward God: Impatient of any stop or hinderance, till, at last, it comes (as all *Rivers* into the *Ocean*) to be wholly resigned, and happily resolved into its *Alpha* and *Omega*, its principle and perfection, its *fountain*, and its fulness, God.

Ezek. 47.

So then, when the *Soul* in ways of *true Religion* comes to know, and love, and serve God, it is not conversant in *vagrant fancies*, in uncertain *speculations*, in insignificant *notions*; but it so far really enjoys him, as it loves him; and loves him, as it sees him; and sees him, as it seriously and deliberately observes him; (there being nothing of *true Religion* in *volatile spirits*, and *transient glances*;) which it doth most evidently, though not perfectly; darkly, yet truly, in those *glasses* of the *Creatures*; in the *Scriptures*, and in its own *Conscience*; in all ways of Goodness, Truth, and Holiness; in *lights* Natural, Moral, and Evangelical; by all which, the *Soul*, as the *Eye*, sees somewhat of the *divine glory* of that *invisible Sun*, in the *descents*, *scatterings*, and *aptitudes* of its *beams*; whose infinite, and intire *brightness* it cannot, without injury to it self, fully, and immediately, behold.

Exod. 33. 20.

So that herein (we see) true and solid *Religion*, both by its light and holiness, its truth and practise, abundantly discovers, the fancifulness, levity, pride, vanity, fondness, and futility, of all those giddy opinions and pretensions, by which some men seek to amuse the world, and to abuse honest hearts: And also it shews its own real worth, beauty, dignity, fulness, usefulness, wisdom, and power; by all which it fits and fills the *Souls* various faculties and vast capacity: And in so doing it gives the *devout Soul*, the greatest evidences and surest demonstrations of its own immortality, beyond what any arguments drawn from ordinary reason and philosophy can do: All which the *Atheistical impudence* of some men easily eude, having no experimental knowledge of God; and living without God in the world, they are content to imagine an utter extinction of their souls.

Maluit impi  
extingui, quàm  
ad supplicia re-  
parari. Mi. Fxl.  
Souls im-  
mortality  
discovered in

Whereas the *sanctified Soul* concludes, and glories in its immortality; which it endeavors to improve to a blessed eternity; when it on-  
L considers

true Religi-

Rom. 2. 7.

Gen. I. 26.

considers seriously, and alone ; whence can those high and holy enlargements, desires, and designs arise, so far above, and beyond all worldly objects and enjoyments ? whence that unsatisfiedness, which carries the soul of man, with ambitious impatiencies, to this height of coveting after a blessed eternity, and the supreme Good, God blessed for ever ? Whence this magnetick tendency and divine traction of love to God, and to his infinite goodness ; but onely from the Father of our spirits, and Fountain of our souls, God ? And why all these meditations, desires, and motions, planted in us by so good and wise a Creator, if never to be enjoyed by us, in those satisfactions, which onely can flow from some divine and perfective object ? Sure it is all one to omnipotent goodness, to fill us with the perfect good desired ; as to endue us with the desires of that good ; which are but our torments and imperfections, if never to be in completion : Our very desires of Heaven, would else be our Hell ; and our longings after happiness, our misery. Nor is it agreeable to the methods of divine wisdom and goodness, to plant frustaneous and vain desires, or Tantalising tendencies in mans nature, which he hath done in no other Creature ; who attain whatever they naturally covet, or have innate propensities to. The same divine power having prepared the object, hath also implanted the desire. This unproportionableness of the Creators dealing with man, is less to be imagined, when we consider in the sacred story, That man had most of divine counsel and deliberation in his Creation ; (not as needful to God, who can work by omniscient and omnipotent power, in an instant) but, implying to us, those most exact and accurate proportions observed by the great and all-wise Creator, in his formation of man : All other Creatures rising up, as bubbles on water, so soon as the formative Word of God, in its several commands, fell like distinct drops from Heaven, on the face of the great deep, the Chaos, or Abyss ; But man, as a signet or seal, was graven by a special hand, and deliberate method of God, with the marks and characters of his own holy image, in spirituality, wisdom, righteousness, purity, liberty, eternity, and a proportionate capacity to enjoy whatever felicity he can understand and desire.

5. That, if we raise man to the highest glory and perfection, which  
*Man's im-* he covets, and is capable of in this world of vanity and mortality ;  
*provement.* we shall see something in him of a little god, like the figure of a great  
 monarch expressed in a small model or signet : For, bring him from  
 the sord of his nativity, from his infant infirmities, from his childish  
 simplicities, from his youthful vanities ; redeem him, by the politure  
 of good education, from his rustick ignorance, his clownish confidences,  
 his brutish dulness, his country solitude, his earthy ploddings, his beg-  
 garly indigences, or covetous necessities ; rack him off further, and  
 refine

refine him from the *loss of sensual and inordinate lusts*, from *swelling and surly pride*, from *base and mean designs*, from *immoderate affections*, *violent passions*, *unreasonable impulses*, and *depraved temptations*, from within or without : Then furnish him with *health*, *procreancy*, and *beauty* ; fortify him with competent *strength*, both *single* and *social* ; endue him with all *wisdom*, both *divine* and *humane*, which the *minde of man* is capable of ; compass him with all *fulneis* and *plenty* ; invest him with that *publick honor*, which (as *beams of the Sun*, *concentred in a Burning-glass*,) arising from the *consent* of many men, to unite the *honor of their protection and subjection* in one man, makes up the *lustre of a majesty*, something more than *earthly and humane* ; coming nearest to the *resemblance of what is divine and heavenly*. Adde to these *endowments of power, opportunity, and place* to do good ; those *real and useful graces*, those *charitable and communicative virtues*, which enlarge the *nobler soul*, to a love of the *publick good*, and a *zeal for the common welfare of mankind*, in works of *humanity, gentleness, pity, patience, fortitude, justice, mercy, benignity, and munificence* : What can more *lively express* to us a *terrene visible Deity* ? whom we may (without *Idolatry*) own and reverence so far, as, without *blasphemy*, we may call such a man a *God* ; while he *wisely teacheth and instructeth* others (a work worthy of a *Parent, a Prince, a God*;) or he *powerfully protects*, or he *bountifully rewards*, or *justly punishes*, or *mercifully pardoneth*, or *graciously loveth* others, and *rejoyceth in their well-doing and happiness*, without any *design or interest of his own*. Yea, what do we *ordinarily wish, and expect*, or fancy more from *God*, than all these *excellencies* (of which we see there are some *sparkes and beams*, even now in *mans nature*) *sublimated to infinite perfections* ; and extended to us, with *eternal durations* ? is not this, that *estate of full enjoyment*, which we call *Heaven* ? Wherein we hope never to want those *divine and immediate communicatings*, with the *all-sufficient bounty, and unenvious benignity* of *God*, is, as well able ; so, no less, well pleased, to impart to the *soul*, than its *necessities* do require, and its *desires* ambitiously, and *unsatiably covet* to be supplied by them : Not one'y in order to this *natural and politic Being* ; which as men we have with men, for a moment (which is daily preiudiced upon with the *fatal and inevitable necessity of dying*, which is a ceasing to enjoy *God*, by the *mediation of the Creatures*, in this *visible world*) but also, in reference to that *rational, religious, spiritual, gracious, perfect, and unchangeable Being*, whereto we naturally aspire ; (for, who would not be ever happy ?) by *enjoying himself*, in the *wisdom, strength, beauty, fulness, love, and sweetness*, flowing for ever from the *excellencies of the Creator* : The fruition of whom, is onely able to exclude all *defects, and fears* ; to satisfy all *desires*, to

Ἀφαινεύεται δὲ  
τῇ εὐφροσύνῃ, ἐ-  
κφ' ἡσυχίας δὲ  
ἀγχινοῖ δὲ πρὸς  
ἐνός τινος. Plat.  
de Cupiditat.

*ut* *magistratus* *est* *docendi* *munus.*  
Clem. Alex.  
*et* Menandro.  
How goodly a creature is a man, while he continues a man?  
Exod. 22. 28.  
Psal. 82. 6.  
John 17. 34.  
Magistrates are called gods.  
*Pactum est docendi munus.*  
Psal. 94. 11.  
Jer. 9. 34.  
*Resistens est inestimabilis viâ precepta postea,* Boet.



*Internal Religion instates in the Church.*

reward all *duties*, to requite all *sufferings*, to compleat all *happines*, to crown and perfect all true *Religion*; which in *Heaven* shall be no other, than what we desire it to be here on *Earth*; that is, a *right knowledge*, and a *willing performance* of that *duty*, which the *reasonable creature* (Man) owes for ever to God: First, as his *Creator*, *Conservator*, and *Redeemer*, by *Jesus Christ*.

6.  
True Religion inter-  
nal instates  
the Soul in  
Christ, and  
in the true  
Church.

1 Cor. 2. 10.

11.

John 15. 5.

He that abid-  
eth in me, and  
I in him, &c.

2 Tim. 2. 19.

The Lord  
knoweth them  
that are his.

Extra ecclesiam  
non est salus.

This then we look upon, as the *Religious frame* and *temper* of a *reasonable Soul*, in its *internal dispositions* and *private devotions* toward God, it self, and others: By which it is daily preparing for a *glorious* and *blessed immortality*; of which *holy frame*, it self onely can be conscious, with God; and the greatest evidence is, That *sincerity of heart*, which hath no other rule, but Gods Word; no other end, but Gods glory; and no other comfort, but in the constancy of this disposition; which is the fruit of Gods *holy Spirit* in it. Certainly, such a *Soul* cannot, but be in, and of the *true*, and to man, *in- visible Church of God*; so far as it hath a *mystical*, *spiritual*, and *invisible life*; which consists in the *union* to *Christ*, as the *head*, by *faith*, *love*, and all other *obediential* *graces* of his *Spirit*, which are common to every *true believer*. Out of this Church, its most true, There is no *revealed salvation*, possibly to be had for any that live to be maistets of their own *reason*, *will*, and *actions*.

Yea further, such a *religious soul*, hath a capacity of, and right unto that *external*, *visible*, *politic*, and *social communion* with the *Church of Christ*, where ever *Christians* enjoy *outward fellowship*, with one another, in *publick profession*: Which *communion*, however such a *soul*, solitary it may be, and sequestred from all *Christian company*, may not actually enjoy; being forcibly denied that *happines* (of which, many do wilfully and peevishly deprive themselves by *proud* or *peevish*, and *uncharitable separations*,) through *banishment*, *prison*, *captivity*, *sickness*, &c. Yet, that *Christian belief*, *love*, and *charity*, which such an one bears to *Christ*, and to the *Catholike Church of Christ*, scattered in many places, and different in many *ceremonial rites*, and *observations*; These (I say) do infallibly invest this *solitary Christian*, in *communion* and *holy fellowship* with the whole *Church of Christ*, in all the World; as *brethren* and *sisters* are related as *near kindred*, when they are never so far a sunder in place; which owns the same God, believes the same *common salvation* by the same *Lord Jesus*; useth the same *seals* of the *blessed Sacraments*; professeth the same ground of *faith*, and rule of *holiness*, the written *Word of God*; and bears the like *gracious* and *charitable temper* to others, as sanctified by same *Spirit of Christ*, which really unites every *charitable* and *true believer* to *Christ*, and so to every Member of true Church; however it may want opportunities to express this *communion* in actual, and visible *conversation*, either *civil* or *sacred*; by enjoying that  
society,

Ephes. 4. 5.

Jude 2.

society, as men, or that ordinary ministry, as Christians, which is by Christ appointed in the Church; as well for its outward profession, distinction, and mutual assistance; as for its inward comfort, and communion with himself.

The willing neglect of all such extern communion, and the causeless separation from all Church-fellowship in Word, Sacraments, Prayer, Order, and charitable Offices; must needs be inconsistent with any comfort; because against charity, and so far against true Religion, and the hopes of salvation: For, those inward graces, wherein the life and soul of Religion do consist, are not ordinarily attained or maintained, but by those outward means and ministrations, which the wisdom of God in Christ hath appointed for the Churches social good, and edification together: In the right enjoyment of which consists that extern and joynt celebration or profession of Christian Religion, which gives Being, name, and distinction to that society, which we call The Church of Christ on Earth. And this indeed is that Church properly, which is called out of the World; which as men, we may discern; and of which, both in elder and later times, so many disputes have been raised, which we may describe to be,

An holy company or fraternity of Christians, who being called by the Ministry of the Gospel, to the knowledge of God in Christ, do publickly profess in all holy ways and orderly institutions, that inward sense of duty and devotion, which they ow to God, by believing and obeying his Word: Also that charity, which they ow to all men, especially to those that profess to be Christs Disciples, and hold communion with his Body, the Catholike Church.

Herein I conceive, That the social outward profession of Religion, as it is held forth in the Word of God, in its Truths, Seals, Duties, Of the and Ministry, makes a true Church among men: And the true Church as a Church as Catholike, yea, any part or branch of this true Catholike visible society of Pro-Ministry, are for the main of the same kinde, in all times and places, cannot but make a right profession of true Religion; as to living in the main essence and fundamentals; which consists in truth, holiness, Christ, and charity: However there may be many variations, differences, East Catholice and deformities in superstructures, both of opinion and practise: For ecclesia, que unificam & eandem semper & ubique fidem in all things in this world) are still, as distinct arms and branches of a Christo veram great Tree, issuing from one and the same root Jesus Christ; & Scripturis fundatam profitemur, Vn. Lyrin. Eph. 2. 9. As Fellow-Citizens of the Saints, and of the household of God: Ye are built upon the Foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone, &c.

1 Cor. 3. 12.  
If any man  
build upon  
this foundati-  
on gold, &c.  
stubble, &c.

V. 15. If his  
work be burnt,  
he shall suffer  
loss, but he  
himself shall  
be saved.

Eph. 4. 4.  
There is one  
Body, and one  
Spirit, one  
Lord, one  
Faith, one  
Baptism, &c.

V. 16. The  
whole body is  
fitly joyned  
together, ac-  
cording to the  
effectual  
working in  
the measure of  
every part,  
&c.

*unus Deus unam  
fidem tradidit,  
unam ecclesiam  
toto orbe diffu-  
dit; hanc aspi-  
cit, hanc dili-  
git, hanc defen-  
dit: Quolibet  
se huiusque no-  
mine regat, si*

*huic non societur alienus est, si hanc impugnet inimicus est.* Oros. 7. c. 35. Joh. 15. 2. Every branch in  
me that beareth not fruit, my Father taketh away. 2 Pet. 2. 1. 2 Tim. 2. 18. 1 Cor. 12. 25. That  
there should be no schism in the body. 2 Joh. 9. Whosoever transgresseth and abideth not in the  
doctrine of Christ, hath not God: He that abideth in the doctrine of Christ, hath the Father  
and the Son. \* Rev. 3. 1.

8.  
Of the  
Church, as  
called Catho-  
like.  
See learned  
Dr. Field of  
the Church.  
Tome 2. c. 17. in  
p. 17.

and have the same sap of truth and life conveyed in some measure to  
them, by the same way of the right Ministry of the Word, Sacra-  
ments, and Spirit, (so that in these respects, they are all of one and  
the same Catholike Body, communion, descent and derivation;) yet,  
as these have their external distinctions and severings in time, place,  
persons, and manners; or any outward rites of profession, and wor-  
ship; so they usually have distinct denominations, and are subject to  
different accidents, as well as proportions: Some branches of the  
same Tree may be withering, mossy, cæcured, peeled, broken, and  
barren, yea, almost dead; yet, old, and great, and true: Others, may  
be more flourishing, fruitful, clean, and entire, though of a latter  
shoot for time, and of a lesser extension for number and place;  
yet still of the same Tree; so far, as they have really, or onely seem-  
ingly, and in the judgement of charity, communion with, relation  
to, and dependance on the Root and bulk; being neither quire  
broken off, and dead, by Heretical Apostacies, denying the Lord  
that bought them, or damnable errors, which overthrow the Faith;  
nor yet flivered and rent, by Schismatical uncharitableness, proud, or  
peevish rents and divisions: Which last, although they do not  
wholly kill, and cōp off from all communion with the Church of  
Christ; yet they so far weaken and wither Religion, in the fruits and  
comforts of it; as each Schism pares off from its self and faction,  
that Rinde and Bark (as it were) of Christian Love, and mutual  
charity, through which (chiefly) the sap, and joyce of true Religion,  
with the graces and comforts of it, are happily and most thrivingly  
conveyed to every living branch of the Catholike Church; so as to  
make it live, at least, and bring forth some good fruit, however it be  
not so strong, fair, and ample, as others may be: As the Church of  
Sardie, which had a \* name to live, and was dead in some part and  
proportion; yet is bid to watch, and strengthen the things that remain,  
which are ready to die, &c.

In this point then, Touching the true Church of Christ, in re-  
gard of outward profession, and visible communion (to the touch of  
which part, my design thus leads me) I purpose not so far to gratifie  
the endless, and needlets janglings of any adversaries of this Church  
of England; as to plunge my self, or the Reader, into the wide and  
troubled Sea of controversie, concerning the Church: Considering,  
that many good Christians have been, and still are, in the true Catho-  
like Church, by profession of that true faith, and holy obedience, which  
unite



unite to the Head, *Jesús Christ*; and by *charity*, which combines the members of his *Body* together; although they never heard the dispute, or determination of this so driven a *controversie*; As many are in health, and sound, who never were under *Physicians* hands, or heard any *Lecture* of *Anatomy*: Yea, although they may be cut off, and cast out of the particular *communion* of any Church, by the *Anathemas*, and *excommunicating sentences* of some *injurious* and *passionate Members* of that Church; yet may they continue still in communion with *Christ*, and consequently with his *Catholike Church*; that is, with all those, who either truly have, or profess to have communion with *Christ*.

My purpose is, onely to give an account, as I have done of *true Religion* in the *internal power* of it; so also of the *true Church*, as to the *external profession* of *Religion*: That thereby I may establish the *faith*, and *comforts* of all sober and good *Christians*, in this Church of *England*: That they may not be shaken, corrupted, or rent off, by their own *instability*, and *weakness*; or by the *fraud* and *malice* of those, who glory more in the *profelytes* they gain to *fanatick factions*, by *uncharitable renderings* from this Church, than in any communion they might have in *humble* and *charitable* ways, with the *Catholike Church*; or any of the greater, and nobler parts of it; which they (most *impertinently*) deny to be any Churches, or capable of any order, power, joynt authority, larger government, or ampler communion.

For the *Catholike Church* of *Christ*, (that is, the *universality* of those, who profess to believe in the name of *Jesús Christ*, according to the *Scriptures*;) That this is primarily and properly called a Church, often in *Scripture*, there is no doubt: As the whole is called a *Body*, in its integrality or compleatness of parts and organs; whose every limb and part is corporeal too, and of the *Body*, as to its nature, kinde, or essence. This Church, which is called *The Spouse and Body of Christ*, is (as its Head) but one; in its integrality or comprehensive latitude; as the *Ark* containing all such, as profess the true faith of *Christ*: And to this are given (as all powers and faculties of nature to the whole man) primarily and eminently those powers, privileges, gifts, and titles, which are proper to the Church of *Christ*; however, they are orderly exercised by some particular parts or members, for the good of the whole. The essence, integrality, and unity, of this *Catholike Church* consists, not in any local convention, or visible communion, or publick representation, of every part of it; of truth. Heb. 12. 23. The Church of the first-born. Tot de tanta ecclesia una est illa ab Apostolis prima, ex qua omnes. Tertul. de prax. ad Hæ. c. 30. Eph. 3. 10, 21. & 5. 23. Christ the Head of the Church, and the Saviour of the Body. V. 32. Christ and the Church. Col. 1. 18. Christ the Head of the Body, the Church. 1 Cor. 12. The Body is not one Member, but many, &c. vide but

Ignat. ep. ad Phil. Cyp. de unitate Eccl. Solus multi a dii, unum lumen. August. lib. de unitate ecclesie. F. omnes patres. Eph. 1. 22. Christ the Head over all things to the Church. 1 Tim. 3. 15. The Church of the living God; the pillar and ground

*Ecclesiam uni-  
versam mundi  
disseminata u-  
nam domum  
habitans, unam  
animam & cor  
& os habet.*

*Iran. l. 1. c. 3.*

*Eph. 4. 4, 5.*

*Jude 2.*

*martin is in 281.*

*57 mcdormic.*

*is pu a surg, pu a*

*omuzurj, 2; iia iuxta.*

*Tot & tant' ecclesie una est illa ab Apostolu prima, dum unam omnes prabent veritatem. Tert; de pr'*

but in a *mysterious* and *religious* communion with the same God, by the same Mediator Jesus Christ; and to this Mediator Jesus Christ, by the same Word and Spirit, as to the *internal* part of Religion; also by profession of the same Truth and *common* Salvation, joyned with obedience to the same Gospel, and *holy* Ministry, with *charity*, and *comly* order, as to the *external*.

In this so clear an *Article of our Faith*, I need not bestow my pains, since it is lately handled very fully, learnedly, and calmly, by a godly Minister of this Church of England\*, to whose Book I refer the Christian Reader.

9. Of a *National Church*, or *distinct* and *larger* part of the *Catholic*.

This name of *Church*, being evidently given to the *universality* of those, who by the *Ministry of the Gospel*, are called out of the way of the World; and by professing of it, and submitting externally to its *holy* Ministry, Order, Rules, Duties, and *Institutes*, are distinguished from the rest of the World: It cannot be hard for any sober understanding to conceive, in what aptitude of sense, any part of this Catholike Church, is also called a *Church*; with some additional distinctions, and particular limitations, visible and notable among men, and Christians; by which some are severed from others in *time*, *place*, *persons*, or any other *civil* discriminations of *policy* and *society*: Which give nearer and greater conveniences, as to the enjoyment and exercise of *humane* and *civil*; so of *Christian* communion, and the offices or *benefits* of religious relations.

*1 Cor 1. 2.*  
To the  
Church of  
God, which is  
at *corinth*.

*AAs 13. 1.*  
The Church  
of *Antioch*.

*cor in antioch.*

*AAs 14. 23.*

*Tit. 1. 5.*

*Rev. 2. & 3.*

*Ecclesiam apud  
unamquamque  
civitatem con-  
diderunt Apo-  
stoli, à quibus  
traducein fidei  
& semina do-  
ctrine cetera ecclesie mutuata sunt.*

The Spirit of God in the *Scripture* gives sufficient warrant to this style, and language; calling that a Church (as of *Rome*, *Ephesus*, *Corinth*, *Jerusalem*, *Antioch*, &c.) which consisted of many Congregations, and Presbyters in a City, and its Territory, or Province: So the Apostle *Paul* in his Epistles, to several Churches, distinguish them by the *civil* and *humane* distinctions of *place*, and *Magistracy*; and the Spirit of Christ to the *Asiatick* Churches, calleth each a Church distinctly, which were in great associations, of many faithful, under many Presbyters: And these under some chief *Presidents*, *Apostles*, *Angels*, or *Bishops*, residing in the prime or Mother Cities; where Christianity was first planted, and from whence it spread to the Territories, or Provinces about.

One would think, besides *common* speech, among all Christians, (which is sufficient to justify, what word is used to express our meanings to others,) That this were enough to confute the *simplicity* or *peevishness* of those, who, to carry on new projects, dare aver, That

*Quintol.*

*They*

they know no such thing as a *National Church*; and with much coyneis, disdain to own, or understand any relation of *order, duty, subordination, or charity*, they have to any such Church: Of which, they say they know no *virtue, no use, no necessity, no conveniencies*, as to any Christian and Religious ends. Which to wilful and affected ignorance, was never known, till these latter and perilous times had found out the pleasure of *Paradoxes*; by which, men would seem wiser, and more exact, both in their words and fancies, than either pious antiquity, or the *Scriptures*: Hoping by such gross and unexpected *absurdities*, (which would fain appear very shie and scrupulous in language) to colour over *Shismatical* and *Anarchical* designs; and under such *fig-leaves* to hide the shame and folly of their *factious agitations and humors*; which makes them unwilling to be governed by any in Church or State, without themselves have an oar in the Boat, and a share in the Government. This poor concernment of some mens small ambitions, makes them disown any Church, but such a *conventicle or parcel* as some men fancy to collect and call; which they infect with the same fancies of sole and full Churchship, and separate Power. Whereas the Lord *Jesuw Christ* always first called men by his *Ministers* to his Church; and by Baptism admitted them; and by *meet Governors*, whom he sent and ordained, ruled them, as his flock, in greater, as well as lesser parties; as *Jacob* did his distinct flocks in the hands of his sons.

1 Pet. 2. 9.  
Ye are an holy Nation, a peculiar people; may be said of any Christians.

Gen. 32.

By the same *Cynical severity*, these men may deny, they have relation to any other men, being themselves *compleat* men; or at most that they are to regard none, but their families where they live; and so cast off all obfervance to any greater Societies in Towns, or Cities, or Commonweals; yea, and all sense of humanity to the generality of mankind, whom they shall never see together, or be acquainted with. Who doubts, notwithstanding this *morose folly*, but that, as in all right reason, equity, and humanity, every man is related by the common nature to all mankind; so also, to particular polities and societies of men, greater or smaller; according to the distinct combinations, into which providence hath cast him with them, either in Cities, or Countreys? With whom, to refuse *communion*, and disown relation, is to sin against the common principles of *society, order, and government*, which are in mans nature; which God hath implanted, Reason suggests, and all wise men have observed, for the obtaining of an *higher and more common good*, by the *publick and united influence* of the counsel, strength, and authority of many, than can be obtained, in *scattered parcels, or small and weaker fraternities*.

In like maner, to be in and of the Church, is not onely to be a true believer (which gives internal and real union to Christ, and to



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incremento fa-  
cunditate ex-  
tenditur. Cyp.  
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all true Christians in the Church Catholike,) of which, no man can judge, because he cannot discern it, save onely in the judgement of charity) But it implies also to have and to hold, that profession of Christian Religion, in such external polities, and visible communion with others, as the providence of God, both offers and requires of us; according to the time, place, and opportunities, wherein he sets us; so as we may most promote the common good: Which study and duty we own in humanity, as men, and more in charity, as Christians to any Church, or society of Christians; To whom our counsel and power, or our consent and subjection, may adde a further authority, a more harmonious and efficacious influence, than can be from small or ununited parcels: So that a National Church, that is, such a Society of Christians, as are distinct by civil limits and relation, from other Nations, may not onely own, and accordingly act, as they are men related in things civil; but also as Christians, they may own and wisely establish such a Church power, relation, and association in matters of Religion, as may best preserve themselves in true Doctrine, holy Order, Christian peace, and good maners, by joynt counsel, and more vigorous power; The nearness which they have, affording greater opportunities to impart, and enjoy the benefit of mutual counsel and charity, and all other communicable abilities, to a nobler measure, and higher proportion, than can be had in lesser bodies or combinations. This joynt, publick, and united authority of any Church, in any Nation or Kingdom, is so far from being slighted, as some capricious mindes do, that it is the more to be venerated and regarded by all good Christians; who know, that duty enlarges with relations; and a greater charity is due from us to greater communities, both of men, and of Christians.

*Odia quo ini-  
quiora eo magis  
a cerba. Tacit.*

9.  
Charity ne-  
cessary in  
any true  
Church and  
Christians.  
Apolonius etc  
I am not  
Simpson. Ca-  
mer, de Me-  
lan.

The greatest vexation of these new Modellers, is, That they have so little with truth, modesty, or charity, to say against this famous National Church of England, and its Ministry: For they daily see, notwithstanding all their specious pretensions, and undefatigable agitations; the more, as winds, they seek to shake and subvert well-rooted Christians; the more they are confirmed, and settled in that Christian communion, which they have upon good grounds, both of Reason and Religion, Polity and Charity, with this Church of England, as their Mother: Which blessing, all wise Christians, and well ordered Churches, ever owned and enjoyed among themselves, as parts of the Catholik, in their several distinctions and society.

In these points of the true Church, and true Religion (however I covet to be short) yet I shall be most serious, and as clear as may be; writing nothing to other mens Consciences, which I do not first read in mine own; and of which, I know account must be given by me, at Christs tribunal. And truly, I am as loth to deceive others,

as to erre my self, in matters of so great concernment, as true Religion, and the true Church are: Both which, every Sect and Party of Christians challenge to themselves; and those, no doubt, with most right and truest comfort, who do it with most charity to any others, that have for the foundation of their faith, the Scriptures, and the Sacraments for the seals, and a true Ministry for the ordering and right dispensing of holy things; professing such latitudes of charity always, as exclude no such Christians from communion with them: (Notwithstanding, they have many and different superstructures in lesser things.) Without this Christian charity, it is evident, all ostentations of true Religion, of Churches purity, and of Reformation, though accompanied with tongues, miracles, and martyrdoms, are in vain, and profit men nothing.

Nulla erroris secta jam contra Christi veritatem nisi nomine cooperata Christiano ad pugnandum proferre audeat. August. ep. 96.

1 Cor. 14. 1, 3, &c.

As it is not enough to make men of the true Church, to say, They are the onely true Church, and in the onely Church-way; or to censure, condemn, and exclude all other Christians, who may be in the same path-way to Heaven, though the paving be different; of grass, or gravel, or stone, &c. So it is enough, to exclude any party, sect, or faction of seeming Christians, from being any sound part of the true Church, to say, in a Schismatical pride, and uncharitable severity, That they are the onely true Church; (as the ring-leaders of the Novatians and Donatists did;) excommunicating by malicious, proud, and passionate principles; or in any other novelizing ways, vexing and disturbing the quiet of those Christians, and Churches, who have the true Means and Ministry; the true Grounds, and Seals of Faith; with other holy and orderly Ministrations, though with some different rites, yet professing holiness of life, and this, with Christian charity to all others; which is the very bond of perfection: The want of which, cannot consist with those other graces of true faith and love, repentance and humility, by which men pretend to be united to Christ. The ready way, not to be any part or true Member of the Catholike Church, is, To challenge to be the onely true Church, and to separate from all others; both by non-communion with them, and a total condemning or abdicating of them: As the way for any branch to wither, and come to nothing, is, To break it self off by a rude Schism, or violent faction from the Tree, that it may have the glory to grow by it self; and to say with a Pharisaick pride to all others, stand by, I am holier than you; Thus parting from that Root and Body, Christ and the Catholike Church; in the communion with which, by Truth and Charity, its Life and Beauty did consist.

Excidisti ab ecclesia, ubi et charitate excideris; quum a Christo ipso inde excidisti. Aug.

Col. 3. 14.

Isai. 65. 4. They eat abominable things; yet they say, Stand by thy self, come not near me; for I am holier than thou. These (saith the Lord) are a smoke in my nose, and a reek that burneth all the day.

However then, the unholy love of novelty, proud curiosity, cold charity, and distempered zeal of some men, dare cast off, unchurch, and anathematise, not onely single persons and private Congrega-

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1 Cor. 10: 12.  
They measuring themselves by themselves, and comparing themselves among themselves, are not wise.

1 Cor. 3: 15.

tions, but even greater associations of Christians; bound together, by the bonds of civil, as well as Church societies, in Nations and Kingdoms; yea, and to despise that Catholike form of all the Churches in the World, of antient, as well as present times: Yet this vain-glorying, through a verbal, ignorant, proud, and uncharitable confidence of themselves, and contempt of all others, seems to have more in it of *Belial* and *Antichrist*, than of *Jesus Christ*; more of *Lucifer*, than of the *Father of Lights*; who also is the *Father of Love*; who hath therefore shined on men with the light of his grace, and love of Christ, that he might lead them by this powerful patern of divine love, to love one another, as men and as Christians, with all meekness and charity; with all good hope, forbearance and long-suffering; toward those, especially, that profess to be of the household of faith; who hold the foundation, Christ crucified; though they may have many additions of hay, straw, and stubble; since, *Those may save*, though *these suffer loss*. God will easily discern between his gold, and our dross, between the errors rising from simplicity, and the truths joyned with charity, and humility; He will easily distinguish between the humble ignorance of many upright-hearted Christians, who are seduced to wanderings; and the subtilly, pride, or malice of *Arch-hereticks* and *Schismatics*, who seduce others for sinister ends.

All wise, humble, and charitable Christians, should so order their judgements, and censures, if at any time they are forced to declare them, that they must above all things take heed, that they nourish not, nor discover any uncharitable seeds, or distances, and antipathies, against any Churches or Christians, after the rate of those passions, which are the common source both of *Schisms* and *Heresies*; whose ignorance and pride, like water and ice, mutually arise from, and are resolved into each other: Therefore proud, because ignorant; and the more ignorant, because so proud. Nor yet may they follow those desiances and distances in Religion, which Reason of State, or the Interests of Princes, or Power of Civil Factions, or the Popular fierceness of some Ministers, and eager Sticklers for sides and parties, do nourish; and vulgarly commend, as high expressions of zeal, and the onely ways of true Religion; Where there is scarce one drop of charity in a sea of controversy, or one star of necessary truth in the whole clouded Heaven of their differing opinions and ways; which set men as far from true Christian temper, as burning Feavers do from native heat, and health.

Tantum distat à vera charitate quorundam re- totarum preceptis & intemperatum uide, quantum magna febri- citium flamma à nativo & vitali corporis calore. Cal.

10.

Extremes touching the Church.

I know no point hath used more liberal and excellent Pens, than this, concerning the true Church, as it is visible, or professional before men; which is the proper subject of this dispute. Some mens Pens flow with too much gall and bitterness; as the rigid Papists on the

the one side ; and the keener Separatist on the other : Denying any to be in a right Church-way, save onely such, as are just in their particular mold and form : Either joyned in communion with the Roman profession, and being subject to its head, the Pope ; pleading antiquity, unity, universality, visibility, &c. or else embodied with those new and smaller Incorporations, which count themselves the onely true, and properly so called Churches ; pretending more absolute Church-power, more exact constitution, and more compleat Scripture-Reformation, than any antient, National, dilated, and confederated Churches could, or ever did attain too.

Herein, there is a strong excess on both sides, both Papal and Popular : First, The Romanists extend the cords of their Churches power, and its head or chief Bishop, so far, as if it were properly Catholic-like, and Oecumenical ; that is, by divine appointment invested with sovereign Authority, to extend and exercise Ecclesiastical polity and dominion over all other particular Churches, in all ages, and in all parts of the World : So that it is (say they) necessary to salvation to be under this Roman jurisdiction, &c. Whereas it is certain, That the Roman Church, antiently was, and still is (properly speaking) distinct from others in place, as well as name, and had antiently its limited power, and jurisdiction, extending to the suburbicarian Provinces ; which were Ten, seven in Italy, and three in Sicily, Corsica, and Sardinia : According to those (like) bounds, which occasionally from civil titles, both named and distinguished all other Churches from one another ; in both the Asiatics, in Africa, and in Europe ; as the Gallican, German, British, &c. Nor hath ever any thing, either of Reason, or Scripture, been produced by any (more than of true Antiquity) whereby to prove, That we are bound to any communion (that is, (in the true meaning of proud and politick Romanists) to that subjection to the Pope, and his party ; which may be most for his and their honor and profit) with the Church of Rome, further, than the rule of Christian charity obligeth every Christian, and every part of the Catholike Church, to communicate in truth and love, with all those, that in any judgement of charity, are to be counted true Christians, so far, as they appear to us, to be such.

Nor is it less evident, That many Churches and Christians have scarce ever known, much less owned, any claim of subjection upon them, by the Roman Church : Which, however they had antiently a priority of order and precedency, yielded to it, and its chief Bishop, for the eminency of the City, the honor of the Empire, and the excellency of the reputed Founders and Planters, Saint Peter, and Saint Paul ; also for the renown of the faith, patience, and charity of that Church, which was famous in all the World ; Yet, all this Primacy

1. By the Romanists.  
Baron. Anno Christi 45.  
P. 376.  
Hæreticum esse  
qui 2 Romanæ  
Catholice com-  
munionis divinus  
sit.  
So Bellarm. de  
Rom. Pont.  
l. 2. c. 12.  
Vetusta consue-  
tudo servatur ;  
ut hic (Episco-  
pus Rom.) sub-  
urbicani eccle-  
siarum soli-  
tudinem gerat.  
Ruffin. hist. l.  
1. c. 6. Concil.  
Nicen.



\* Greg. Mag. ep. 30. ad Mauri. Aug. Fidenter dico, quia quisquis se universalem sacerdotem, vel Episcopum vocat, vel vocari desiderat, in elatione sua Antichristum praeurrit; quia superbiendo se ceteris preponit. De Cyriaco, Constantino, Episcopo, hunc frivoli nominis & (superbia typhum afficiente, Greg. M. l. 4. ep. 32, 36. \* Baronius, an. 912. tom. 10. Fadiſſima nunc Romana ecclesia facies, cum Roma dominatur potentiſſima ac ſordidiſſima meretrices. \* See Genebrard. ad Sec. 10. Pontifices per an. 150. à virtute majorum prorsus deſecerunt.

or Priority of Order, which was civilly by others granted, and might modestly be accepted by the chief Bishop in the *Roman Province*, as to matter of place and precedence, or Votes in publick *Councils* and *Synods*: This, I say, is very far from that \* *Antichristian Supremacy* of *usurped power*, *tyrannick dominion*, and *arbitrary jurisdiction*; the very *suspicion* and *temptation* to which, the *holy* and *humble* Bishops of *Rome* were ever jealous of, and avoided; especially *Gregory the Great*; who was in nothing more worthy of that title, than in this, That he so greatly detested, protested against, and refused the title of *Universal Bishop*, when it was offered to him by the Council of *Chalcedon*: Which both name and thing was in after times gained and challenged by the *pride*, *policy*, *covetousness*, and *ambition*, of those Bishops of *Rome*, who by some of their own fides confession (as \* *Baronius*, \* *Genebrard*, and others) were sufficiently degenerated from that *Primitive humility* and *sanctity*, which were eminent in the first Bishops of *Rome*, in those purer and primitive times; who never thought of any one of those Three Crowns, which flatterers in after ages have fully hammered, and set on the heads of the Bishops of *Rome*; in a *Supremacy*, not of *Order*, but of *Power*, and *plenary Jurisdiction*, above all Christians, or Churches, or Councils in the Christian World; which hath justly occasioned so many parts of the Catholike Church, in that regard, to make a necessary leparation (not from any thing that is Christian among them, but) from the *usurpation*, *tyranny*, and *superstition* of those Bishops of the *Roman Church*, and their Faction, who unjustly claim, and rigorously exercise *dominion* over the Consciences and Liberties of all other Churches, and Christians: With whom, the *Roman* pride now refuseth to hold such peaceable communion, as ought universally to be among Christians, (in respect of *order* and *charity*) unless they will all submit to that *tyranny* and *usurpation*, which hath nothing in it, but secular pride, vain pomp, and worldly dominion: Yet still those of the *Roman Church* know, That all the *Reformed Churches*, as well as we of *England*, ever did, and do hold, a Christian communion in charity with them, so far, as by the Word of God we conceive they hold with the head or root of the Church, *Christ Jesus*; with the ground and rule of Faith, the *Scriptures*; and with all those *holy Professors*, in the purest and primitive Churches: Of whose faith, lives, and deaths, having some *Monuments* left us, by the writings of eminent Bishops, and others; we judge, what was the tenor both of the Faith, *Manners*, and *Charity* of those purer times, which we highly venerate, and strive to imitate.

Possibly we might now subscribe to that Letter, which the *Abbot* and *Monks* of *Bangor* sent to *Austin*, (whom some report to be

be a proud and bloody *Monk*.) when he came to this Nation, and required obedience of them, and all Christians here, to the Pope; (which Letter is thus translated out of *Saxonick*, by that grave and learned Gentleman, Sir Henry Spelman, a lover and adorning of this Church of England, by his life and learned Labors.) Be it known to you, without doubt, that every one of us are obedient, and subject to the Church of God, and to the Pope of Rome, and to every true godly Christian; to love every one in his degree, in perfect charity; and to help every one of them, by word and deed, to be the children of God; and other obedience, than this, we know not due to him, whom you call Pope; nor do we own him to be Father of Fathers. This obedience we are ever ready to give, and pay to him, and every Christian, continually: Beside we are under our own Bishop of Caerleon upon Usk, who is to oversee us under God, and to cause us to keep the way spiritual.

Sir Henry Spelman, Concil. Brit. Anno Christi 590. out of the Saxon Manuscript.  
Isa, one of the three Metropolitans in Britain. Caerleon, in Monmouthshire, Antiq. Brit.

Nor will this benefit of the Popes pretended Infallibility, (for deciding controversies of Religion, and ending all Disputes of Faith, The pretended Infallibility in the Church Catholike) countervail the injury of this his usurped Infallibility, and oppression: Considering, that nothing is more, by Scripture, Reason, and Experience, not so much disputable, as fully to be denied by any sober Christians, than that of the Popes Infallibility; which, as the Church never ye enjoyed; so, nor doth any Church, or any Christian indeed want any such thing as this infallible judge is imagined to be; in order to either Christian course, or comfort: If indeed, the Bishop of Rome, and those learned men about him, would, without faction, flattery, partiality, and self-interest, joyn their learning, counsels, and endeavors, in common, to reform the abuses, to compose the rents and differences in the Christian World, by the rule of Scripture, and right Reason, with Christian humility, prudence, and charity, (which look sincerely to a publick and common good) they would do more good for the Churches of Christ, than any imaginary Infallibility will ever do; yea, and they would do themselves no great hurt in civil respects; if they could meet and joyn, not with envious and covetous, but liberal and ingenuous Reformers; who will not think as many, the greatest deformities of any Church, to be the riches, and revenues of Church-men.

II.  
The pretended Infallibility in the Church of Rome.  
Præsumptum non obicit Petrum, nec inerrabilitatem, sed Paulo veritatis assertori cesset: Documentum patientia & concordia. Cyp. ep. 71.

Certainly, in points of true Religion, to be believed, or duties to be practised, as from divine command, every Christian is to be judge of that, which is propounded to him; and embraced by him; according to what he is rationally and morally able to know and attain; by those means which God hath given him, of Reason, Scripture, Ministry, and good examples: Of all which, the gifts or graces of God in him; have enabled him seriously and discreetly to consider. Nor is he to rest in, either implicit, or explicit dictates, presumptions, and

Magnum ingenium magna tentatio. De Orig. & Terr. Vin. Lirin. 1 Cor. 8. 7. Knowledge puffeth up. 2 Pet. 2. 19. *ἡσυχία καὶ ἡμερότης.* Rom. 6. 17. Ye have obeyed from the heart, that form of doctrine which was delivered to you. Eph. 4. 15. *ἀναδωκὶν αὐτοῖς.* 2 Thes. 1. 10. Because they received not the love of the truth, that they might be saved.

and *Magisterial determinations* of any frail, and sinful men, who may be as fallible, as himself: For, whereas they may exceed him in *gifts of knowledge*, they may also exceed him in *passions, self-interests, pride, and policy*; so that he may not safely trust them on their bare word, and assertion; but he must seek to build his faith on the more sure Word of God, which is acknowledged (by all sides) to be the surest *director*, what to believe, to do, and to hope in the way of *Religion*. Nor may any private Christians *unletteredness*, that cannot read; or his weaker intellect, that cannot reason and dispute; or his many incumbrances of life, that deny him leisure to read, study, compare, meditate, &c. These may not discourage him, as if he were a *dry tree*, and could neither bear, nor reap any fruit of *Christian Religion*, because he hath no *infallible guide*, or judge: Since the *mercy of God* accepts *earnest endeavors*, and an *holy life*, according to the power, capacity, and means a man hath; also he pardons *unwilling errors*, when there is an *obedience from the heart*, to the *truths* we know; and a *love* to all *truth*, joyned with *humility*, and *charity*.

In order therefore to relieve the *common defects* of men, as to the generality of them, both in Cities and in Countrey Villages (where there is little learning by the Book, or Letter; and great dulness with heavy labor) the Lord of his wisdom and mercy hath appointed that constant *holy order* of the *Ministry*, to be always continued in the Church; that so *learned, studious, and able men*, being duly tried, approved, and ordained to be *Teachers and Pastors*; may by their *light, knowledge, and plenty*, supply the *darkness, simplicity, and penury* of common people; who must every man be fully persuaded in his own mind, Rom. 14. 5. in matters of conscience; and be able to give a reason of that faith and hope which is in him, beyond the credit of any meer man, or the opinion of his infallibility, 1 Pet. 3. 15.

However they may with *comfort and confidence* attend upon their lips, whom in an *holy succession* of *Ministry*, God hath given to them, as the ordinary and sufficient means of Faith; And however a *plain-hearted and simple Christian* may religiously wait upon, and rest satisfied with those *holy means* and *mysteries*, which are so dispensed to him by *true Ministers*, (who ought above all, to be both able and faithful; to know, and to make known the truth, as it is in Jesus;) Yet, may he not savingly, or conscientiously rely, in matters of Faith, nor make his last resort upon the bare credit, or personal veracity of the *Minister*; but he must consider and believe every truth, not because the *Minister* saith it, but because it is grounded on the *Word of God*; and from thence brought him by his *Minister*; which doctrine he judgeth to be true, not upon the infallibility of any



any Teachers; but upon that certainty which he believes to be in the Scripture; to which, all sorts of Christians do consent; And to which, the Grace and Spirit of God so draweth and enclineth the heart, as to close with those divine truths, to believe and obey them; not for the authority of the Minister; but of God the Revealer; whose excellent wisdom, truth, and love, it discerns in those things which are taught it by the Ministry of man. So that, still the simplest Christian doth savingly believe, and conscientiously live, according to what himself judgeth, and is perswaded in his heart, to be the Will of God, in his Word; and not after the dictates of any man: Which either written, or spoken, have no more authority to command or perswade belief, as to Religion, than they appear to the believer, (and not to the speaker onely) grounded on the sure Word of God; and to be his minde and will to mankind.

And as it is not absolutely necessary to every Christian, in order to Faith and Salvation, to be able with his own eyes to read, and so to judge of the Letter of the Scripture; so it is the more necessary, that the reading and preaching of the Word should be committed to able and faithful men; not, who are infallible, but who may be apt to teach, and worthy to be believed: Of whom, the people may have great perswasion, both as to their abilities, and due authority, to teach and guide them in the ways of God. We read in Irenaeus, Irenaeus, l. 3. that in One hundred and fifty years after Christ, many Churches of Christians, toward the Caspian Sea, and Eastward, were very sound in the Faith, and settled against all Heretical or Schismatical insinuations; when yet they never had any Bibles or Scriptures among them; but onely retained that Faith which they at first had learned, and were still taught by their Orthodox Bishops, and Ministers; which they never wanted in a due succession. Of whose piety, honesty, and charity, they were so assured, as diligently to attend their doctrine, and holy ministrations; with which the blessing of God (opening their harts, as Lydia's) still went along; so as to keep them in true faith, love, and holy obedience.

Since, then, no man or men can give to others, any such sure proofs, and good grounds of their personal infallibility, as the Scriptures have in themselves, both by that more than humane lustre of divine truths in it; which set forth most excellent precepts, patterns, and promises; excellent morals and mysteries; excellent rules, examples, and rewards, beyond any Book whatsoever: Also, from that general credit, regard, and reception, which they have, and ever had with all (and most with the best) Christians, in all ages; as the Oracles of God, delivered by holy and honest men; for a rule of faith, and holy life; also for a ground of eternal hope: Since that from hence onely, even the Pope, or any others, that pretend to any

*True Ministry beyond pretended Infallibility, or Inspirations.*

infallibility, or inspirations, do first seek to ground those their *proposi-*  
*ons*, of which every one that will be perswaded, must first be judge of  
 the reasons or grounds alleged to perswade him; It is necessary, that the  
 (*divine*) infallibility of the Scriptures, must be first received, and  
 believed by every Christian; in order to his being assured of any  
 truth, which thence is urged upon him to believe, or do: Which  
 great principle settling a believer on the certainty or infallibility of  
 the Scriptures, as a divine rule of Faith and Life, is never to be  
 gained upon any mens judgements and perswasion (be they either  
*idiotick* or *learned*) unless there be such an authoritative Ministry,  
 and such Ministers to preach, interpret, open, and apply the Scrip-  
 tures, by strong and convincing demonstrations; which may carry  
 credit and power with them. The succession then of rightly ordained  
 Ministers is more necessary to the Church, than any such Papal in-  
 fallibility; in as much, as it is more necessary to believe the Scrip-  
 tures authority, than any mans testimony, which hath no credit but  
 from the Scripture: Which while the Pope, or others, do seek to  
 wrest to their own secular advantages and ends, they bring men at  
 length to regard nothing they say; nor at all to consider, what they  
 endlessly wrangle, and groundlessly dispute about true Religion, or the  
 true Church.

13.  
 An able  
 and right  
 Ministry, is  
 beyond any  
 pretended  
 Infallibility.

So absolutely necessary and sufficient in the way of ordinary  
 means, is a right and duly ordained Ministry, which Christ hath ap-  
 pointed to continue, and propagate true Christian Religion; which  
 ever builds true Faith, and the true Church upon the Scriptures;  
 That, as there is no infallibility of the Pope, or other man, evident  
 by any Reason, Scripture, or Experience, so there needs none, to  
 carry on that great work of mens salvation; which will then fall  
 in any Church and Nation, when the right Ministry falls, by force  
 or fraud: If we can keep our true Christian Ministry, and holy  
 Ministrations, we need not ask the Romanists, or any other arrogant  
 Monopolizers of the Church, leave to own our selves true Christians,  
 and a part of the true Catholike Church of Christ; which cannot be  
 but there, where there is a profession of the Christian Religion, as to  
 the main of it; in its Truths, Sacraments, holy Ministrations and  
 Ministry, rightly ordained; both for the ability of the ordained, and  
 the authority of the ordainers; although all should be accompanied  
 with some humane failings.

Where the now Roman Church then, doth (as we conceive)  
 either in their doctrine, or practise, vary from that Catholically received  
 rule the Scriptures, which are the onely infallible, certain, and clear  
 guide in things fundamental; as to faith, or manners; we are forced so  
 far, justly and necessarily to leave them, and their infallible fallibility  
 in both; yet charitably still, so as to pity their errors; to pray for  
 their

their enlightning, their repentance and pardon, which we hope for: Where no malice or corrupt lusts makes the additional errors pernicious; and where the love of truth makes them pardonable, by their conscientious obeying what they know, and desire to know, what they are yet ignorant of. Yea, and wherein they are conform to any Scriptures, doctrine, and practise; or right reason, good order, and prudent policy; there, we willingly run parallel with, and agreeable to them, both in opinion and practise. For we think we ought not in a heady, and passionate way, wholly to separate from any Church, or cast away any branch of it, that yet visibly professeth Christian Religion; further, than it rends and breaks itself off from the Word, Institution, and pattern of Christ, in the Scriptures; and so either separates it self from us, or casts us out from it, uncharitably violating that Catholike communion of Christs Church, which ought to be preserved with all possible charity. The constancy and fidelity of the Church of Christ is more remarkable in its true Ministry, holding forth in an holy succession the most Catholike and credible truth of the Scriptures; which at once shews both the intimate divine light in them; and the true Church also, which is built by them, and upon them. The truth of which Scriptures, while we with charity, believe and profess, both in word and deed, we take it to be, the surest and sufficient evidence to prove, That we are a part of the true Church, against the curts and calumnies of those learmed Romanists; upon whose Avails, others of far weaker arms, have leamed to forge the like fiery darts against this Church of England.

For, on the other side, the new Models of Independour, or Congregational Churches; (which seem like small Chapels of Ease, The contraillet up to confront and rob the Mother Churches of Auditors, Communion, Maintenance, and Ministry) winde up the cords, and reducing all fold up the curtains of the true Church, too short, and too narrow; Churches so Shrinking that Christian communion, and visible polity, or society small and of the Church, to such small figures, such short and broken ends, of single Con- obscure conventicles, and pancies, that by their rigid separatings, gregations, some men scarce allow the whole company of true Christians, in all the world, to be so great, as would fill one Jewish Synagogue: Fancy- ing, that no Church or Christian, is sufficiently reformed, till they are most diametrically contrary in every use and custom to the Ro- man fashion; abhorring many things as Popish, and Superstitious, because used by the Papists: When indeed, they are either pious, or very prudential; yea, many count it a special mark of their true Churchship, to separate from all, to cry down every thing, to rail at, and despise (with as little charity, as much passion, and no reason) all Churches and Christians, as Antichristian, and not

13.

13.  
dumpla & addu-  
at Naz.  
In vitium ducit  
culpa fuga  
curt arte. Hor.



# Of Independent Congregations, or Bodies.

yet sufficiently reformed, which are not of their *new Bodying*, and *Independent fashion*.

Which *novel practises* seem nothing else, but the *effects*, either of *secular polity*, or *prejudicating* and *preposterous zeal*; by which, some men, for their *interest*, or their *humor*, seek to bring back the Churches of Christ, to that *Egypt* and *Babylon* of *strife*, *schism*, *emulation*, *sedition*, *faction*, and *confusion*, to which they were running very early, as the *Apostle Paul* tells us; and *St. Clemens* in his *Epistle* to the *Corinthians*: From the rocks of which inconveniencies, *Saint Jerom* by express words, and all Churches, by their ancient Catholic-like practises, do assure us, That the *wisdom* of the *Apostles*, and *Apostolike-men* in the *Primitive times*, even from *St. Mark* in *Alexandria*, and *St. James* in *Jerusalem*, redeemed and brought the Church; by setting those large and public combinations, by *Episcopal Government*; and in ways of *ampliated communion*, and *Catholic correspondencies* (as much as might be) by *Synods* and *General Councils*; which might best keep particular *Congregations*, from scattering and crumbling themselves into such *Factions* and *Schisms*; which all *wisdom* foresaw, and *experience* fulfilled, would be the onely means, First, to break the bond of *Christian charity*, and the Churches communion (which consisted much, as in the *verity* of the *Faith*, so in those larger *fraternities*, *holy confederacies*, and *orderly subjections*;) and afterward to overthrow the very foundations of *Faith* and *Truth*: As those every where did, who at any time corrupted any part of the Church, affecting *singularities*, and chosing rather to fall, by standing alone in a *separation of Opinion* or *Government*, than to seem to have any support by the association with others, in a more public way of *common relation*, *unity*, and *subjection*: Which undoubtedly carry the greatest strength and safety with them, both in *Ecclesiastical*, and *Civil polities*; twisting many smaller strings into one cord, and many cords into one cable; which will best preserve the *Ship of the Church*, as well as the *State*, from those *storms* and *distresses*, which are prone to fall upon it, in lesser bottoms. The good effects of which larger communion among men, and Christians, all reason and experience demonstrate to us in *civil societies*, which are the conservatories of *mankind*, by way of *mutual assistance* in *public combinations*; while single persons, which alone are feeble, and exposed to injuries, grow strong by making one family, and many families grow into a *Village*, *Town*, or *City*: Many *Villages*, *Towns*, and *Cities*, arise to one potent *Principality* or *Commonwealth*; which as a threefold cord, is not easily broken.

It is in all Church Histories most evident, That, as soon as the *Gospel* spread from *Cities*, where it was generally first planted (there being the greatest conflux of people) and from thence derived to the Territories,

St. Paul, 1 Cor.  
c. 3.  
Clem. ad Cor.  
epist. Thirty  
years after.  
Postquam u-  
nusquisque eos  
quos baptisave-  
rat suos esse pu-  
tabat, non Chri-  
sti, in toto orbe  
decretum est, ut  
unus de Presby-  
teris electus  
superponeretur  
ceteris, ad quem  
omnis ecclesie  
cura pertineret  
& schismatum  
semina tolleretur.  
Jeron. in  
Tit.

Territories, and Countreys adjacent, which were called the several (*synagoga* or *sanctuary*) *Parishes* or *Diocesses*: So, those Christians, which grew up in the Countreys and Territories about, to small Congregations, continued still in a *fraternal subjection*, and a *filial submission*, both *Presbyters* and *People*, to that *Bishop* and *Presbytery*, which were in the *Mother City*; who, there residing, (where the *Apostles* or *Apostolike-men* had placed them) took care so to spread the *Gospel* to the Countreys about, as to preserve *Religion* once planted, in *peace*, *unity*, and *order*. Nor did those particular Congregations in Cities or Villages, turn presently *Acephalists* or *Independents*; nor set up any (*anymaria*) *heady* or *headless bodies*, in every corner and meeting-place: For, however Christians in some places, might at first amount to but so small a number, as would make but one convenient *Society*, or *Congregation*, under one *Bishop*, or *Presbyter*, with the *Deacons*; and so might for a time continue in *private bounds*, not corresponding with, or depending on any other company of Christians, as to lesser concerns, which might easily be managed among them: Yet, where the number of *believers* increased, as in *Antioch*, *Jerusalem*, *Ephesus*, *Corinth*, *Rome*, &c. both in the Cities, and their Territories, all Histories of the Church aver; That, as by those *dictates of religious Reason*, which first guided the *Apostles* or *Apostolike-men*, to cast themselves and believers, into such lesser bodies, and distinct societies, as might best serve for the convenience of *meeting* together in one place, according as neighborhood invited them: So still (as growing parts of the same body, and increasing branches of the same Tree) they preserved the first, great, and common relation, of *descent* and *extraction*, from the *Mother City*; So as to correspond with, to watch over each other; yea, and to be subject (in every particular Congregation, as well as families) to those, who were the original of their instruction and conversion; and who by a kinde of *paternal right*, together with *Apostolical* appointment, and common consent of Christians, had the *chief power* and *authority* for Inspection and Government over them, within such precincts and bounds; yea, all Christians were thus subjected, and united in greater and diffused Churches, not by any *civil necessity*; such as compels men by the sword and force; but by that necessity of *gratitude*, *sense of priority*, *prudence* and *charity*; which bound by *love*, *humility*, and *wisdom*, particular Christians first to one *Society* or *Convention*: And these particular Congregations to greater *fraternities*; and these to a more ample and *Catholike communion*; for the *mutual peace*, and *good order* of the whole Church of Christ; which sought to preserve it self, even in the eye of the world, as one entire body, under one head, Christ Jesus.

So that the imaginary patern in the Mount, the primitive practice

1 Cor. 12. 25,  
&c.  
Eph. 4. 4, &c.

which some men love to talk of (by which they would force all large and amplified Churches, (which have now received (as they did at first) distinctions and denominations by the Cities, Civil Jurisdictions, Kingdoms, or Nations, wherein they are) to those lesser Forms, wherein they fancy (and not unlikely) a single Congregation of Christians, in any place, at first enjoyed themselves under some *Apostle*, or one of *Apostolike* appointment, who was their Bishop or Overseer over them,) This, I say, seems to be so childish a fancy, so weak, and unreasonable an imagination, That it is all one, as if they would needs reduce themselves to their *infant coats*, now they are grown men.

And what I pray doth hinder (save onely the *novel opinions* and *humors* of these men,) that, Christian Religion (which *sanctifies* reason, to serve God and the Church, in all *comely ways*) may not use those *principles* and *rules*, for *order*, *unity*, *peace*, and *mutual safety* of Christians, in their multiplied *numbers* and *societies*; which we are taught, and allowed to use in all *civil associations*? Yea, and not onely allowed, but enjoined to observe in *Ecclesiastical polity* and *Government*, by that *great* and *fundamental Canon* of the *Apostle*, *Let all things be done decently, and in order*; which must hold, not onely in *private* and *lesser parcels*, but in the more *large* and *integral parts* of the Church of Christ.

But Reason then, and Religion sufficiently discover, the *vanity* and *impertinency* of those *novel fancies*, which are obtruded, as necessary for all *private Congregations*; when indeed they are, and ever have been, and will be *destructive* to the more *publick* and *general good* of the Church; whose *tranquillity*, *honor*, and *safety*, consists in such dependencies and subordinations, which may be furthest remote from those *frictions* and *disunions*, which arise from that *Church-dividing* and *Charity-destroying* principle of *Independent Congregations*; which was never used in any times of the Church, further than the *minority* and *infancy* of the *first planting*; while either Christians were not increased much in number, or not enlarged in place: But when the first small company of *believers* multiplied from a Church in one Family, to a Church in many Congregations, (which could not now with conveniency all meet together in one place,) they yet as *branches*, still continued both united to the *root*, *Christ Jesus*; and also to the main *body* and *bulk* of the *visible Church*, by *union* to that part whence they descended, and to which they related; and they were not as Colonies or Slips, so transplanted and separated, as to grow *Independently* of themselves, apart from all others: Of which, there is no example in *Scripture* or *Antiquity*.

It follows then, That what was settled in this or other like Christian Churches, was no whit blamable, as any thing of *meer humane*

Rom. 16. 5.  
Greet the  
Church, which  
is in their  
house.

1 Cor. 16. 19.  
The Churches  
of Asia salute  
you.

14.  
The Church  
of England,  
not blamable  
for its Na-  
tional com-  
munion.



human invention, or any superfluous and corrupt addition to any precept, pattern, or constitution, either of Christ or the Apostles; who never prohibited the ordering of Churches in larger associations or Governments; extending to Cities, and their Territories, to great Diocesses, Provinces, and Nations; Since there is no precept or practise, limiting Churches power, and society, to private and single Congregations: Yea, there are such general directions, and examples in the Scripture, as command, or at least commend rather than condemn those analogous or proportionable applyings of all orderly and prudential means for union and communion, according as the various state, and times of the Church may require; which still aim at the same end, the peace and welfare of the Church, both in the lesser and the larger extents; which are justly so carried on by the wise Governors and Protectors of the Church, according to the general principles and rules, or patterns of pious and charitable prudence, set down in the Scriptures; beyond which, in this case of the Churches outward order and polity, there neither is, nor needs, other directions; no more, than on what Text and Subject; or in what method and place; or how long time, and how often a Minister must pray, or preach; and people must hear Sermons, or attend holy duties.

That ancient and excellent framethen, of this Church in England, which in a National union, by civil, religious, and sacred bonds, was so wisely built, and for many ages compacted together, and which hath been lately so undermined, so hackt and hewn, with passionate wrisings, and diswrisings, and abittings, that it is become not onely a tottering, but almost a quite demolished and overtrown frame; This Church, I say, hath suffered this hard fate, rather through the iniquities of times, malice of men, and just judgements of God on the Governors and governed, (who we may fear improved not so great advantages of union, order, power, peace, and protection, to the real good of the Church, and furtherance of the Gospel) rather, I say, by these personal failings, than for any, either mischief, deformity, defects, or Antichristian excess in the way and frame it self, as to its grounds and constitutions; Which were settled and long approved by very wise, holy, and learned men; carrying with them, (as much, as any Christian, or Reformed Church did) the lineaments, feature, beauty and vigor, of those famous Primitive Churches; which in the midst of heresies and persecutions kept themselves safe, as to truth and charity, not by the shreds of Independent Bodies, but by the futures of Christian Associations; in Provincial, National, and Oecumenical enlargements: Such ample and noble platforms of religious reason, and sanctified wisdom, as not ambitious policy, but Christian charity, and prudent humility, embraced; which, as our new models and projections will never mend, so they much commend those ancient happy

models, and paterns, by those multiplied mischiefs ensuing inevitably upon the presumptions of posterity; which have rashly adventured thus to remove and change the antient limits, marks, and orders of the Church, which Primitive Fathers and Apostles had recommended and settled.

15.  
Seekers  
thence.

The Eutychian Hereticks refusing to subscribe the Catholike Faith, confirmed by the Council of Chalcedon, called themselves *Ambigentes*, *Dubitanes*; and after run out to all corrupt opinions. Aug. de Hære.

*Nobis qui jam credimus aliud non querendum. Si enim semper querimus, nunquam inveniemus, nunquam credemus.* Tert. de Præf. ad Hæ. c. 10.

*Quemadmodum Albeorum pars maxima, non tam credunt quam cupiunt non esse Deum.* M. n. F. xl. Non facile invenient veram ecclesiam, qui illibenter querunt. Melancthi.

Which temerity of thus mincing and crumbling, or tearing any Church National (being the issue of no Synod, or Council in the Church, but onely of private fancies, and most what mechanick adventures) hath, we see, made some poor souls turn Scepticks and Seekers after true Religion, and a true Church; being wholly unsatisfied, either with the abolition of the old way, or the various inventions of new ways. These profess, whether out of weakness, pure ignorance, passion, or policy (God knows,) That they are Christians no further, than to see, that all Christian Churches are now, and have been, ever since the Apostles times, adulterous, impure, deformed, and Antichristian; That, they are wholly to seek for any true ground, or way of Christian Religion, Church, and Ministry, even among so many Christians, Ministers, and Churches: That is, they cannot see wood for trees, nor light for the Sun at noon-day. And this may easily be, either by reason of wilful blindness, or for want of that charity and humility, which keeps the hearts and eyes of Christians, open and clear; or from that darkness, and blear-eyedness, which prejudice and perverseness carry with them; hindring Christians from discerning even those objects, that are round about them; yea, it is to be feared, That some men, from Atheistical, profane, ranting, and licentious principles, seek for a true Church, as Hypocrites do for their sins, and cowards for their enemies, loth to finde them, and studying most to be hidden from them. They complain of this, and other Churches, as defective, as impure, as none; when indeed, it may be feared, they are sorry there are any such; and wish there were none of these Christian societies, Ministers, or godly people, in the world; whose doctrine and examples are their restraints, reproaches, and torments; being most cross to their evil designs, and immoderate lusts. They complain they cannot finde a true Church, when they are unwilling so to do; and satisfy themselves (as the Cynick in his Tub) morosely to censure, and Magisterially to finde fault with all Christians, that they may conform to none in an holy, humble, and peaceably way; but rather enjoy that fantastick and lazy liberty of mocking God, and man; till they finde such a way of Church and Religion, as shall please them: Which they would not be long in finding, as to extern polity and profession, if they did but entertain that inward life, and power of Religion, which I formerly set down; which, by a principle of charity, as well as of truth, strongly flowing from belief of Gods love in Christ

to mankind, and specially to the Church: doth powerfully blinde, and cheerfully encline every humble believer, to have peace and communion (as much as may be) with all Christians; as internal, in judgment and good will, to external and social; both private and publick; amicitia and politica, in regard of example, comfort, and encouragement; as also of Order, Subordination, and Government; so far, as we see they have any fellowship with Christ Jesus, in those holy mysteries and duties, which he hath appointed; whereby to gather and preserve his Church, in all Ages, and places, and Nations.

1 Cor. 14. 33. God is not the Author (directing) of unsettledness, commotion, or confusion, but of peace, as in all Churches of the Saints.  
Heb. 12. 14. Follow peace with all men, and holiness, &c.  
Rom. 12. 18. If it be possible, as much as lieth in you, live peaceably with all men.

Thus we see some mens Pens serve onely to blot the face, even of the Catholike Church, and all parts of it in their visible order and communion; affecting to write such blinde and small Characters, in describing new Church ways, and forms of Religion, that no ordinary eyes can read their meaning, either in their shrinking and separating into small ruptures of Bodies; when they were related to, and combined with, Churches large and sealed; or in their Seraphick raptures, strange Enthusiasms, secret drawings, and extraordinary impulsions, which they pretend to have in their ways, above, and without; yea, in the neglect, and contempt of all ordinary means, and settled Ministry in any Church: Their many high imaginations, and fanatick fancies, are (no doubt) above their Authors own understandings, no less than above all miser, and sober mens capacities; twinkling much more like glowworms, under the hedges of private Conventicles, and Factions; than shining with true and antient light of the judgement or practise of any Churches. Therefore they need no further confutation from my Pen, having so little, yea, no confirmation from any grounds of Scripture, or arguments of common Reason, or custom of Christians; nothing indeed worthy of any rational, godly, and serious mans thoughts; who list not to dance after the Jaws-trump, or Quen-pipe of every Countryfancy, rather than listen to the best touched Lute, or Theorbo.

These Syrens, wile Christians may leave to sing to themselves, and their own melancholy, or musing thoughts; no sober man can understand them, further than they signifie, that ignorance, illiterateness, idleness, pride, presumption, licentiousness, and vanity; which some like spiritual Canters affect. The rarities which they boast to enjoy, are without any discreet mans envy, that I know: However, they carry it with a kinde of scornful indignation against others; every where pitying (as they say) the simple diligence, and needles industry of those poor Christians, who are still attending on those thread-bare forms (as they call them) of old readings, and catobisings, and preachings, and prayings, and Sacraments, &c. in the publick Liturgies, and orderly assemblies of Christians:

O

Despising



## The polity of the Church of England.

Despising as much the antient and true way of Ministry and Duty, as they would the *molde bread*, and *torn bottles* of the *Gibeonites*; abhorring to own any relation to other Christians, or Church, or Ministry, or Governors, in any Catholike bond of *communion* and *subjection*; nor can they endure any Christian subordination, or prudent, and necessary restraint of just Government.

Jeron. Ep. ad Eustoch. *Quibus es barbarum & procax, & in convicia semper armatum.*

Ibid. Hispal. lib. de offic. eceles. c. 15. *ubicunque vagantur venalem circumferentes hypocri sinu-*

*quam fixi, nusquam stantes, nusquam sedentes; quæ non viderunt consurgunt: Opiniones suam habent pro Deo. Honores quos non acceperunt se habuisse prestantur, &c.*

Which makes them look very like the old *Circumcelliones*, a company of *vagrant Hypocrites*; of whom, Saint *Jerom*, and *Isidore Hispalensis*, make large and satyrical descriptions: The first sayes, they were *impudent straglers*, whose mouths were always full of *barbarous and importune reproaches*; The other tells us, that they every where wandered in their *mercenary hypocrisie*, fixed no where; feigning *visions* of what they never saw: Counting their *opinions* and *dreams* for *divine*; and protesting to have received thole *eminencies*, which they have not: Impatient to be *confined* to any *place*, *order*, or *way*; but had rather like *vagabonds* continue in their *beggarly liberty*, than fix to a *sober industry*, and enjoy a *sealed competency*.

2 Pet. 2. 14. Beguiling unstable souls.

These *unstable spirits*, who turn round, till they are *giddy*, and fall from all *truth* and *charity*, into all *error* and *faction*; who shut their eyes, that they may say, they *grope in the dark*; and complain of all mens blindness, but their own; These (I say) have of all others, least cause to blame the *Religion*, and *Ministry* of the *Church of England*; since they own themselves to be in no *Church-way*: Which, of all sides, is most blamed and condemned, and so need not to be confuted any more.

16. Several quarrels against the Church of Englands frame.

Some others there are, who flatter themselves to be less *mad* than these *seeking fellows*; who glory most in this, That they have *broken* all the former *ords*, and *shaken off* all *bonds*, of any *National Government*, *Order*, and *Discipline*, whereby they were formerly restrained in this Church: Which, first, they deny to be any Church, purely, and properly so called; or in any way and frame of *Christs institution*; but onely such an establishment as ariseth from meet *civil polity*, and *humane constitution*. Secondly, These charge us, that we fail in the *matter* of a Church, the *faithful* and *holy*. Thirdly, In the *essential Form*, an *explicite Covenant*, or *Church agreement* to serve the Lord in such a way. Fourthly and lastly, In our *choosing*, *ordaining*, and *appointing Ministers*, and other *Church Officers*: In whom (they say) Church power is onely *executively*, (as to the *exercise* or *dispensation*) but it is primarily and eminently in that *Body* of the people, never so small, which is so combined together:

Yea,

Yea, they complain, that we in England have neglected, and deprived the people of that *glorious power and liberty*, by which, every Christian is to shew himself, both *King*, and *Priest*, and *Prophet*.

Thus the *Tabernacles of Edom*, and the *Ismaelites*; of *Moab* Psal. 83. 6, 7, and the *Hagarenes*; *Gebal*, and *Ammon*, and *Ammaleek*; the *Philistims*, and they of *Tyre*, *Assur* also, Men of our own Tribes, all conspire against the *true Religion*, the *antient orders*, and *holy Ministry* of the Church of England: And finding this Church *forever* Nunquam deerunt hostes ubi adest ecclesia, nec inimici ubi veritas agnoscitur. Tert. *scorn, bruised, and wounded*, they either leave it, and its Ministry, to die desolate, by separating wholly from them; or else they seek by their *several instruments of death*, wholly to dispatch it, as the *Ammalekites* did King *Saul*; But blessed be God, though this Church, and its true Ministers, be thus afflicted and persecuted, yet are they not quite forsaken of God, or of all good Christians; Though we be cast down, yet we are not quite destroyed. There want not many sons of *Sion*, to mourn with their *Mother*, and to comfort her, if they cannot contend for her, Although, the *Lord is righteous*, who hath smitten us, and to whom we will return, and wait till he be gracious to this Church: Yet these sons of *Edom*, our unnatural Brethren, are very injurious and uncharitable; who seek to enflame the wrath of God more against her; rejoicing in her calamities, and crying, now she is fallen, let her rise up no more. But the *Lord will remember* his compassions of old, which have not failed, and will return to build her up; nor shall this furnace of affliction be, to consume this Reformed Church, but onely to purge her from that dross, which she had any way contracted.

As to these mens first quarrel, against the frame of our Church and Ministry, as settled and defended by *Civil Laws* and *Politick Constitutions*; They seem in this, rather offended at the *clothes* and *dress*, or the *defence and guard*, than at the *body and substance* of the Church: Possibly, they are angry that they had not power or permission, sooner to deform and destroy that flourishing polity of this Church, which by the princely piety of nursing fathers and mothers, hath been so long preserved to the envy of enemies, and admiration of friends. We never thought, that any civil sanctions (which were in favor of our Reformed Church, Religion, and Ministry) ever constituted the Being of our Church; which is from Christ, by the Ministry; but they onely established and preserved it, in its Ministry and polity, from those abuses and insolencies, to which, we see them miserably exposed; if they should want *Magistrates* to be protecting fathers, and indulgent mothers to them: Every rude and unclean beast delights to break in, and waste the field of the Church; when they see the fence of civil protection is low.

But this defence and provision made for this Church and its Ministry,

Rom. 13.  
1 Pet. 2. 13.  
Tit. 3. 1.  
Isai. 49. 23.

Ministry, by *Human Laws*, doth no more lessen the *strength and beauty* of it; than the *Laws for property and safety* do diminish any *mans wisdom, valor, or care to defend his own*: *Christians, as men*, ought to be *subject to Magistrates, as men*; although they were *Heathens, Hereticks, or Persecutors*; that so, in honest things, they might merit their *civil protection*: How much more (as *Christians*) ought they to be *subject to Christian Magistrates, that are Patrons and Professors of true Religion*: Whose *civil protection and government* is so far from being a blemish to it, that is the *greatest temporal blessing*, that God hath promised, or the Church can enjoy in this World; as it was in *Constantine the Great's* time, and some others after him.

\* *Omnia con-  
plebantur facti-  
onibus, seditio-  
nibus, querelis,  
odis, invidiis.*  
Sulpi. Sever.  
de sui tempot.  
Epif. & Prae-  
byteris, Hist.  
Pace ecclesia  
nudis, concessa,  
capit invidia  
totius orbis com-  
munis inimica  
invidia episco-  
porum frequen-  
tia trimdiare.  
Euf. in vit.  
Const. lib. 2.  
c. 66.

And however, we see, that oft-times this *sweet wine*, of *civil favor*, is prone to *lowre to the vinegar of factions*, even among *Christians*; And the *honey of peace, plenty, and prosperity*, easily turns to *pride, envy, anger, ambition, and contention*, through the *pravity of mans nature*; who, (contrary to the temper of the most *savage beasts*) grows most *fierce and offensive to God*, when he is *best treated by him*; \* as *Eusebius, and Sulpitius Severus*, tell in their times; Yet we must not refuse or cast away all good things, because *evil minded* abuse them; much less may we mistake the *Being of a Church*, for its *well-being*; That cannot turn, in any reason, to this Churches *reproach*, which was the *favor of good men*, and Gods *indulgence* to this Church: Nor do we think these *querulous Obiectors*, are therefore like to be, by so much the sooner, *weary of their new ways*, by how much they more enjoy *connivance, protection, or countenance* from many men; The obtaining of which, is the thing they so much *court and sollicite*: Sure the shining of the warm Sun on men, need not make them therefore *ashamed, or weary of Gods blessing*.

18.  
The matter  
of a Church,  
Saints.

2-Cor. 6. 1.

John 6. 70.  
Have I not  
chosen you  
twelve, and  
one of you is a Devil?

2. As for the *matter of a Church*, which those *Obiectors* say, must be *onely Saints in Truth*, as well as *shew*; denying ours to be such; I answer, We wish all our people were such Saints, as are formerly described, in *truth and power*; we endeavor to make them such, as far as the *pains, prayers, and examples of Ministers* may work with the *grace of God*; But we do not think, that these *severe censurers* of this Church of England do believe, That all the Churches mentioned in Scripture (which were the best that ever were) consisted *onely of true Saints*. That, in *Christs family*, did not; nor that, to which *Ananias, Saphyra, and Simon Magus*, were joyrid in *profession*; nor all those in *Corinth, Galatia, Laodicea*, and the rest mentioned in the *Epistles, and Revelation*; who are commended, or

blamed,



blamed, not so much as to the *internal temper* of their *graces*, as to the *external peaceableness, order, and purity* of their *profession in truth and unity*. Neither is this *real Sainthood* of every *Member*, necessary to the *Being of a visible Church*; nor is it to be concluded really of all those, whom the judgment of *charity* calls or esteems *Saints*. We charitably hope well of all those, who though they may have personal errors and failings, by reason of *frailties* or *temptations*, yet they have not renounced their *covenant with Christ in Baptism*, and who make still some *profession of Christianity*; who attend the *Ordinances* of the *Word* preached, and *prayer*; who *renew* their *faith* by desiring to have their *children baptised*; which we do, as of duty to them, to whom *Christ* hath a *federal right*, and of whom we have a *Christian hope*; though we approve not their *parents* in all things: Much more do we esteem those as *Members of the Church*, who have *competent knowledge*, and lead an *unblamable life*, as many of ours do. If any be *children, ignorant, or profane*, yet we think them not presently to be excluded from all *Church Fellowship*: no more than such a *Jew* was to be cut off from *Gods people*; Since they have *Gods mark and seal* still upon them, and are in *outward relation and profession*, distinguished from those that are not of the *Israel of God*; yet we do, not willingly, or knowingly allow every *Ordinance* to these, while they appear such; but onely those, of which they have a capacity: In others, we forewarn and forbid them, when we actually know their *unfitness or unpreparedness*: Yet still in *Gods name*, not in our own; in a way of *charity, or ministerial duty*; not of *private, or absolute authority*; wishing, that a more *publick way* of *joynt-power and authority* were duly established (as in all reason it ought to be) in the *Church*; both for *trial and restraint*, of those that have no right to *holy Mysteries*; yet still we endeavor to instruct even the worst in the *Spirit of meekness*, and to apply what remedies in *prudence and charity* we may: But if *piety, purity, equity, charity, humility, peaceableness, &c.* If these may denominate men to be *Saints* in any *Church*, sure, I believe, the *Church of England* can produce more of these, out of her *orderly and ancient Professors*, than these *new Modellers* will easily do of their *own forming*; besides, many of those now gone from us, have not cause so much to boast of their *beauty and faces shining*, since they left us; as to cover their faces, and with their own tears to wash away those black spots, with which they appear terribly dashed; which we are sure are not the spots of *Gods holy people*.

What is further urged against our *Parochial Congregations*, Of Communion (which are as *parts and branches* of this *Church of England*, standing in a *joynt relation* to the *peace, polity, and welfare* of the whole; *Parochial* and to that end, under *Publick Order, and Authority*) as to the use and Churches.

1 Cor. 5. 7.

Answ.

and partaking of the *Sacraments*, (specially that of the *Lords Supper*;) That our *Communions* are so mixed, as to confound the *precious* with the *vile*; the *ignorant* with the *knowing*; the *scandalous* with the *unblamable*; the *prepared* with the *unprepared*; the *washed Lamb* with the *polluted Swine*; so that even this *holy Ordinance*, which is the *touchstone*, *sieve*, and *shreen* of true Christians, and true Churches, is profaned and polluted among us; while *Congregations* are as *lumps full of leaven*; and no order taken to *purge* it out: That so the *pure and faithful* may eat the *feast* with comfort; and *childrens bread* not be given to *dogs*.

I answer, first in general; That, although Christians, as to their Consciences, have no right to this *Sacrament*, or comfort in it, further than they have *Sacramental* graces, fitting and preparing them for it; yet as to men, in *outward visible society*, every Christian hath such a right to it, as he makes a *Profession of the true Faith*; and is in such an *outward disposition*, as by the orders of the Church, for *age*, and *measure of knowledge*, and *conversation*, is thought meet: In which, there are no *precise limits* in *Scripture* expressed; either what *age*, or *how oft*, or what *measure of knowledge*, and what *preparation* is required; but much is left to the *wisdom*, *care*, and *charity* of the *Ministers*, and *Governors* of the Church: And in this sense, though *Judas the Traytor* had no *internal gracious right* to the *Sacrament of the Passover*, or *Supper*; yet he had a *professional right*, which our *Saviour* denied not to him, and which is all that mans judgment can reach to.

Luke 22. 14.  
Christ sat  
down, and the  
twelve Apo-  
stles with him.  
V. 19, 20.  
He took the  
bread and the  
cup, and gave  
it to them.

V. 21. Behold  
the hand of  
him that be-  
trayeth me, is  
with me on the  
Table.

Veneranda, sa-  
cra, tremenda,  
mysteria.

Chrys.  
ad Oly. ep.

2. μυστή-  
ριον ἀγίας  
ἐκκλησίας, οὗ  
μυστήριον, οὗ  
μυστήριον. Basil.

Ignat. ep. ad Eph. Clem. Al. in 1. 1. N. 1. Ignat. ep. ad Eph. Naz. or. 14. If any of you be a blasphemer, and adulterer, in malice or envy, or any other grievous crime; bewail your sins, and come not to this holy Table, &c. See the *Exhortation* before the Communion.

the

the Minister publickly, and solemnly forbidden, in the name of the Lord Jesus Christ, not to presume to partake of those holy things.

Every Minister was commanded by *preaching, catechising, examining, and praying*, to prepare (as much as in him lay) the *Receivers*: Which every good Minister, as he ought, did, in some sort endeavor; yea, and he might refuse any young or old, that offered to receive, if they had not some good assurance of their competent knowledge in the *Mysteries*; or, if he found them defective in those *fundamentals* which the wisdom of the Church thought necessary, and whereof it set forth a *Summary* in the *publick Catechism*. So that a Minister in England, both in the name of the Church, and in the name of Christ, and by the highest authority of God, did prohibit, denounce against, and, as it were, *excommunicate* (by that part of the power of the Keys, which is denunciative and declarative) both from the comfort, and grace of the Sacrament, and from the outward partaking of it, every one, that presumed (being unworthy in any kinde) to offer himself to it: If after this, any one unworthy, did adventure to come, yet (sure) the Minister had done his private duty, as far as God, or man required it of him; having both vindicated the honor of the Sacrament, as to the divine Institution, and intent; also declared the care and order of the Church; and so freed both the Congregation, and his own soul, from stain or blame. Who so came after this prohibition unworthily, came at the peril of his own soul, and not at the sin of either Minister or people, that were worthy; whose work and duty is, not by force of arms, to thrust men out by head and shoulders; which is a military and mechanick power; but by the sword of Christs mouth to smite them; and in his name to cast them out from any right to, or comfort in, the Sacrament; which is the power, properly ministerial, spiritual, and divine. Where either ignorance or scandal were grols, and notoriously known to the Minister, in any that offered to come, The Minister might, and oft did, not onely privately, but publickly, and personally admonish, reprove, forewarn: And in some cases, if the impudence of the offender obtruded himself, the Minister might refuse to give him the Sacrament; yet this not with passion and roughness, as by empire; but with meekness and discretion, as in charity: Which present denial, or abstention of such an one from receiving the holy Sacrament, might afterward be examined by publick and lawful authority (which was settled in this Church) in case that party had cause or confidence to complain, as of an injury.

The Minister may admit the penitent, but not the obdurate, in cases of private offences, &c.

But

*Communio m-*  
*lorum non ma-*  
*culat aliquem*  
*participatione*  
*sacramentorum,*  
*sed conscientia*  
*sacramentum. Aug.*  
*ep. 152.*  
*See the Rubrick*  
*before the*  
*Communion,*  
*concerning*  
*scandalous*  
*offenders.*  
*1 Cor. 11. 29.*  
*He that eateth*  
*and drinketh*  
*unworthily,*  
*eateth and*  
*drinketh dam-*  
*nation to him-*  
*self; not to*  
*any other, who*  
*having exam-*  
*ined himself,*  
*Verse 28.*  
*is bid to eat*  
*and drink, &c.*  
*See the Ru-*  
*brick before*  
*the Commu-*



20.  
Good Ministers not defective in their duty, if they make not themselves Judges.

Luke 12. 14.  
Who made me a judge, or a divider over you?

A right Discipline, and due Authority in the Church, most desirable.

1 Cor. 11. 28.

Luke 22. 32.

But where such *authority* is not vested, or not suffered to be exercised in any *Church*, which might and ought to judge in such cases best. The party denied, and the *Minister* thus denying, (upon pregnant, and to him *notorious causes*, not upon *probabilities*, *suspitions*, or *general complaints* from others onely,) There, matters of *publick debate* requiring audience, and proofs, and witnesses, and judge; and all these, *due authority*; It cannot be expected from any *private Minister*, that he should do more than God hath commanded, and *due authority* empowred him; which is onely to *instruct*, *admonish*, *forbid*, and in some cases to *deny*, &c. according to the duty of his place, and the *authority* he had, both from the *Church*, and from the *Word of God*: But he hath nothing to do, to assume the *publick place* of a *Judge* among his Neighbors; or to *deny Communion* to all those that are by any accused, as *unworthy* or *scandalous*: No *Reason* allowing, or *Religion* commanding every *private Minister*, or any *private Christians* to be *Judges* in these cases, wherein they may be parties; and through *passion* do injury, and by *faction* oppress any man.

It were to be desired indeed, that such *Authority* were restored to the *Church*, as might judge and decide all cases of *publick scandal*; but while this is denied, we must not deny *Ministers*, or people, to do their duty, in celebrating the *Lords Supper*, according to the *Institution*, though there be defects in discipline, as to that particular. We must not forbear *holy duties*, when we may rightly enjoy them, in point of *gracious disposition* and *claim*; because they are not so asserted and ordered in point of *polity* and *extern Discipline*, as we could wish, and as it were convenient; but is not *absolutely necessary*, so as to exclude the *Minister*, or others from it, who desire and prepare for it, by examining themselves; whom no *Reason* or *Religion* can forbid to partake of their *due comforts*, because of others faults, whereof they cannot be guilty, because they are no way accessory; not failing in any *private duty* of *charity*, wherein they stand related to another; as *teaching*, *admonishing*, *reproving*, *forewarning*, &c. The same *Apostle*, who blames the *unworthy receivers*, for not examining themselves, and forbids them so to eat, &c. Commands others to *examine themselves*, and so to eat, &c. Without regard to any others *unworthiness*: The contagion of whole sin cannot have influence on anothers *grace*; any more, than *grace* can make anothers sin less. What sense can there be, That children should be starved, because there is not power sufficient to keep away all dogs, from the childrens bread? Yet all men are not presently to be called or counted dogs, that are not ever in *actual preparedness* for the *Sacrament*; or, who may fall into *gross sins*, as *Peter* did, whose Faith did not fail, when he denied *Christ* after the *Sacrament*; and since they

they have still relation to the Church, and may be penitent.

I should be glad to see (which I heartily pray for) this Church so ordered by due order, power, and authority established in sitting Church-Governors and Judges, in such cases, That none might be admitted to the Lords Supper, but such as are both by the Minister, and chief of the Congregation, (who are in the Rowl of Communicants) allowed and approved, for knowledge and conversation; yet so, as such allowance or denial may, if need be, have further hearing, and appeal, from this private Minister and Congregation; which is but just, to avoid the factions, injuries, partialities and oppressions, which may fall, and oft do, among those Neighbors and Rivals, who are seldom meet to be Judges of mutual scandals, being so oft parties; and besides their weak judgments, have strong passions, and are full of grudges and emulations against each other; which if not soberly taken up, by other able and indifferent Judges, (who have authority so to do) it brings Congregations to those difficulties, which the Independent bodies finde, for want of this prudent and orderly remedy of grievances and offences; which, in a short time (as the pitch, and fat, and hair, which Daniel put into the Dragon) break them in pieces; one part rending from the other, as impatient to submit to their censure; and so they come to Non-Communion, and to make new Colonies of lesser Churches, and Bodies; till they break and shiver themselves to such useles shreds, such thin and small shavings, as have neither the staff of beauty, nor of bonds among them: Every one by the light of nature concluding, That there can be no power over others, where there is parity among them; nor can those have authority over each other, which are in an equality.

Nothing would be more welcome to good Ministers, and faithful people, than to see that just power sealed in the Church, as might by the wisdom, gravity, and integrity of such, as are truly fit to govern, best repress all abuses and disorders in the Church, as to matters purely religious: Mean time, we think it better to bear with patience those defects, which we cannot hinder or amend; and to supply them (what we can) with private care, industry, and discretion, than either wholly to deny our selves the comfort of this Sacrament, which the Lord hath afforded us; or else to usurp to our selves an absolute power and jurisdiction over others, which neither the Lord hath given us, nor the Church; and which we see men do easily despise, as a matter of arbitrary usurpation, not of authoritative constitution: And which is subject, as to many tyrannies and abuses, so to infinite private janglings and divisions; which no Minister hath leisure to hear, if he had abilities to compose and judge them, being oft very spiteful, tedious, and intricate; yea, and himself, possibly, a party, or witness, and sometimes the accused;

Exod. 18. 27.  
Judges ought to be able men, such as fear God; men of truth, hating covetousness, &c.

Par in parem non habet imperium.  
Authority supposeth an eminency.

the ablest in a Country Congregation to judge of matters, must yet himself be judged according to some mens weak *Models of Church-Government and Discipline*, both as to his doctrine and manners, by his *High-shoe Neighbors*, (which he counts his body,) nor may he have any appeal from them in an *Independent way*.

21.  
Of the peo-  
ples judging  
in the  
Church.

1 Cor. 5. 12.

1 Cor. 6. 1, 2,

3, 4.

Do ye not  
know, that the  
Saints shall  
judge the  
World, and  
Angels: How  
much more  
the things that  
pertain to this  
life.

To that grand Charter and Commission, which some plead; by which every Saint is made a *Judge* in all things of this life, within the pale of the Church, and is after to be judge of *Angels*; I answer, The *wise* and *holy Apostle* doth not give to every one in the Church any such power, nor to the majority of Christians in any Congregation; but rather *reproves* their folly, that laid any *judicative works* on those that were least esteemed in the Church, *Verf. 4.* Whence arose that *unsatisfaction* as made their differences greater, and drove them for remedy to go to Law before the *Civil Tribunals of unbelievers*, V. 6. to the great scandal of *Religion*, and shame of the Church of *Corinth*; where being many Christians, and (no doubt) in many distinct *Congregations*, for conveniency of *meeting*, the *Apostle* wonders they could not be so wise for their own credit and quiet, as to finde out some *wise* and *able men*, who might be fit to judge and end their *controversies*; as having both real *abilities* internal, and outward reputation in the Church, also a *publick consent* and *orderly appointment* to the work; all which makes a compleat and valid Authority to judge others; which can never be *promiscuous*, in whole bodies, or rabbles of simple and mean men, without both contempt and confusion; which imprudent way among the *Corinthians*, the *Apostle* counts both a fault and a shame.

Of Commu-  
nicants to be  
admitted.

1 Cor. 5. 7.

2 Cor. 6. 15,

16.

Numquamque  
alienis peccatis  
maculari, omnes  
impie seditionis  
autores solam  
causam separa-  
tionis sibi assu-  
munt: Contra  
disputat. Cypri.  
de unit. eccl.  
& August. ep.  
48.

What places are further urged for *purging out the old leaven*; for *not eating with such an one*; for the *non-communication*, between *Christ* and *Belial*, light and darkness, &c. They are all fulfilled by every private Christian, when both in *conscience* and *conversation*, he keeps himself from concurring, or complying with any *wicked and scandalous persons*, in their sins; *reproving* and *repressing* them, as much as morally lies in his place and power: But the bare view or knowledge of anothers sin, must not hinder him from doing his duty, or enjoying his *privilege* and *comfort* by the *Sacrament*; which depends, not on what is in anothers life, or heart, of sin; but on what he findes of *grace* and *preparedness* in his own; As to the *publick honor*, and *purity*, or *unleavenedness* of the Church, the special duty, and care executive lies on those, (not who are private Christians in common, but) who have *publick authority* in special, to do it, by *censuring*, *restraining*, or *casting out scandalous offenders*; whereto every Christian is not called, because not enabled, either by God or man, by *gift* or *power*, to discern or judge, and determine cases; which



which is a matter of *polity, power, and order* in the Church, and not of *private piety, or charity*: Nor is it indeed of absolute necessity, so as to deprive good Christians of any *holy ordinance*, in case such power is *obstructed, or hindered, or not established* in the Church.

Neither Minister nor People then ought to refrain from doing their duty in the holy *celebration* of this *Sacrament*, upon any such *defects of external polity, and power*, for well-ordering of the Church; but rather, with the more exactness and diligence, exhort one another, and prepare by *inward graces*, for those *holy Mysteries*; whose *institution* hath no such *restriction*, either by *Christ*, or the blessed Apostle *Paul*; who enjoyns *Ministers and Believers* to do this, *holy* 1 Cor. 11: and *worthily*, in *point of personal preparation*; but no word of either usurping a *power to reject others*, as they list, which belongs not to them; or else, to abstain wholly from the duty, for want of having *their will*, as too many do, both *People and Ministers*; to the great grief of many good Christians, and to the exceeding slighting and disuse of that *holy Ordinance* in this Church, which was wont to be much frequented, which the words of *Christ* import, or enjoyn to be done *oftentimes* in the Church.

1 Cor. 11. 29.  
ימנעו דמות  
מנאמי. As oft  
as ye drink it:  
22.

For that new *coyned form, image and superscription* of a *Church*, that *Congregational Church-Covenant*, which no *Synod or Council*, but onely some private men have lately invented, and in formal words *magisterially dictated* (when yet they cry down all other *precribed forms of administrations, prayer, or devotion in the Church*;) By which, some men fancy they onely can be rightly made up into one *lump or Church-fellowship*: This they accuse us in *England* for the want and neglect, when they have set us in *every corner* so many copies of it.

Of Church-  
Covenant.

I answer, We have indeed in the Church of *England*, from its first Christianity, been wholly without this *covenanting way*; and I think, both happily and most willingly we had been so still, since there appears no more ground for it in *Scripture precept, or Churches paterns*; nor is there any more need of it, as to the *peace and polity* of the true Church of *Christ*, than there is of *rents and patches* in a fair and whole Garment. Who knows not, that like *Jonah's gourd* it is (*filius noctis*) the *production of yesterday*; risen from the dark-  
ness and divisions of mens mindes: The *fruit of discontent; separa-  
tion, and self-conceit*, for the most part; though, it may be, nursed up by devout and well-meaning Christians; yet it looks very like those *bastard brats* which the *Novatians and Donatists* of old began every where; which were like *Ismaels to Isaac*, mockers and contemners of the true Churches Communion, Order, and Peace.

Jonah 4. 10.  
בן לילה

## of Church-Covenant.

WVe do not think this *Covenant* any more essential to the Being of a true Church, than *John Baptists* Leathern girdle was to his being a Man, or a Prophet : It is an *ease* and *specious novelty*, therefore pleasing to *common people*, because within their grasp and reach; which its *Profelytes*, that forsake and abhor the English Churches *Order* and *Communion*, do wrap and hug themselves in as much, as any *Papist* doth in his adherence to the *Roman party*, or in his hopes to be buried in a *Monks Cowl*: Besides, it carries this great temptation with it, of gratifying the *common professor* with some shew of *Power* and *Government*, which he (once covenanted into that Church-way) shall solemnly exercise: But (in good earnest) to sober Christians, who have no *secret bias* of *discontent* or *interest* to sway them, this new fashion of their *Church-Covenant*, seems to have, as no *command* or *example* in *Scripture*, so no *precedent* in *antiquity*; nor is it recommended for any excellent effects of *prudence* or *peace*, which it produceth, either to private Christians; or the publick welfare of the Reformed Churches. Some look on it as a mark of *Schismatical confederacy*, which carries in its Bowels *viperine principles*, which are destructive to the quiet of *States* and *Kingdoms*, as well as of *Churches*.

If any finde any good or contentment in it, as a *tye*, or *pledge* of *love*, in *private fraternities*; yet they vastly overvalue it, to cry it up, as a matter, no less necessary to the *Being* of a *Church*, or *well-being* of *Christians*, than the skin is to the Body; when, alas, it is but a *cloak* lately taken up, which never fell from *Elias* his shoulders; and serves rather to cover some mens infirmities and discontents against this *Church of England*, than much to keep them warm, or adorn them as Christians. WVe shall give a poor account of former *Churches* or *Christians*, if this *covenanting invention* should be of such concernment to Christianity. To which it seems to many wise and good men as *superfluous*, as it were to binde a man with wisps of straw, when he is already bound with chains of gold; with more firm and pretious ties.

For, every true and conscientious Christian knows and owns himself to have upon his Conscience, far more strict and indissoluble ties, not onely of *nature* and *creation*, but of the *Law* and *Word* of *God*; yea, and of *Christian covenant*, and *profession*, by his *baptismal-vow*; besides, that of the other *Sacrament*; also his *private vows*, *promises*, and *repentings*, &c. All which strictly binde the conscience of all good Christians to all duties of piety and charity, according to the relations, (private or publick, civil or sacred) wherein they stand to *God* or *man*.

And further, we see by daily experience, That these sorry *withs* of *mans invention*, obtruded as divine and necessary upon Christians  
and

and Churches, binde not any of these *new small bodies or bundles*, so fast, but that they continually are *breaking, separating, and scattering*, into as many *fractions and subdivisions*, as they have *beady* Error sibi semper dispar est & discolor, quando magis à veritate tantum ab unitate discedit. *minde, fancies, and humors* among them. And this they do, with *an angry* discolor, quando magis à veritate tantum ab unitate discedit. *glorying, despising, and defying* of one another; when, but lately, they boasted in how rare a way they were of *Church-fellowship*, and *Saintly-communion*; not, as *Members of Christs Body*, the *Catholic-like Church*, grounded and grown up in *truth and love*; but onely Eph. 3. 17 as pieces of wood, *finely glued together*, by reciting a *form of words*, which they call a *Church-Covenant*, which a little spittle, or wet dissolves: Nor do they make any scruple to *moulder and divide*, if once they come to *dispute and differ* in the least kinde. So hard is it for any thing to hold long together, which is compacted of *weak judgements and strong passions*.

Last of all, It is evident in the *experience* of all *wise Christians*, That this *narrow and short thong of private Bodying*, *Church-covenanting*, cannot extend so far, as is necessary for the *Churches general peace, order, and welfare*, in reference to its more *publick relations, and necessities*; which oft require stronger and more *effectual remedies*: Yea, these *small strings and cords* binding each *particular Congregation* apart (as if it were a *limb* to be let blood) makes them at length grow *benumbed*, and less *sensible* of that *common spirit of love and charity*, by which, each *Member* is knit to the larger parts, and so to the whole *Body of the Church*; to whose common good, they ought wisely and charitably to be more intent, than to their *particular Congregations*; which are, but as the *Pettitoers or little Fingers* of the *Church*: Which may not act, or be considered, otherways, than as they are, and subsist; which is, not apart by themselves, nor onely in relation to an *hand or foot*, to which they are more immediately conjoynd; but, as in an *higher relation* to the *whole Body*, of which, they are *real parts*, servient to the whole; and as much concerned in the *common good and preservation* of the whole (if not more) than of themselves, or any particular part or Member. A Christian must not deal out his *charity*, by retail and small parcels onely, as to *private Fraternities, and Congregations*; but also by *whole-sale*, to the ampler proportions of *Christs Church*; according as he stands in large and publick relations; the due regard to the *peace, order, and welfare* of which, is not to be dispenced withal, nor shuffled off, by saying, I am of such a *Congregational-Body, or Covenanting Church*; no more, than the *hand* may say, I am not of the head, nor neer it; and so will have no care of it. I Cor. 13. 31.

We are therefore so far from being *admirers* of the *small talents and weak inventions* of those men, in so great a matter, as the constituting



stituting and conserving of a true Church, by so poor and feeble an engine, as this of private compacts and covenantings; (by which, they threaten with severe pens, and tongues, and brows, to batter and demolish the great and goodly Fabrick, and Communion, of this and all other National Churches; which are cemented together by excellent Laws, and publick Constitutions, so as to hold an honorable union with themselves, and the whole Catholike Church,) That we rather wonder at the weakness and simplicity of those inventers and abettors, who in common reason cannot be ignorant, that as in civil respects, and polity, so in Ecclesiastical, no private fraternities, in families, nor Corporations, (as in Towns and Cities) can vacate those more publick and general relations, or those ties of duty and service, which each Member owes to the Publick, whereof it is but a part; and it may be so inconsiderable an one, that for its sake, the greater good of the publick, ought not in Reason or Religion, to be prejudiced, or any way neglected: No more ought it to be in the Churches larger concerns, for Peace, Order, and Government.

Nay, we dare appeal to the Consciences of any of those Bodying Christians, (whom charity may presume to be godly and judicious;) Whether they finde in Scripture, or have cause to think, That the blessed Apostles ever constituted such small Bodies of Covenanting Churches; when there were great numbers, and many Congregations of Christians in any City, Province, or Country; so as each one should be thought absolute, Independent, and no way subordinate to another? Whether ever the Apostles required of those lesser handfuls of Christians, (which might, and did, convene in one place) any such explicate Forms, or Covenants; besides those holy bonds, which by believing, and professing of the Faith, by Baptism, and Eucharistical communion, were upon them? Or, Whether the blessed Apostles would have questioned, or denied those to be true Christians, and in a true Church, or have separated from them, or cast them off, as not ingrafted in Christ, or growing up in him, who, without any such bodying in small parcels, had professed the Name of the Lord Jesus Christ, in the due use of Word, Sacraments, and Ministry? who endeavored to lead a holy, and orderly life, themselves, and sought by all means, which charity, order, or authority allowed them, to repress the contrary in others? No doubt the Apostles wisdom and charity, was far enough from the wantonness and uncharitableness of some of these menspirits; who do not onely mock our Church, and its Ministers, as the children did Elisha, the Prophet; but they seek to destroy them, as the she-bears did the children. Sure enough, the Apostles, instead of such severe censures, peevish disputes, and rigorous separations, would have joyned with, and rejoiced in the Faith,

*Faith, Order, and Unity* of such Churches, such Christians, and such Ministers, where-ever they had met with them, in all the World, without any such scruple, or scandal, for their not being first broken into Independent Bodies, and then bound up by private covenantings; which are indeed no other, than the racking, distorting, and dislocations of parts, to the weakning and deforming of the whole.

¶ We covet not a better or truer constituted Church, than such, as we are most confident, the wisdom and charity of the Apostles would have approved in the main; however in some lesser things, they might gently reprove, and reform them, as they did divers famous and flourishing Churches. And such a Church, we have enjoyed in England, (by Gods mercy) before ever we knew those mens unhappy novelties, or cruelties, who seek now to divide, and utterly destroy us, unless we conform to their deforming principles and practises. And however, we have not been wholly without the spots of humane infirmities; yet we have professed Jesus Christ, in that truth, order, purity, and sincerity, which gives us comfort and courage, to claim the (Ishua) privilege of being true Christians, and a true Church; that is, a very considerable, famous, and flourishing part, branch, or Member of that Catholike Church, which professeth visibly, or believeth savingly, in the Name of Jesus Christ, the Head of the whole Body, and of every part; to whom we are united, by the same common Faith, and by Charity, to one another. Certainly, the best Churches and Christians, were anciently like the goodly bunches of Grapes, which the Spies brought between them (as an emblem of Christ crucified) hanging on a staff; so fair, so full, so great and united clusters: From which, no small slips did ever willingly divide, or rend to Schism, but presently they became, not as the fruit of Canaan, but as sour Grapes, fit onely to set mens teeth on edge; whetting them to bite, and devour one another.

For the manner of each particular holy Administration in our Church, to answer all the small cavils, which men list to make, is to encourage too much their petulancy; and to make them too much masters of sober mens time and leisure: Onely this great and faithful shield, \* Learned men heretofore have, and we do still, hold forth, to repel all their darts and arrows, That both in the Ordination of our Ministers, and in their celebration of holy things, and in its Government, Order, and Harmony, the Church of England hath followed the clearest rules in Scripture, and the best patterns of the antient Churches; onely enjoying those Christian liberties of prudence, order, and decency; which we see the gracious wisdom of Christ hath allowed his Church; and which particular Churches have always used and enjoyed in their extern rites and customs, with variety, yet without blemish, as to the Institutions of Christ, or to the

Col. 2. 5.

joying and be-  
holding the  
order, and the  
steadfastness of  
your faith in  
Christ.

Numb. 13. 24.

23.

The great  
shield of the  
Church of  
England.

\* See those Re-  
verend and  
Learned Wri-  
ters, Bishop  
Bilson, Bishop  
Comper, Doctor  
Field, Master  
Richard Hooker,  
Master Mason,  
and others.

*Essentials of a true Church in England.*

the soundness in the *Faith*, or to any breach of *Charity*, or any prejudice and scandal to each others *liberties* in those things.

So that those *busie flies* upon the *Wheels* of this *Chariot*, the *Reformed Church* of *England*, (in which the *Gospel* of *Jesus Christ* hath hitherto been carried among us, for many years, with *great triumph* and *success*) have stirred up very little *dust*; so as might blinde any eyes (that are not full of *motes* and *beams*, or *blood-shot-ten*) from seeing clearly, and evidently, a *true Christian Church*, a *true Ministry*, and *truly religious Administrations* among us. Blessed be God, though these *sowr Momusses* finde or make some faults and flaws in lesser matters, the *mending* of which they most oppose and hinder; yet their strength cannot shake the *foundations* of our *Jerusalem*, which are of *pretious pearls*, and *solid stones*; nor can their *malice* overthrow our *grand* and *goodly pillars*; the *true* and *able Ministers*, and their *holy Ministrations*, of *Word* and *Sacraments*, among *Professors* of the *Faith*; who do, as unquestionably constitute a *true Church*, as a *reasonable soul* and *body* make a *true man*.

*Essentials of a true Church in England.*

1 Tim. 6. 3.

Phil. 1. 27.

1 Pet. 1. 9.

It is well, some of their *charity*, is such that they allow us (for they cannot shift it,) thus much: First, That we have the *only true ground*, and *sure rule* of *Religion*, the *written Word* of *God*; that, beyond this, we hold nothing as a matter of *faith*, or *Christian duty*: Secondly, That we celebrate the *holy Sacraments* according to the *sum* and *substance* of the *divine Institution*: Thirdly, That our *conversation* aims to be such, as becomes the *Gospel* in all *manner* of *holiness*, to the saving of our own, and others souls. What can these *Aristarchusses* carp at in the ground of our *faith*, the *Scriptures*; the *Seals* of our *Faith*, the *Sacraments*; the *life* of our *Faith*, *holy conversation*; and the *end* of our *faith*, the *salvation* of our souls? Is it not strange, That all these *sweet* and *fair flowers* of *Christs* planting and watering, should grow so well in that, which some call *Babylon*? in *Antichrists Garden*? or on the *Devils dung-hil*? That, it should be no *true Church* of *Christ*, which owns nothing for *Religious*, but what is according to the *truth* of *Jesus*; either *commanding* or *permitting*, *instituting* or *indulging*; of *pious necessity*, or of *prudent liberty*.

We should put these rigid *Catoes* too much to the blush, for their *unnatural ingratitude* to the *Ministers*, and *Church* of *England*, if we should ask them: Whence they had this *privilege*, by which they own themselves to be *Christians*? whence this *power* to cast, or call themselves into *Bodies* or *Churches*, as *Believers*? (which is by them presupposed;) whence they had (till of late years) their *instruction* (for the most part) in the *knowledge* of *Jesus Christ*? Sure these *holy leaves* or *fruits* grow not, but in the *Pale* and *Garden* of



of the Church of Christ; not in our own rude *inbred* and *united* natures; not among desolate *Indians*, obstinate *Jews*, or barbarous *Turks*; and not often in private closets and corners; which nourish a neglect and contempt of Publick Ordinances. But if these men were self-taught and converted, yet sure, not self-baptized too; nor their Teachers, self-ordained too: If they had nothing of their Christianity from the Ministry of the Church of England; It is no wonder they prove such Scholars, such Christians, and such Preachers, as some of them seem to be; having been their own Masters, Ministers, and Baptizers. They are indeed, onely worthy of themselves, and of wisest mens pity.

For that (*unquodum*) the retreat, or reserve of some men (by which, as *Eagles* they would seem to soar out of sight, and to build their Nest on a Rock, that is higher than our ordinary Reason, Reason to be a-ligion, and Experience can reach;) as if they were immediately inspired, specially called, and taught of God, baptized by his Spirit, Ministry, as without any Minister, or outward Ministry, they must give us leave, not to believe them upon their bare word, (which hath not always been so sure,) till they demonstrate, and prove it better, by Gods Word, diately, and their better manners; For which, we will give them time enough. Mean while, we are sure, the best Christians among them, were made such, by the ordinary Ministers of this Church; and these made Ministers by no other means but that Ordination, derived from, and ascending up to the blessed Apostles; whom Christ first chose to be Disciples, and after ordained and sent them as Publick Ministers; not onely, as to personal discharge, but as to successional descent. These were *Eagles* indeed, who flew high in their knowledge and piety, yet stooped low in their humility and charity: Those others of a new brood, are more like young Cuckoos, which devour the Bird, in whose nest, and by whose fostering, they were hatched. Some of them have knowledge; I would they had more humility and charity, they would not disdain to own the parents that begat and educated them; even this (now) so poor, desolated, beaten, torn, and wasted Church of England, and its (*Antichristian*) Ministers, as they please to call them,

Be it so; some mens tongue is no slander: If we neither add to, nor detract from the Scriptures, as *Jews*, *Papists*, and *Enthusiasts* do; If we erre in no fundamentals of faith, or manners; If we refuse no duty divinely required; if we allow no error in our selves, or others; if we drive on no worldly designs injuriously, or hypocritically; but study to approve our selves in all godliness and honesty, with meekness of wisdom to all men; we need no more fear the drops of peevish tongues, or darts of malicious pens, (as to the honor and comfort of being a part of the true Church of Christ)

than

than a cloth dyed in grain, need to fear stains by the aspersions of dirt, cast on it by unclean and envious hands.

25. 4. But it is objected against us in *England*, That neither Church nor Minister of *England*, did, or do own that *high and mighty* prin-  
Of the power of the People ciple of all Church power, which some call, *The People*.  
in Church affairs.

*Ans.* True indeed : Although we *highly love* and *esteem* as Brethren, the *faithful and humble people*, for whom *Christ* hath died ; yet we are not of so *spongy* and *popular a softness*, as to own any part, or Congregation, or Body of People, to be the *original*, or conduits of any *Spiritual or Church power* ; which no *learned and wise men* ever esteemed to be *Popular or Democratical*, but rather an excellent *Aristocracy* ; where many *able men* were in *Counsel*, and some one *eminent* in *order and authority* among them. We do not dig, or descend to these *low valleys*, for these *holy waters* ; nor do we seek for the flowings of it through such *crazy and crooked pipes* ; nor do we hope to *draw* it forth out of such *broken Cisterns*, which can hold no such waters : We have them from *higher fountains*, and derive them in *straiter channels*, and conserve them in *fitter vessels*, than the *vulgarity* of even honest Christians can be presumed to be : That is, from the ordinary Power, and constant Commission, which from *Christ* was derived to the *Apostles*, and from them to their  
Math. 28. 19. Successors in their ordinary Ministry, and Church power, in after  
Math. 16. 19. ages ; who had this peculiar power of the keys of Heaven, to binde or  
John 20. 23. remit ; to gather, to guide, to feed, and to govern the several parts of the Church in *Christ's* stead, and name, orderly committed to them.

*passivus, Pas-  
cere cum impie-  
rio, & pastor  
inde ut princeps.  
To feed and  
rule.*

Revel. 12. 5.

& 19. 15.

Acts 20. 28.

1 Pet. 5. 2.

*Vulgus ex veri-*

*tate pauca, ex*

*opiniione multa*

*astimat. Tul.*

*pro. Ros. Com.*

People may rudely wrest these keys out of true *Bishops* and *Ministers* hands, but it is evident, they were never committed to them, by the great *Master of the House, Jesus Christ* ; nor do they know how to use them, unless it be to break their heads with them, whom *Christ* hath set as *stewards* in his household : These *rustick and rash undertakers* to reform, and controul all, are onely probable to shipwreck themselves, and many others, and the whole *Ship* of this Church, by driving the *skilful Pilots*, (the true *Bishops* and *Ministers*) from the *Helm*, and putting in their places every bold *Boatswain*, and simple *Swobber*.

Yet are the populacy flattered by some, to this dangerous *insolency and error* ; who putting fire to this thatch, instead of the Chimney, do but provoke the poor people to their own hurt ; to forsake their own mercies ; and to injure both their own, and others souls : Mean time, sober and wise Christians cannot but smile, with shame, sorrow, and indignation, to see, how some *Plebeian Preachers*, who are new risen, as from the *slime of the earth*, (in whom no *Prometheus* hath breathed any spark of heavenly fire ; of spiritual,  
divine,

divine, and truly ministerial power;) to see (I say) how these Teachers have brought themselves by a voluntary humility, to depend on peoples suffrages and charity; not onely for maintenance, but for their very Ministry; being now sunk so low, as to flatter their good Masters, with this paradox or strange principle, That they (as the people, or body, be they never so few and mean) have arceiprocal power, to beget those, who are to be their Spiritual Fathers; that by a more than Pythagorean Metemphycosis, the Power, Spirit, and Authority of Jesus Christ, who was sent by his Father, and so sent John 20. 21. his Apostles, and they others, in the same Spirit, to be Fathers, Pastors, Rulers, Stewards, &c. That at length, this Spirit and Authority, should transmigrate (we know not how, nor when) into the very mass and bulk of common people, if they be but Christians of the lowest form; animating them in the whole, and in every part, or parcel of them, with such plenitude of Church power, as enables them to be all Kings and Priests, Pastors and Teachers, Prophets and Apostles, if need be; and if they list; and if they have leisure; or, if not to act so in their own persons (having more profitable employments,) yet they have virtually, and eminently in them, as much power, as Christ had, and used, or left to any men; whereby to consecrate and ordain true Ministers; to try and teach those that are to teach them; to rule their Rulers; to discipline their Shepherds; to govern their Governors; to turn, not onely Religion out of doors, but even all Reason, Order, and Civility, upside down, rather than not exercise this imaginary power, especially, if it serve to secular advantages: And all this, because they are told, they are the Church; and so may erect all Church power, as in them, and from them. This fancy is able to make a plain Country-Christian stand on his Tiptoes; and to bring all his family to see him and his other-like members, making up this glorious Body, which he calls his Church; that they may be witnesses, with how much folly, and simplicity, and clamor, and confidence, he with his Neighbors, examines, approves or reprove, refuseth or chooseth, and ordains all officers, and some new fashioned Minister or Pastor: Who (poor-man) must neither Preach nor Pray, not eat, nor look otherways, than pleaseth these sad and silly, yet very supercilious pieces of popular pride, and itching arrogancy; nor can such an hungry and timorous Pastor ever be seduced, or safe in this Pastoral Authority, unless he have the trick of Faction; which is still to ingratiate with the major Common part of this his flock; who will (otherways) as easily push and beat people not sit him out of this fold, or break all to pieces; as ever they admitted him tamangoed by a profane easiness, and popular insolency.

But I must with less flattery, and more honesty, tell this Generation of perverse Usurpers, this truth, (which is not unwelcome to chief.



2. 55. ep. m. d. 10.  
 2. 55. ep. m. d. 10.  
 Naz.  
 Or. 25.  
 2. 55. ep. m. d. 10.  
 2. 55. ep. m. d. 10.  
 Clem. Al.  
 2. 55. ep. m. d. 10.  
 2. 55. ep. m. d. 10.  
 Id. Paul. 1.

sober spirited Christians, ) That the weight of Christianity doth not at all hang on this popular pin; which is no where to be found, but in their light heads, and heavy hands; neither Reason, nor Religion, (since men were redeemed from the barbarity of Acorns, Nakedness, and Dens,) ever thought the plebs, or common people ought to be all in all, if any thing at all; either in conferring or managing, either Civil or Church power; but least of all, that part of Church power which is proper for the making of a Minister, in the way of due Ordination, (of which I shall after give a fuller account;) For this is that, to which they generally have least proportion, either of knowledge, learning, holiness, or discretion: Besides, it would thence follow, that, so soon as any Sect or Faction of people can get but numbers, and courage, they may do what they list, in this plenitude of power, without the leave of Magistrates or Ministers, in Church or State. These are pestilent principles, which are not onely pernicious to the Church, but to any civil Societies; threatening not our faith onely, but our purses and throats.

Nor did ever any wise men (what ever is pretended, at any time, to amuse the people, and to serve an occasion) intend, or suffer the community, or vulgar people (with their massie bodies and numerous hands) really to attain, use, or enjoy, any such supreme power in civil administrations: If once sovereign power be gotten, though by the means of such credulous assistants; yet, whatever the populacy may flatter themselves with, it never is, nor can wisely and happily be managed by them, but rather without them, above them, and many times against them.

Power precarious, that is such as depends upon a popular principle, or plebeian account, such as sometime was among the Grecian State, and Romans, is, for the most part, but an Empire of beggary, or flattery, or falsity; Where (at best) wise and valiant men may oft be forced to prostrate themselves to the arbitrement of the vulgar; who are injurious esteemers and ungrateful requiters even of the most publick merits. But (oftentimes) the peoples pretended power, and interest, is made use of in specious terms, and cunning agitations, onely to serve the turn of turbulent, ambitious, and factional spirits in Church and State; whose envy or ambition easily teacheth the credulous community to esteem the over-meriting of the best men, and Magistrates, to be their greatest oppression, and most deserving (Ostracism) banishment, or disgrace.

The Life of Government, and Sort of Dominion, is, that real power and resolution, which is in the hand of one or more wise and potent men; who are always intent to deserve well of the people, yet always able to curb and repress their insolency and inconstancy. Without this authentick power of the Sword, (which is not to be born

Per paucorum  
 hominum vir-  
 tute crevit Im-  
 perium. Salust.  
 Rom. 13. 4.

in vain, and against which there is no rising up) Government or Empire, is a meer carcass without a soul; like dead beer, or evaporated wine, or a rotten post, which every one despiseth. It is indeed one point of wisdom and true honor, to deserve well of the people, so as to gain their love; but the highest and safest principle of policy is to command them by power to just fear: For their love is no longer to be trusted, if once they cease to fear, and revere their Governors. The goodness and gentleness of Magistrates must not flake or melt their power; nor their power oppress and wire-draw their goodness: Princes and Governors are lost, if they presume common people at any time to be such Saints, and so good natured, that they need not power effectual and sovereign to command and restrain them, as Beasts; to set banks and boundaries to them, as to great waters; whose force is not seen, but in their eruptions and disorders; and they are then best and most useful, when kept and directed in such a course and channel, as restrains them from shewing how great a propensity and fury they have to do mischief, if once they get liberty; which soon turns the flattering smoothness of it former smiles, to threatening tortuosities, and dreadful over-whelmings.

And so on the other side, Governors are not safe, if they so apply and use rigid force and severer dominion, as if they forgot that they ruled men (and not beasts) who are sensible of gentleness, and may be obliged to quietness by humanity. Rehoboam might have continued the heavy yoke of his wise Fathers taxes and burthens, if he had but so lined it with soft words, and courtly blandishments, as it should not much have galled their necks; which custom will harden, and kindness make unsensible of what they bear. It is not imaginable, how much common people will bear, if they see they must; nor how little they will bear, if they see they may rebel; their complainings or tumultuary petitionings, are menacings; when they declare, that they cannot longer undergo legal burdens, their meaning is, they will not; and onely want power to act. Necessity and force makes the vulgar tame, with their strength, and patient, as Asses; but wanton and presumptuous fancies makes them, as the Unicorn, impatient of the most honest subjection: No condition of Government ever pleased all that were Subjects; and most are prone to be unsatisfied with the present; whatever it is, they fancy and hope change may be better for their interest. Therefore, the calmest tempers of people must not be trusted; no more than the smiles of Halcyon Seas. Wise Pilots know, there is no point of the Compass, whence a tempest may not come; nor is there any commotion, or inclination to troubles, whose impression the vulgar will not easily receive and raise to a storm: They are like a weighty body kept up with engines, on the top of a hill; if once it be free, it falls;

Proa. 30. 31.

2. 21. most

2. 21. 22. 23.

2. 21. 22. 23.

2. 21. 22. 23.

2. 21. 22. 23.

2. 21. 22. 23.

1 Kings 19;

Job 39. 9.

2. 21. 22. 23.

2. 21. 22. 23.

Rom. 13. 5.

1 Sam. 15. 23.

2 Kings 8. 13.

and falling downward, it drives it self; Motion adding an impetu-  
to its weight; the (many) many, or multitude, are always the more  
dangerous, by how much less suspected: Necessity of obeying, is in  
most men but the cover of *hypocrisie*; except in some few, whom  
conscience makes subject; and who upon *Christian principles*, chuse  
rather with patience to suffer under any lawful *Magistrates*, than to  
contest with them, although they were sure to conquer: Fearing no  
oppression or tyranny so much, as that of sin; as no sin so much, as  
that of rebellion, either against God, or those that are in Gods stead,  
and authority over them. *Factions spirits*, which possess most men  
(though they are not awar of it, more than *Hazael* was of his)  
easily make surprizes upon slackned, weakned, or over-confident  
power; whose security as to mens peaceful tempers, makes it less  
vigilant.

conscientia xam-  
mationis pntat  
vultu ditionis i  
pntat ditionis i  
dion. Mufon.  
ap. Stobzium.

The true temperament is, where just and indisputable power,  
is so wisely managed, as renders *Governors*, rather august than dread-  
ful; rather venerable as Parents, than formidable as Masters; though  
the *Body Politick* seem never so fairly fleshed with love, and skinned  
over with kindness, yet there is neither strength nor safety in it, un-  
less the *sinews* and *bones* of majesty, real and effectual power, be  
maintained. It is enough, and as much as is safe for common peo-  
ple, to have the fancy and imagination of that power and liberty,  
which their *deputies*, *representatives*, or *Tribunes* tongues may take in  
*publick Conventions* and *Parliaments*: But it is dangerous for them-  
selves, as well as for their *Magistrates*, ever to let them tamper at  
the lock of majesty and sovereignty, with the *Key of Power*; for if  
they cannot fairly and easily open that door, through fury and im-  
patience they will break it open by violence; if they be not over-  
awed. There is no (*Arcanum*) *Mystery* or *Secret of Empire*, like  
to that of keeping such power, as evil men may fear, and good men  
will love; because they know it is for the *publick good*; and though  
it should lie heavy on subjects, yet it is not so terrible, as to be ground  
between two millstones of *rival powers* in *civil dissensions*.

No wise Magistrate therefore, either in *policy* or *conscience*, that  
is once invested in due *authority* *soverein*, will ask the people leave,  
either to have it, or to use it: The *softer formalities* sometime used  
to ask the peoples consent, (not in their bulk and heard) but in their  
*proxies* and *deputies*, is but a *complement*; and where prevalent  
power asks, it is never denied; nor is it ever asked, but where con-  
quering or hereditary power knows men dare not refuse it. No per-  
sonal title or pretension to sovereignty is so unjust, which people will  
not confirm by their consent: In which, their worldly wisdom looks  
more to their own safety, and the publick peace, than to any par-  
ticular mans right and interest; as they are wasted and ruined by  
contesting



contesting with those, that are to strong for them; so they would soon be too hard for themselves, and most their own enemies, if they should be left to arrogate, or exercise power according to their own various fancies, brutish motions, and preposterous appetites.

Therefore, God who is (*quod dicitur*) a lover of mankind, hath so ordered in his providence; that, where any people are blest, some one or few men, who are wiser than the people, become also stronger, by an orderly and well-united strength; thereby preserving themselves, and the publick, from those *impetuous furies*, to which this *Leviathan*, the people, is as naturally subject, as the Sea is to waves and storms, both in Civil and Ecclesiastical affairs; for they are no whit calmer in matters of Religion, than in those of secular regards; every man in Church matters, being confident of his skill, or at least his will and zeal, thinks it a shame to seem ignorant, or if he be conscious to his ignorance, seeks to cover it over, and set it off with forwardness.

Therefore the wisdom of the Lord Christ, upon whose shoulders the Government of his Church is laid, hath set bounds to mans activity and unquietness, by another way of Church power; which is settled in, and derived by fewer indeed, but yet, wiser and abler persons, than the community of Christians can be presumed to be; who in all affairs of Church or State, have ever given such experiments of their follies, madneses, and confusions; where-ever they arrogate power, or have much to do, beyond ciphers in a sum; that all wise men conclude, That people are then happiest, when they have least to do in any thing that is called Government: Nor is it to be believed, that Jesus Christ hath ordered any thing in his Churches polity, that is contrary to the principles of true wisdom; which in man is but a beam of that Sun, which is in God.

But the Bodying men say, They must and ought to have a Church, not onely visible in the profession of Faith, but palpable and maniable, so as they may at once grasp it, and upon every occasion convene it, or the major part of it, into one place; that so they may complain of what they think amiss, and remedy by the power of that small fraternity, what ever faults any of them list to finde in one another, as Fellow Members and Brethren; yea, and in those too, whom they have made to be their Pastors, Rulers, and Fathers.

That the best Men and best Ministers may erre, and offend in religious respects, by error and scandal, we make no doubt: Nor is it denied, but they may and ought both by private charity, be admonished, and by publick authority, be reprov'd and censured. Where this

28.  
People not  
fit to judge  
of doctrine  
or scandals  
in Religion.

Answ.

this *Authority* is (as it ought to be) in the hands of those, whom the Lord *Christ* hath appointed, as wise, able, and authorised by the Church, to judge of *Doctrine*, *Maners*, and *Differences*, incident among Christians, as such. But I appeal to all sober and judicious Christians, whether they can finde or fancy almost, that venerable Consistory, that judicious Senate, that grave and dreadful Tribunal (which the antients speak of among Christians, of those first and best times) which is necessary for the honor, and good order of Religion, and peace of Christians; Whether, I say, there be any face or form of it, among those dwarf Bodies, those petty Church less, those narrow Conventicles, whose Head and Members, Pastors and Flock, are for the most part not above the Plebeian size; of a meer mechanick mould; either ignorant, or heady, or wilful, or fierce, under words and semblances of zeal, gravity, and an affected severity.

I make no quære, Whether these sorts of men be fit persons, to whom all appeals in matters of Religion must be made; and by whom they must be finally determined; to whose judgements, prudence, and conscience, all matters of doctrine and scandal must be referred: By whom Religious concernments must be ordered and reformed; by whom Ministers must be examined, tryed, and ordained, first; afterward, judged and deposed. Whether it be fit, that those, who are guilty of so little learning, or experience in divine matters, should solely agitate these great things of God, which so much concern his truth, his glory, and Christians good, every way; which matters both as to Doctrine and Discipline, are able to exercise and fully imploy the most learned, able, and holy men.

Who dreads not to think, that all saving truths stand at such mens mercy; the honor of Christ, and the good of mens souls too; while all degrees of excommunication, and censures, are irrepeatably transacted by them; Among whom its hard to finde two wise men; and scarce any ten of them (if they be twenty) of one minde, while they boast they are of one Body?

Again, who will not sadly laugh to see, that, when they differ (as they oft do) and break in pieces; yet like quantitative substances, they are always divisible; like water and other homogeneous bodies, they still drop and divide into as many new Churches and Bodies, as they are dissenting or separating parties? The miracle is, that when like Hypolitus his Limbs, they are rent and scattered by Schisms into Factions, yet still every leg, or arm, or hand, forms presently into a new distinct, compleat Body, and subdivided Church: Each of which conceives such an integrality of parts, and plenitude of power, that it puts forth head, and eyes, and hands; all Church Officers, Pastors, Elders, Deacons, by an innate principle of Church power, which they fancy to be in any two or three godly people. At this

In eo quisque  
iudex recti con-  
stituitur, in quo  
peritus judica-  
tur. Reg. Juris.

this rate, and on this *ridiculous presumption*, they run on as water on a dry ground, till it hath wasted it self; till they are in small chips and splinters, making up *Bodies* at six and sevens; and Churches of two or three Believers: Their ere long losing one another in the *midst* of some *new opinion*, some *sharp subtilty*, or some *angry curiosity* (which they cannot reach,) then, and not before, this *meteor* or *blazing Star* of a *popular, Independent, absolute, self-sufficient Church* power in the people, which threatned *Heaven and Earth*, and strived to out-shine the *Sun*, and *Moon*, and *Stars*, of all antient combined *Churches, Order, and Government*, for want of matter, quite vanisheth and disappears, by its *Members* separating from, and excommunicating, or unchurching of each other; Then the solitary *reliks* turn *Seekers*, whose unhappy fortune is never to finde the folly of their *new errors*, nor the antient true Church way; which they proudly, or passionately, or ignorantly lost, when they so easily forsook communion with the Catholike Church, and with that part of it, to which they were peaceably, orderly, and comly united; as was here in *England*: Whose way of serving the *true God*, was privately with *knowledge, faith, love, and sincerity*; publicly, with *peace, order, humility, and charity*; Which might still with *honor and happiness* to this *Nation*, be continued, if the *proud hearts*, and *vanion heads*, and *wide hands* of some *novel pretenders*, had not sought to make the very name of *Christian Religion*, the *Reformed Church*, and *Ministry of England*, a meer sport, and may-game, to the *Popish, profane and looser world*; by first stripping us of all those *Primitive Ornaments* of *gravity, order, decency, charity, good government, unanimity*; and then dressing us up, and impluming us with the *feathers* of *popular, and passionate fancies*, which delight more in things *gay and new*, than *good and old*.

But, how shall we do (say these *Bodying-men*;) to fulfil that command *Dic Ecclesia*, for such a *Church* as may receive complaints, Of *Church* hear causes of scandal, speedily reform abuses, restore defects, ex- *Discipline, in* cute all power of the *Keys* in the *right way* of *Discipline*? without *whom the* which, there is no true, at least, no compleat and perfect *Church; Power.* for these men think, Christians can hardly get to *Heaven*, unless they *Math. 18:17.* have power among them, to cast one another into *Hell*; to give *Tell it to the* men over to *Satan*, to excommunicate, as they see cause; to open *Church.* and shut *Heaven and Hell gates*, as they think fit: Must all things that concern our *Church* (say they) lie at six and sevens, till we get such *Bishops and Presbyters*, such *Synods and Councils*, such *Representatives* of *Learned men*, as are hardly obtained; and as hard to be rightly ordered, or well used, when they are met together? They had rather make quicker dispatches in *Church work*; as if they thought it better for every family to *hang* and *draw* within it self;



*Tell it to the Church.*

and presently punish every offence, than for a whole Country to attend, either *general Assizes*, or *quarter Sessions*.

*Ans.* Truly, good Christians in this Church (at present) are in a *sad and bad case* too, as well as their *Ministers*, if they could make no work of Religion, till they were happy to see all things of *extern order and government* duly settled: Yet sure we may go to Church, and to Heaven too in our *worst clothes*, if we can get no better; nor may we therefore wholly stay at home, and neglect *religious duties*, because we cannot be so fine as we would be. Both *Ministers* and people must do the best they can in their *private spheres*, and *particular Congregations*, to which they are related, whereby to preserve themselves, and one another, as Brethren in Christ, from such *deformities and abuses*, as are destructive to the *power of godliness*, the *peace of conscience*, and the *honor of the Reformed Religion*; until the Lord be pleased to restore to this Church, that *holy Order, antient Government, and Discipline*, which is necessary, not to the being of a Christian, or a true Church, as its *form or matter* (which true Believers constitute by their *internal union* to Christ by Faith, and to all Christians by Charity;) but onely, as to the *external form and polity*, for the peace, order, and well-being of a Church; as it is a *visible society, or holy nation, and fraternity* of men, professing the truth of Jesus Christ. Yea, and Christians may better want (that is, with less detriment or deformity to Religion,) that *Discipline* (which some men so exceedingly magnifie, as the very *Throne, Scepter, and Kingdom of Christ*) under *Christian Magistracy*, (as they may the office of *Deacons*, where the law by *Overseers* takes care for the poor) where good laws by *civil power* punish *publick offences*, and repress all *disorders in Religion*, as well as *trespasses in secular affairs*; Better, I say, than they could have been without it in primitive times; when Christians had no other means, to repress any disorders, that might arise in their societies; either scandalous to their *profession*, or contrary to their *principles*; of which, no *Heathen Magistrate*, or *Humane Laws*, took then any cognisance, or applied any remedy to them.

Not, but that I do highly approve, and earnestly pray for such *good Order, comely Government, and exact Discipline*, in every Church, both as to the *lesser Congregations*, and the *greater Assemblies*, (to which, all reasons of *safety*, and *grounds of peace*, invite Christian Societies in their Church relations, as well as in those of Civil,) which were antiently used in all settled, and flourishing Churches; Much after that pattern, which was used among the *Jews*, both in their *Synagogues*, which they had frequent, both in their own Land, and among strangers in their dispersions; and also in their great *Sanhedrim*; which was as a constant *supreme Council*, for ordering



30.  
The best  
method of  
Church Dis-  
cipline.  
Magistrate.

they would endeavor to make up a very fit vessel to sail in any Sea and any weather.

But take the true and wholesome *Discipline of the Church*, in those true proportions, which *pious antiquity* settled and used; and which, with an easie hand, by a little condeiscending, and *moderation*, on all sides, might have been long ago, and still may be happily settled in *England*: Nothing is more desireable, commendable, and beneficial to the Church of Christ; As a *strong case* to preserve a *Lute or Instrument* in; that so the Church may not be broken, disordered, or put out of *tune* by every rash and rude hand, either in its truth, or purity, or harmony; either in *Doctrines*, or *Maners*, or *Order*. But this is a *blessing*, as not to be deserved by us, so hardly to be hoped, or expected, amidst the pride, and passions, and factions of our times: Nor will it be done, till *Civil powers* make as much conscience to be good, as great; and to advance *Christian Religion*, no less, than to enlarge, or establish *Temporal Dominion*.

When such Magistrates have a minde, first to know, and then to set up a right Church polity, power, and holy order, in every part and proportion of it: They need not advise with such as creep into *corners*; or seek *new models* out of little and obscure *conventicles*; nor yet ought they to confine themselves to those feeble proportions, which are seen in the *little Bodyings* of these times; which begin like *Mushrooms*, to grow up every where, and to boast of their *beauties*, and *rare figures*; when nothing is more indigested, and ill compacted, as to the *general order*, and *publick peace*; of this or any other *noble and ample branch* of the *Catholic Church*. Pious and learned Men, who *reverence antiquity*, and know not yet how to *mock* either their *Mother the Church*, or their *Fathers*, the true *Bishops*, *Elders*, and *Ministers* of it, can soon *demonstrate*, how to draw forth that *little chain of gold*, (that *charity, communion, and orderly subordination* among Christians) which at first (possibly) might onely adorn one *single congregation* of a few Christians, in the *primitive paucity* and *newer plantations*; to such a largeness, *amplitude*, and *extension*, as by the wisdom of Christian charity, and humility, shall extend to, and comprehend in its compass, by way of *peaceable union*, and *harmony*, or *comely subjection*, even the *largest combinations*, and *furthest spreadings* of any branch of the *Catholic Church*: Both as to its greater and lesser *conventions*; in several places and times; as the matters of *Religion*, and occasion of the *Churches* shall require; according to its several *dispersions*, and *distinctions* by place, or civil polity.

Math. 18. 19.

Which greater, yet orderly *conventions*, must needs be as properly a *Church*; and may meet, as much in *Christ's Name*; and hope for his *presence* and *assistance* in the midst of them, as any of those



those Churches could among the Jews; to which Christ properly refers in that place: Yea, they must needs be far beyond any thing imaginable in the narrow confinements of *Independent Bodies*.

Such Churches then, of most select, wise, and able Christians, (who have the consent and Representation of many lesser Congregations,) must needs do all things with more wisdom, advice, impartiality, authority, reputation, majesty, and general satisfaction; than any of those *stinted Bodies* of *Congregational Churches*, can possibly do; yea, in all *right reason* they are as much beyond and above them, as the power of a *full Parliament*, is beyond any *Country Committee*. Those may with comly order, and due authority (which ariseth from the consent of many men, much esteeming the known worth of others) give audience, receive complaints, consider of, examine, reprove, reform, excommunicate, and restore, where there is cause, and as the matters of the Church, more private or publick, require in the several divisions; extending its wings as an Eagle, more or less, as there is cause; with infinite more benefit to the community of Christians, than those *Pullets*, the short winged, and little bodied Birds of the *Independent feather*, can do: Where without any warrant (that I know) from God or Man, Religion or right Reason, Law or Gospel, Prudence or Charity, a few Christians, by *clucking* themselves into a *convenicle*, shall presently seem a compleat body to themselves, and presume to *separate* and *exempt* themselves from all the world of Christians, as to any duty, subjection, order, or obedience; and pitching their Tents, where they think best, within the verge of any other, never so well, and wisely settled Church, presently they shall raise themselves up some small *breit works* of absolute Authority, which they fancy both parts from, and defends them against all Churches in the World; planting their *Wooden* or *Leathern Guns* of *imaginary Independent power*; and casting forth their *Granadoes*, or *Squibs* rather, of *passionate censures*, *angry abdications*, and *severe divorces* against all Christians, but those of their own way and party: Afterward they turn them, it may be, against their own body and bowels, when once they begin to be at leisure to *wrangle* and *divide*; As if (alas) these were the *dreadful thunder-bolts* of *excommunication*, antiently used with *great solemnity*, *caution*, *deliberation*, and *publick consent*: The great *forerunner* of Gods terrible, last judgment, exercised with *unfeigned pity*,  *fervent prayers*, and many *tears*, by those, who had due *eminency* and *authority*, as *presidents* in *chief*, or *seconds* and *assistants*, to judge and act in so weighty cases and matters. In which *transactions* and *censures*, Churches Synodical, Provincial, and National, were interested, and accordingly being duly convened, they solemnly acted in Christs Name, as the offence, error, or matter, required remedy; either for

Example  
2 Cor. 2. 6.  
Punishment  
inflicted by  
many.  
Rebuke be-  
fore all.  
1 Tim. 5. 20.  
Synodus Antio-  
chena Paulum  
Samosetanum  
ab ecclesia, que  
sub celo est uni-  
verso separabat.  
Euf. hist. eccl.  
l. 7. c. 28.  
Auctoritas est  
eminentia quod-  
dam rite ejus  
gratia distin-  
guenda ejus-  
que nullam  
deserunt. Tul.  
Ibidem (i. e.  
presidentibus  
probatissimis  
exhorta-  
tiones, castiga-  
tiones & censu-  
ra divina. Nunc  
& judicium  
magno cum  
pondere, ut a-  
pud eos de  
Dei conspectu;  
Summumque su-  
peri judicium pra-  
judicium est,  
si qua ista deli-

quirit, ut communicatione orationis, & conventus, & omnis sancti commercii valeatur. Tertul. Apol. c. 39. Qui ab ecclesia corpore respuuntur, quæ Christi corpus est, tanquam peregrini & alieni à Deo, Dominatus diaboli traduntur. Hil. in Pl. 118. Inobediens spirituali macrone truncatur, & ejectus de ecclesia rabido Demonum ore discrepatur Jeron. Ep. 1.

Of Excommunication and censures.

Præfident prolati quique seniores, honorem istam non pretio sed testimonio adepti. Tertul. Apol. c. 39.

Theodo. Hist. Eccl. l. 1. c. 10.

Quod sacris Episcoporum conciliis constitutum fuerit id ad divinam voluntatem est referendum.

Const. M. dictum. Euseb. vit. Const.

Episcopi in Synodo Sardicensi. Dei antientissimi Reges

adjuvant divina gratia nos congregaverunt. In illa concilia totus desiderio feror, in istis devotione immoror, amore condessor, inhaere consensu, emulatione perficito: in quibus non hominum traditiones obstinatius definsantur, aut supersticiosius observantur, sed diligenter humiliterque inquirunt, qua sit voluntas Dei bona & bene placens.

Bern. Ep. 19.

Of Synods and Councils.

Cyp. Nazi. orat. 19. Ruffin

Hist. l. 1. c. 19.

de 18. In causa Atheniensis. Factionis macula sociavit concilium: non iudicandi sed op-

errors, or publike disorders and scandals; which it concerned all Christians and Churches to see repressed, or amended.

The wise and excellent Discipline of the Church, and the power of using and applying of it, which so many now either vainly arrogate, or ambitiously Court, was not of old as a *bodkin* put into every mechanicks hands; or as a *sword* committed to every *brawny* arm; nor yet, was it such a (*brutum fulmen*) a thunder-bolt which the confident hand of every *factionist* might take to himself and Grasp, or use to his private revenge, or to the advantage of his party and design: But *Discipline*, together with Government, in the Church, was only committed and *concredited*, after the example of the Apostolicall times, by the wisdom, humility, consent, and subjection of all good Christians in their severall stations, either as Princes or Subjects, to those *learned*, grave, and *godly* men, Bishops and Presbyters, who were ablest for *gifts*, *eminentest* for their labours, and *highest* in place and Ministeriall authority in the Churches of Christ; whose assemblies or convenings, were greater or smaller, and their influence accordingly obliging valid and effectuell, for the good of those Churches over which they were; ascending from the first and least Country Congregations (as the smallest yet considerable branches of a visible Church,) till it arose, like *Ezekiels* waters, from the *Ankles*, to the *Knees*, and *Loyns*, and *Head*, to such large, plenary, and powerfull an *Authority*, as represented many famous Churches; and sometimes the greatest and conversable parts of the Catholick Church throughout the whole world; as in generall Councils called *Oecumenicall*.

Out of which Synods and Councils however *disorders* and *inconveniences* (as *Nazianzene* and others complain) cannot be wholly kept out (they still consisting of *sinfull*, and so *frail* men,) yet they were subject to far less evils, and Errataes, than attend the small scattered and separate bodies of these later *decimo sexto* editions: In multitude of *Connfellors* there is wisdom, safety and honour. Prov. 11. 14. Nor may we cast away those goodly large Robes, which the prudence and piety of the antients made, because they are subject to be soyled, or rent, by the hands of folly. It is better for the Church to enjoy the *gleanings* of the antients Integrity, Wisdom, and

and Charity, in ordering of the Church, than to have the whole *harvest* of later mens sowings : which have large *straw* of promises and shews, but little *grain* of solid benefit ; yea much cockle too, and many thistles of most *choaking* and offensive consequences. The very *rags* of true antiquity, doe better cover the nakedness, and more adorne thee body of any Church ; than any of those *cobweb-garments* of later making ; which are torn in pieces, while they are putting on, and fitting to these new bodies of odd shapen Churches. All reason and experience teacheth, that those *grand communicative* wayes of Christian Churches in the joynt Councils of grave, learned, and Godly men, drawing all into union, harmony, and peace, for the publike and generall good, were far more probable (though (perhaps) not absolutely necessary means) to preserve both the doctrine of Faith and good manners unblameable among Christians, than any of those *small and broken* Potshards of private *Independency* can be ; which carry little ability, and as little authority or vertue with them : appearing like the *Serpents teeth*, sown by *Cadmus*, every where rising up in *armed parties*, divided against, and destroying one another ; till they have cleared the Field, as of all such new, and angry productions ; so of all those *antient* and excellent constitutions of Christian Churches ; which were bound up as Bibles in greater, or lesser volumes.

*primendi causa  
agebatur, sub  
Constantio. Con-  
cil. Nica. secun-  
dum ab Arria-  
nus coactis terra  
motu impedi-  
tum. Theod. l.  
2. c. 19.*

It being so naturall to all men, to affect, what they call *liberty* and power ; if once mean men can by *any arts* obtain any shadow of them, they are (out of the shew of much zeal and conscience) most *pragmaticall* ; And first begin to think no Church well reformed, unless they bring them to their models ; Then their modell must be new ; lest their Authors should seem to have been idle ; being alwaies more concerned for the *reformation of any men*, than of themselves ; God grant that while temerity and confidence pretends to plant none but new and rare *flowers*, and to root up all old ones as ill weeds, in the Church, that themselves and their odd inventions, with their rash abolitions, prove not at last the most *noxious plants* that ever pestered the Garden of this Church.

To what some men urge (by abusing that text against the good Orders, Canons, and Constitutions or Customs of the Church,) *Of prudence* That every plant, which the Father hath not planted, shall be pulled in ordering up ; therefore say they, nothing of *humane prudence* is tolerable in the Church the ordering of any Church ; I answer ; first, none of those that quarrelled at the Church of *Englands* *Mores*, but are thought by many learned and Godly men to have *beams* in their own eyes ; if Scripture, right reason, and antiquity may judge : for nothing is alleged as more different from any of these amongst us ; than what may be found among the new Modellers ; who as they were in number

31.

*affairs.*

*Mar. 15. 13.*



*Of prudence in Church affairs.*

number and quality much inferior, so they were never thought more wise, or learned; nor so calm and composed; nor so publicke and unpassionate in their Countels and determinations; as those many excellent men and Churches were, both antient and modern; to whole examples, agreeable to the Canon of the Scriptures, the Church of England was conformed.

*in his rebus in  
quibus nihil  
certi statuit*

*Scriptura, mos  
populi Dei, vel  
instituta ma-*

*jorum pro lege  
tenenda sunt.*

*Aug. Ep. 89.*

*Disciplina nul-*

*la est melior*

*gravi pruden-*

*tia, vivo in ha-*

*que liberas ha-*

*bent observa-*

*tiones, quam ut*

*eo modo agat*

*rit Ecclesiam*

*ad quamcum-*

*que forte dive-*

*nerit. Quod e-*

*nim neque con-*

*tra fidem ne-*

*que bonos mores*

*injungitur in-*

*differentes est ha-*

*bendum, & pro*

*eorum, inter quos*

*vivitur socie-*

*tate observan-*

*dum est. Aust.*

*Ep. 118. ad Jan.*

*Salva fidei re-*

*gula de Disci-*

*plina conten-*

*dentibus su-*

Furthermore, The great Motor of some mens passion, zeal, and activity against this Reformed Church, was, that one Error, against the judgement, liberty, and practice of all antiquity, which is *fundamentall*, as to the Churches polity and extern Peace; namely, That *nothing may be used* in the Church as to externals, which is not expressly and precisely commanded in the word; Which yet themselves observe not, when they come to have power either to form and act; some things they take in upon prudentiall account, as their *Church-Covenant*, of the form and words of which they are not yet agreed, which they urge; so their requiring each Member to give an account, not of the *historical* belief of the truth, but, of the work of *grace*, and conversion, which no Scripture requires, or Church ever practis'd: That of St. *An-* *stin* hath been often inculcated by many *learned*, quiet, and *godly* men in this Church of *England*, and elsewhere, as a most certain truth; That however the Faith, Doctrine, Sacraments, and Ministry of the Church, are precisely of *divine Institution*; rising from a divine Spring, and conveyed in a like sacred *Current*, which owes nothing to the wisdom, policy, power, or authority of man; yet the extern *dispensation* of this Faith, *Sacraments*, and *divine Ministrations*, together with the fence and hedge of them, the necessary Government, Order, and Discipline of the Church, in its parts and in the whole, these doe fall much under the managing of *right reason*, rules of good order, and common prudence, all which attends *true Religion*; So that they neither have, nor needed, nor indeed were easily capable of such positive, precise and particular precepts or commands, as these men *fancy*; and by this pertinacious fancy they have cast *great snares* on the consciences of many; great *scandals* on the Churches, both antient and modern; and great *restraints* on that *liberty*, which *Jesus Christ* left to his Churches in these things; according, as various occasions and times might require.

*Sumus & ho-*  
*mines & cives.*  
*cum finis Chri-*  
*stiani. Salv.*

None but foolish and fanatick men can think, that when men turned Christians, they ceased to be *men*; or being *Christian men*, they needed not still to be governed, both as Christians, and as men; by reason joyned to Religion; which will very well agree; carrying on Religious ends, by such prudent and proportionate means; and in such good order, as is agreeable to right reason; and the general

moral directions of Religion; which never abandoned, or taught any Christian to *start* at, and *abhor*, what is taught by the very light of *Nature*, and those common principles of *reason*, and *order*, or *polity*; which teach the way of all *Government* and *subjection*; either of *younger to the elder* (whence is the very ground of all *Presbytery*) or of *weaker to the stronger*; or of the *foolisher to the wiser*, or of the *ignorant to the learned*; or of many to some few, for the good of all: None of which *methods* can cros *Religion*; nor being observed in some due measure, can be blamed; nor ought factiously to be altered, by the *members* of any *settled Church*; in which there is, neither *Apostacy* from the *Faith*, nor *recession* from the *Scriptures*, nor alteration of the *substance* of *Christs holy Institution*; which this *Church of England* not-being guilty of, but apparently professing, and fully adhering to the *Scriptures*, as the *ground*, *rule*, and *limit* of *Faith*, and *holy Mysteries*; We doubt not, but, however it used the wisdom of *learned*, *wise*, and *holy men*; and followed the warrant of the *Primitive Churches*, in the *extern manner* and *methods* of *holy Administrations*, *Government*, and *Discipline*; yet it may, and ought still, as it doth, lay claim to the *right* and *honor* of an *eminent* part of the *true Catholike Church of Christ*, having a *true Ministry*, and *true Ministrations*: In which, I believe, all the *Apostles*, and *Primitive Martyrs*, and *Confessors* in all *Ages*, would most willingly have owned and approved; yea, the *Great God from Heaven* hath attested it, and still doth to the *consciencs* of thousands of excellent Christians, which have had their birth and growths to Religion, in this *Church of England*.

So that the *out-cries*, *abhorrencies*, and *extirpations*, carried on so eagerly against the main constitution, frame, and Ministry of this Church, by many, (who now appear to be men of little *charity*, and *strong passions*, and very *weak reason*;) as if we were all over *Popish*, *Superstitious*, *Antichristian*, altogether polluted, *intolerable*, &c. Those *calumnies* and *clamors*, wanted both that *truth*, that *caution*, and that *charity*, which should be used, in any thing, tending to disturb, or discourage any true *Christian*, or *Church of Christ*; whose differences in some small external things from us, in *judgment* or *practice*, we ought to bear upon the account of those many great things, in which we agree with them, as Christians: Nor ought *poor men*, of private parts and place in *Church* and *State*, so to *swell*, at any time, with the thought of any *Liberty* and *Power* in common, given them from *Christ* (to reign with him, or to reform, &c.) as to drive, like *tiddy Mariners*, those *rightful Pilots* from the *Helm*; or to break their *card*, and *compass*, of *antient design*, *draught*, and *form*, by which they steered as they ought, or as they could, in the *distress* of times. And this onely, That these *new under-*

takers may try, how they can delineate new carts, or maps; and how soon they can *overwhelm* or *over-set*, so fair, rich, and goodly a Vessel, as this Church of England once was in the eye of all the World, but our own. This Island was not more nobly eminent, than the Church was great in Britany: The leaks, chinks, and decays, which befall all things in time, might easily have been stopped, calked, and trimmed, by skilful and well-advised hands; when once it was fairly and orderly brought upon the *Publick stocks*, and into a *Parliament Dock*; which good men hoped, of all places, would not prove either a *quick-sand*, or a *rock* to the *Reformed Church*, or the *Learned Ministry* of England.

\* Jer. 1. 8.

Be not afraid of their faces, for I am with thee, to deliver thee, saith the Lord.

V. 18.

I have made thee a fenced City, a brazen Wall, and an iron Pillar, &c.

Ezek. 2. 6. Be not afraid of their words, though thou dost dwell among scorpions; be not dismayed at their looks, though they be a rebellious house.

32.

Want of Charity our greatest defect.

In the Council of Carthage, An. 401. The Orthodox Christians send Messengers to the Donatists: *nos*

*ad unanimitatem* & *harmen*, &c. *ut* *in* *his* *rebus* *omnibus* *concordiam* *et* *unitatem* *conservemus*. So after, they send (An. 404.) Orators for unity and peace; without which, say they, Christian Religion cannot consist.

Where, I see, in all our *disputes* and *differences*, so cruelly carried on, the greatest ingredient is *Uncharitableness*; which knows not how to excuse *small faults*, to supply *lesser defects*, to interpret well what is good, to allow others their true Christian Liberty, and to enjoy its own modestly; to keep communion amidst some *easy differences*, and union with *harmless varieties*. We have had on all sides truth enough to have saved any men; and uncharitableness enough to have damned any angels. Nor is it merely a privation, or want of charity, but an abounding of envy, malice, strife, wrath, bitterness, faction, fury, cruelty, and whatever is most contrary to the excellency of Christians, which was the excellency of Christ;

So after, they send (An. 404.) Orators for unity and peace; without which, say they, Christian Religion cannot consist.

love





to *subdivide*, and seeks to destroy it self; the hand of every *faction* in *Religion*, is as *Ismaels* against his Brother, or it self. Smiting off with the *sift* of violence, as *Factions*; where they should give the *right hand* of fellowship, as *Christians*; and *strangling* each other, instead of *embracing*.

Or are all these *divisions*, but the *disguises* of *Charity*? and under *visors* of *factions*, a meer *pageantry* is acted of *zealous ignorance*, or *proud and preposterous knowledge*; both carried on with *holy partialities*, *fraternal Schisms*, *zealous cruelties*, *sacred conspiracies*; so far onely, as to destroy all other *Christians*; That each sect alone may remain, as the onely Church; which then fancy themselves sufficiently built, polished, and reformed, when they are but as *heaps of rubbish*, in their several ruptures; as *unpolished lumps* in their uncharitable *fidings*; so far weak and deformed *limbs*, as they are *passionately* and *violently* broken from the *intireness* and *goodly fabrick* of the well compacted *Catholike Church*, of which they were sometime a *comely* and *commendable part*: Onely then in *beauty*, *safety*, and *symmetry*, while in *order* to, and in *unity* with the whole; - which is as the *Body* and *Temple* of the *Lord*, in its various parts, making but one *goodly structure*, which was antiently the *joy*, and *glory* of the whole *Earth*. Now, nothing seems best, but deformed *ruines*, and *desolate parcels*, of *battered*, *broken*, and almost demolished *Churches*, like *Hospitals*, in which, are most-what wounded, and maimed, and halting *Christians*; when of old, the *Foundation* of one, and all *Churches*, was *Scripture Truth*, the *Cement* (*Charity*), the *Beauty* *Unity*, and the *Strength*, *orderly* and *social Government*.

Rom. 13. To Love is the fulfilling of the Law.

Quicquid deservit alie, unica supplet charitas gratia, qua in aeternum non deficit. Bern.   
 in de unitate   
 e. 1. c. 1.   
 2. c. 1.   
 3. c. 1.   
 4. c. 1.   
 5. c. 1.   
 6. c. 1.   
 7. c. 1.   
 8. c. 1.   
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 96. c. 1.   
 97. c. 1.   
 98. c. 1.   
 99. c. 1.   
 100. c. 1.

O thou fairest of *tenthousands* (*Christian Charity*) which wert the wonder of the *World* in the *Primitive times*! Which didst so spread thy wings over all the *Earth*, like the *Spirit of God*, on the face of the *great deep*, the ocean of *mankind*, that every man might, and every *Christian* did enjoy, the *vital heat*, and *diviner influence* of thy *fosterings* on their souls; So far, that what weaker *Christians* came short of in believing, or failed in understanding, or were defective in doing, they made up in loving of *Christ*; and for his sake one another: Yea, what the very enemies and persecutors of *Christians* wanted, of that *humanity*, (which is as the *morning*, and *dawning* of *Christian Charity*), true *Christians* sought to relieve them by their *prayers*, and to cover their *horrid cruelties* with their own kindness to them, while killed by them; and *devotions* for them, while they were dying under them, as the blessed *Martyr Stephen* did, and the *Crown of Martyrs*, *Christ Jesus*. They forgot not to pray for those that persecuted them; which made *Christians* in their furthest *dispersions*, *greatest distances*, and *grievousest sufferings*, still admired

by all men, though hated by them; still endeared, well acquainted, and united in love to each other, before they had seen, or were personally known to each other.

O thou potent flame of celestial fire, which the love of Christ, stronger than death, had kindled in the souls of the first and best Christians ! No Seas, no solitudes, no poverty, no pains, no sufferings, no torments, no offences, no injuries, were able to damp, or quench thee of old ; but still thou didst glee to so fresh an heat, that it warmed and melted the *hardest Rocks of Heathen persecutors and tormentors* : Who before they believed the Gospel, or love of God in Christ, coveted to be of that Christian society, where they saw men love one another so dearly, so purely, so constantly, as to be ready to die with, and for each other. Alas, now every small drop of fancy, every novelty of fashion in Religion, every atome of Invention, every dust of Opinion, every mote of Ceremony, every shadow of Reformation, every difference of Practice, damps, rakes up, buries, puts out thy *sacred sparks and embers*, in Christians hearts ; yea, and kindles those *unholy, cruel, and dreadful fires of contrariety, jealousies, scorn, hatred, enmity, revenge, impatience of union, and zeal for separation* ; to so great heights of *all-devouring flames*, that nothing but the *flesh of Christians* will serve for *fuel* to maintain them ; and nothing but the *blood of Believers* to extinguish them : So that no Christians now love further than they conspire and contend to destroy and conquer all, but their own party and faction.

Thus the want of this holy grace of *charity*, wastes us by the fires of *unchristian frowns*; and even prefaces the approaching of those last dreadful conflagrations, which shall consume the world; and those eternal flames, which shall revenge this *sin of sins* among Christians, the want of *charity*; which sins against the love of God, the blood of Christ, the Churches peace, and our own souls: How shall we *uncharitable wretches*, not dread the coming of our Judge? or how can we love his appearance in flaming fire, who have thus singed and burnt that *livery* of Christs love, wherewith we were clothed? which was dipped and died in his own blood; that so it might stanch the further effusions of blood among Christians; and cover the stayns of that blood, which had been passionately shed among them? How can we hope our souls should be saved in the day of the Lord Jesus, when we spend our dayes in damming and destroying each other? and scarce suffer any to possess their *souls in patience*, or in any degree of charity, amidst the wafts and troubles of this conflicting and tottering Church; Which, like a *great tree*, whose *roots* are loosened round, and almost cut through, stagger too and fro; threatening to fall on every side; being nothing



## Of true Christian Charity.

now, but *weakness* over-laden with *weight*; and labouring with the burthen of it self, is ready to destroy both it self and others by the suddennesse and violence of its fall: O you excellent Christians, hasten, as *Lot* should have done out of *Sodom*, to withdraw your selves from the interests, designs, zeal, devotion and Religion of this uncharitable and self destroying world; wrap your selves in the mantle of charity, peaceableness and patience, hasten to hide your selves in the *holes* of this rock, the love of Christ your Redeemer, till he come, who is at the *dore* and will not tarry.

*charitas sanctitatis custos.*  
Chrysost. ser.  
94.

1 Joh. 3. 14.

*Dilectio summi fidei sacramentum, Christiani nominis thesaurus.* Tertul. lib. de Patientia.  
Mat. 5. 44.  
*Humanum est amicos, Christianum inimicos diligere.* Hilar. Adv. S. 6. v. 1.  
*Non enim propter dilectionem.* Naz. de Christian. dissid. or. 14.

O precious and inestimable grace of Charity, the only Jewel of our lives; the *viaticum* for our Deaths; the greatest ornament of a Christian profession; the sweetness of our bitterness, the Antidote of our poysons, the Cordiall in our infirmities, the comforter under our dejections, the supplier of our defects, the joy in our sorrows, the witness of our sincerity, the Crown of our graces, the Seal of our hopes, the stay and Pillar of our Souls, amidst the tears, tossings, fears and conflicts of our mortall Pilgrimage; In which we then only joy, when we either love, or are loved by others; but then we have most cause of pious joy, when being hated, and cursed, and persecuted by others, we can yet love them, and pray for them, and bless them for Christs sake. Thou that madest *Martyrs*, and *Confessors*, and all true Christians, more than *Conquerors*, of death, and enemies, men, and Devils; O how have we lost thee? how have we banished thee? how have we not injured thee? yea, how have we grieved thee more in this, that we are loth to find thee; But most in this, that we seek thee among *Heresies*, *Schisms*, *Apostacies*, *seditions*, *furies*, *perjuries*, *tyrannies*, *superstitions*, *sacrileges*, causeless disputes, endless janglings; yea cruell murders of bodies, and *Anathemas* of souls? But the highest indignity, and greater than the greatest insolency offered thee, is, That we boast, and proclaim we have found thee, in what we have most lost thee; that we have raised thee, by what we have ruined thee; that we are most Churches, when we are least Christians; or most Christians, when we have least of a Church; in our preposterous zeals, our hypocriticall charities, our deformed reformings, our distorted bodyings, our distracted communions, our divided unions, our fanatick dreams, our blasphemous raptures, our prophane enthusiasms, our licentious liberties, our injurious indulgences, our irrationall, and irreligious confusions; our cruell solatyrings of any thing, rather than sober abiding, growing, and flourishing in truth, which is thy root; in *humility*, which is thy flower; and in *well doing*, which is thy fruit.

*Præcipuum dilectionis munus pretiosius quam*

Thou wert wont to come to us Christians, and by us to others, in the cool of the day, in a still voice, in meek intreatings, in gentle

the beseechings, like the sweet dew on herbs, or soft rain on the tender Grails; so that, however Christians might be exceeded by other men, in strength, beauty, learning, eloquence, and policy, yet none equalled them in Charity; which hath the greatest courage joyned with the greatest kindness; and only knows how to crucify it self, that it may spare others; to deny it self, that it may gratify others: Hast thou now chosen to come in Earth-quakes, in Whirl-winds, in Thunders, and Lightnings, and Fires, in tumults, in hideous clamors and Wars? dost thou delight to wrap thy self in the Garments of Christians rowled in blood? to besmear thy fair and orient face with the gore and dust of fratricides and patricides? Is it thy pleasure to hide thy self in the thick clouds and darkness of Religious plots, reforming pretensions, and then to break forth with lightnings and hot thunderbolts, with Hailstones and Coals of fire? As if the inseparable twins of the love of God and our neighbour were now parted, or had slain and devoured one the other; Are all thy sweet perfumes, thy fragrant Ointments, (which were wont to be diffused from the head of our Lord Christ Jesus, to the skirts of his Garments, the lowliest and meanest Christians) are they now all distilled and sublimated by our hotter brains and Chymicall fires, into this one drop of self preservation? Hast thou lost those Characters, which the blessed Apostle sometime gave thee, for long suffering, for kindness; for not envying, not vaunting, not being puffed up; for not behaving thy self unseemly, not seeking thine own; not easily provoked, thinking no evil, rejoycing not in iniquity, but in the truth; Bearing all things, believing all things, hoping all things, enduring all things? Is thy purity embased with the love of the world, of money, of honour, of pleasure, of applause, of victory, through self-love? Thou that wert wont to be that pure Christalline and celestially love of God, and of man for Gods sake; art thou now degenerated to sordid, sensuall, and momentary lusts? Thou that didst feed among the Lillies, on the mountains of Spices, in the Garden of God, on the tree of life, the love of God in Christ, with eyes and hands intent to Heaven, praying God for his love to thee, and praying for the like love to others; art thou now condemned to the Serpents curse, to goe on thy Belly, to feed on the dust; to make gain thy godlinesse, and to turn even piety it self into the poyson of meer self-preservation, in worldly interests? How is thy voice changed from that of a Lamb, to the roaring of a Lion? thy hands from Jacob's smoothness, to Esau's roughness?

Or is this rather none of thy voice, which we daily hear? Are these none of thy hands, O most unchangeable Charity, who art alwaies the same in thy self, and to others? Are they not the voice and hands of thy disguised enemies, tempting us with the Serpents

subtily

agnatio, gloria  
sua quam pro-  
bat. Iren.  
1.4.c.63.  
Gratia est &  
fortissima, &  
mitissima; ge-  
nerosa suavi-  
tate omnia a-  
git, tolerat, vin-  
cis charitas;  
Semper sibi lex  
severissima,  
Bern.  
Charitas est  
motus animi  
ad suum  
Deum propter se-  
ipsum, & se  
aliquo proximo  
propter Deum.  
Aust. de Doct.  
Christi. l.3.c.  
9.  
1 Joh. 4.8.10.  
Pl. 133.1.2.  
Charitas est  
amor, & est  
deus. 1 Joh. 4.  
Charitas est  
amor. Cl. Al.  
ep. 6.  
1 Cor. 14.4.  
5.6.7.  
Charitas est sibi  
maxime impe-  
riosa. Jeron.

1 Tim. 6.3.

now, but *weakness* over-laden with *weight*; and labouring with the burthen of it self, is ready to destroy both it self and others by the suddenness and violence of its fall: O you excellent Christians, hasten, as *Lot* should have done out of *Sodom*, to withdraw your selves from the interests, designs, zeal, devotion and Religion of this uncharitable and self destroying world; wrap your selves in the mantle of charity, peaceableness and patience, hasten to hide your selves in the *holes* of this rock, the love of Christ your Redeemer, till he come, who is at the *dore* and will not tarry.

*charitas sanctitatis custos.*  
Chrysol. ser.  
74.

1 Joh. 3. 14.

*Dilectio summi  
fidei sacramen-  
tum, Christiani  
nominis the-  
saurus. Ter-  
tul. lib. de Pa-  
tientia.  
Mat. 5. 44.  
Humanum est  
amicos, Christi-  
anum inimicos  
diligere. Hilar.  
Anh. d. i. vi.  
cipium. Naz.  
de Christian.  
dissid. or. 14.*

O *precious* and *inestimable* grace of *Charity*, the only *Jewel* of our lives; the *viaticum* for our Deaths; the greatest ornament of a Christian profession; the sweetness of our bitterness, the Antidote of our poisons, the Cordiall in our infirmities, the comforter under our dejections, the supplier of our defects, the joy in our sorrows, the witness of our sincerity, the Crown of our graces, the Seal of our hopes, the stay and Pillar of our Souls, amidst the tears, tossings, fears and conflicts of our mortall *Pilgrimage*; In which we then only joy, when we either love, or are loved by others; but then we have most cause of pious joy, when being hated, and cursed, and persecuted by others, we can yet love them, and pray for them, and bless them for *Christs* sake. Thou that madest *Martyrs*, and *Confessors*, and all true Christians, *more than Conquerors*, of death, and enemies, men, and Devils; O how have we *lost* thee? how have we banished thee? how have we not *injured* thee? yea, how have we *grieved* thee more in this, that we are loth to find thee; But most in this, that we *seek* thee among *Heresies*, *Schisms*, *Apostacies*, *seditions*, *furies*, *perjuries*, *tyrannies*, *superstitions*, *sacrileges*, causeless disputes, endless janglings; yea cruell *murthers* of *bodies*, and *Anathemas* of souls? But the highest indignity, and greater than the greatest insolency offerd thee, is, That we boast, and proclaim we have *found* thee, in what we have most *lost* thee; that we have raised thee, by what we have ruined thee; that we are most *Churches*, when we are least *Christians*; or most Christians, when we have least of a Church; in our *preposterous* zeals, our hypocriticall *charities*, our *deformed* reformings, our *distorted* bodyings, our *distracted* communions, our *divided* unions, our *fanatick* dreams, our *blasphemous* raptures, our *prophane enthusiasms*, our licentious *liberties*, our *injurious* indulgences, our irrational, and irreligious confusions; our cruell *toleratings* of any thing, rather than sober abiding, growing, and flourishing in *truth*, which is thy root; in *humility*, which is thy flower; and in *well doing*, which is thy fruit.

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agnis, glorio-  
sus quam pro-  
pbeia. Irenz.  
l. 4. c. 63.  
Gratia est &  
fortissima, &  
mitissima; ge-  
nerosa suavi-  
tate omnia a-  
git, tolerat, vin-  
cit Charitas,  
Semper sibi lux  
(severissima,  
Berna.  
Charitas est  
motus animi  
ad fructum  
Dei propter se-  
ipsum, & (a  
aliquo proximo  
propter Deum.  
Aust. de Doct.  
Christi. l. 3. c.  
9.  
1 Joh. 4. 8. 10.  
Pl. 133. 1. 2.  
Charitas dicitur  
motus animi  
ad Deum  
et ad proximum.  
Cl. Al.  
ep. 6.  
1 Cor. 14. 4.  
5. 6. 7.  
Charitas est sibi  
maxime im-  
pulsiva. Jeron.

1 Tim. 6. 5.

*Subtily*; beguiling us with the fallacy of ravening *Wolves*, covered in *Sheeps* cloathing, and bleating instead of howling, yet with no less purpose to devour? whose *bowels* are of brass, their *hearts* of Adamant, their *Fore-heads* of Flint, their *Teeth* and *Claws* of Iron; Their *Feet* are swift to shed blood, yea they are dipped in the blood of Christians? Thou that wert wont to have but one *Head*, the Lord Jesus Christ; and but two Hands, the right *Hand* of assiance, leaning on God; the left of *pitty*, supporting the weak Brother; art thou now grown monstrous like *Hydra*, with many Heads, and as many stings? like *Briareus*, with many Hands, and as many Swords? mutually fighting, though seeming to branch from, and adhere to the same body of Christianity? Is thy God now to be appeased with humane sacrifices, or will he drink the blood of Christians, who would not accept a gift at the altar, till the offerer had first reconciled himself to his Brother? will he now accept the heads of those that are slain by us, who would not Crown *Martyrdom* it self, if the Garland of Charity had not first adorned it on earth, and so fitted it for suffering; and by patient suffering, for glory in the Heavens?

Mat. 5. 23.  
1 Cor. 13. 3.

Nec Martirium  
absque chari-  
tate coronandum.  
Ber. Ep. 7.

Gratia est quod  
vivimus, quod  
valemus, quod  
pugnemus, quod  
coronamur.  
Chrysost.

Βούνοι λόγος.

O let not the Christian world thus mistake thee; rather let them never speak or think of thee, than thus injure thee, while they pretend to advance thee; we know, O blessed Charity, that thou art wholly made up of the love and free grace of God, by the merits of Jesus Christ, and the liberrall effusions of the *holy Spirit*; having in thee as no ingredients of humane merits, so lets of humane passions, secular ends, and partiall interests; O shew thy self in thy own innocent sweetness, in thy pious simplicities, in thy lovely lineaments, with thy harmless hands, with thy beautiful feet, which carry the message of good tydings, the Gospel of Peace, which have the marks of the Lord Jesus on them; which art wholly made up of softness and sweetness; warming us by the light of the Truth, and melting us by the warmth of Christs love; set forth thy self in thy sober smiles, thy modest eyes, thy soft and silken words, thy silent tears, thy clean hands, thy tender steps; How can we love thee, unless we see thee, like thy self? How can we not love thee, if once we be happy to see thee, as thou art? O hide not thy self from us, though we have abused thee and mocked thee, and scourged thee, and crowned thee with thorns, and clothed thee with Purple rayment, died in the blood of Christians; though we have pierced thy heart, and almost destroyed thee, so that thou art forced to fly from us naked and wounded; Though we have not only forsaken thee, but driven thee from us; not only lost thee, but are loth to find thee, and joy in thy loss, and are afraid of thy return: yet since thou art Charity, that is, all divine sweetness, kindness







## Christian Charity.

1790.

but even for Religion sake to kill our brother, a Christian, must be a crucifying afresh the Lord of Life; who died for his Church: So then, uncharitable destroyers of Christians, are rather *Deicides*, than *Homicides*.

If all this move not those, that are called Christians, to lay down their *malice, factions, and arms*, against each other; for whom *Charity and Christ* bids them lay down their lives; O let it move all excellent Christians, (and me, who am less than the least) that truly love thee, and long for thee, to mourn to see the generality of Christians so little moved by thee, or to thee: Let our heads and eyes, be as *Fountains and Rivers of Waters*, running with tears night and day, for those thousands, whom *justice*; and those ten thousands, whom *uncharitableness, schism, and superstition*, have slain among Christians, even in these Nations and Churches. O let our humble hearts be thy *retirement*; our sighs, and prayers, and tears, thy *refreshment*, in the heat and fury of these times; and be thou to us, as the shadow of that great Rock in a weary Land.

O blessed Blessing of all other blessings, *Charity*; what words, what tears, what prayers, what sighs, what Sermons, what Writings can recover thee, or recal thee, or persuade thee to look back, and return to these, and others pitifully broken, wasted, forlorn, and divided Churches? But alas, our words are sharp swords, daily whetting, and clashing against each other; our tears are, as the drops of revengeful and impatient spirits, which cannot have their will; our prayers are the bitter effusions of hearts troubled and disquieted, not with sin, but with *choler and unkindness*; so far from praying for our enemies, that we pray nothing but enmity; and are impatient that any should pray for their friends, if we esteem them our enemies; our sighs are but bellows, to excite the languishing flames of declining factions, against their opposers; our Sermons oftentimes are as firebrands tossed up and down by incendiaries; and the breath of our Pulpits, are like the Brucations of *Atna, Vesuvius or Hecla*, scattering coals of fire, and blasting all things near them with sulphureous exhalations. So that many Preachers are, indeed, as voices crying in the wilderness; sounding alarms to Religious War; and preparing a way for zealous desolations, both in Church and State; And for our Writings, they are in great part but Pamphlets, which serve as Paper to wrap up squibs, or to kindle to quicker flames, those smouldering jealousies and secret discontents, which are smothered in our breasts: That even we Christians, and reformers too, speak, and act, and pray, and preach, and print, in great part, so, as if we had not one God, and one Lord Jesus, one Spirit, one Faith, and one Baptism, &c. But, as if we had no God, no Faith, no Word, no Sacrament, no common relation to one Saviour, no common salvation in One, and by

1 John 3. 16. Hereby we perceive the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren.  
Naz. Or. 16. Ipsi. 32. 2. Beati tudinum omnium beatissima beatitudo charitatis. Nienburg.

Ephes. 4. 4. 5.

*Charitas deus  
est sublimior,  
et dat nobis  
dilectionem acci-  
dentaliter. Bern.  
de dil. Deo.*

One; as if we were Christians, onely to be crosses, and to crucifie one another: As if we were all turned *Canaanites*; *scourges* in the sides, and *thorns* in the eyes of one another.

O thou flower and fragrancy of all graces and virtues; which hast little of a *Man*, nothing of a *Devil*, and most of *God*, of *Christ*, and of the *Holy Spirit* in thee; which carriest all sweetness, serenity, and tranquillity with thee: If thou abhorrest the *crowds* of Christians, and such as glory so much in their being gathered into *Churches* after new and uncouth ways; If thou darest not trust their smiles and kisses, their fervours and reformings, who have so oft, under the specious pretences of Religion, sheathed their swords in thy bowels; If thou art afraid, not onely of religious rabbles, and zealous multitudes, but even of sacred Synods, and Armies lifted for holy wars, whose faith hath often failed thee and them too; who while they thought to contend earnestly for the truth, have crushed thee, O Charity, almost to nothing, by their violences, and divisions; each novel faction seeming to strive for thee, pull and tear thee in pieces, ready by violent halings of thee to their sides *Sects*, utterly to destroy thee;

O yet prepare a place for thy self among some humble and honest hearts, some meek and quiet spirits here in *England*; that so thou maist retire and hide thy self, from thy friendly enemies, from their cruel courtesies, their dangerous importunities, their deep agitations, and designs. O disdain not the broken hearts and contrite spirits, of that remnant of truly Reformed, Catholike, and charitable Christians, which yet have escaped in this Church. These value thee, these long for thee, these are sick of love to thee, and weary of life without thee. To thy honor and resurrection, to their comfort and establishment, these lines are chiefly consecrated: O do thou cover them, and this thy suppliant Orator, under the shadow of thy wings, (till this calamity be overpast) hide us from the strife of temptations, which are set on fire with the fire of hell; which burn most; which cool drops, and calm pleas for charity, are sprinkled on them.

In the great and sad ruine of Churches, and dissensions of Christians, O be thou our refuge and protection; teach us to live by divine love; and so to love thee, that we may live a while with thee: Learn us that highest lesson of a Christian; not to love our enemies, and persecutors; while others learn to hate their enemies, and their Fathers.

O *Sempiternal Grace*, which art stored for infinity of souls; let us be (as *Ruth* to *Naam*) inseparable from thee, while we are on Earth; as thou art the onely remaining grace in Heaven; being the crown and consummation of all other gifts and graces; which, like stars, then disappear, and are willingly swallowed up, when thy lustre, like

James 3. 6.  
Psal. 120. 7.  
I am for peace,  
but when I  
speak, they are  
for war.

1 Cor. 13. 8.  
Charity never  
faileth.



like the *Dove*, is risen to its full strength, and shines in an equal Noon, making the soul at once infinitely happy, while it sees an object infinitely lovely, and loves it with an infinite love; Rather than we should fall of thee in this life (*O thou beloved of our souls*) carry us with thee, from *Cities*, to *solitudes*; from *company*, to *deserts*; from the *unsociable societies*, and *uncharitable Companies*; to *creeping cottages*, to *weeping solitudes*, and *homing wildernesses*; where we may enjoy thee in our own soft sighing, and sweet embraces, rather than dwell in *Palaces*, and *Cities*, and *Temples*; and where we see thee daily despised, profaned, and mangled; tormented, torn, and trampled under the feet of *Christians*, in *Villages*, in *Towns*, in *Cities*, in *Senates*, in *Armies*, in *Seats of Justice*, and in *Pulpits*. Give us the wings of a *Dove*, even thy wings (*O holy Charity*) by which thou ascendeest at once to *God* in love, and descendest for *Gods* sake in love to man; that we may make haste and fly away, and be swift for ever; that we may ascend from this valley of our confusion, to the mountain of thy felicity; Which is the glorious vision of thy self in the great mirror or glass of *Gods* perfection; who is in himself, and to us perfect light; that we may see him to be perfect love; and is perfect love, that we may enjoy his perfect light. *O Father of Lights*, and *Fountain of Love*, whose immensity and eternity are filled with truth and peace, verity and charity; whose love hath sprinkled our souls with the blood of thy beloved Son; the promised *Messias*, our blessed *Jesus*; *O let our manner here, be suited lowe* to thy self, perfect charity to thy Church, and holy humanity to all men; that our eternity may be blessed with thine; and our Saviours, and our Fellow Saints love for ever.

You, *O excellent Christians* (whose excellency is chiefly in this, that above all things you have put on charity, which is the sum of perfection) you will not only excuse, but (it may be) kindly accept this little digression; wherein my Pen, like *Jeremias*, hath shed some few drops of lamentation; mingling tears with the blood of *Christians*, which hath been so profusely shed in these self-desolating Churches; mourning for the loss of charity, and the expiations of unity; and the ruine of harmonious order; which are forced to yield to contention, envy, and confusion. *Manner* teacheth you to lament the loss, or forced absence, of what you love; and *Christian Religion* teacheth you, to love all graces in charity, and this one above all. You have learned to suffer with patience; (and in some cases, with joy) the spoiling of your goods, the sequestering of your revenues, the imprisonment of your persons, the scattering of your nearest relations, the withdrawings of your wary friends, and the great alterations of civil powers, and secular affairs; These are but scenes and parts of the same Tragedy, which hath always been act-

1 John 1. 5.  
God is light.  
Chap. 4. 8.  
God is love.

Col. 3. 14.  
Supplementum,  
munimentum,  
ornamentum  
omnium gratia-  
rum una chari-  
tas. Amb.  
Jer. 5. 1.

ing on the *Worlds Theatre*; in which, it is safer to be *Spectators*, and *Sufferers*, than *Actors*; nor may your sufferings in *secular matters* disorder your *charity*; onely, the plundrings of your *true Christian Religion*, which some men aim at; the sequestering of this Church of *England*, from its *glory* and *reformation*; the dividing, and so destroying of it; the restraining you from enjoying the *great seal of charity*, the *Sacrament of Christian Communion*; the scattering of your *able faithful Ministers* into corners; the changing and contemning of your *antient and excellent Ministry*; the underminings of your *comforts*, and the hazards of your *consciences*; the many confusions and miseries threatening your *posterity* in *matters of salvation*, if the malice of some men may be suffered to abuse your *charity*, and impose upon this credulity;

These, your *zeal* (mixed with *charity*) teacheth you, to endure with an *impatient patience*: Therefore *patient* in some degree, because you yet hope better things from *God*, and all good men; therefore *piously impatient*, because you earnestly wish better for *Gods glory*, and the good of your *Country*. Your *humble zeal* hath taught you to be *discreetly charitable*; as to your own souls, so to all others; but specially to this Church of *England*, and the *true Ministers* of it; to whom, you cannot but willingly bear that *tender respect* and *love*, which pious children are wont to do to their *distressed*, yet *well-deserving parents*; from the care and support of whom, no *Corbans*, no *imaginary Dedications* and *Devotions* of your selves to any *new Church ways*, and forms of *Religion*, may justly alienate your *affections*; nor dispence with that *respect*, *justice*, *gratitude*, and *charity*, which you in *conscience* ow to those, to whom in some sense you ow your own selves, and the best of your selves, your souls: Whole *divine Authority*, and *holy Calling*, I shall now further endeavor to prove, having thus first established the *truth of our Religion*, and of our *Church*; whose greatest waste and want, is that of *charity*; whose dying embers, and almost extinguished sparks, I have (by the way) endeavored to revive in the hearts of true *Christians*; that so they may without *passion* or *prejudice*, embrace that *truth* which I chiefly design to vindicate in this *Apology*: Namely, The *holy Calling*, *divine Institution*, and *Function* of the *Ministry* of this Church of *England*; which will best be done by answering the chief *Objections*, *Calumnies*, and *Cavils*, brought against both the *Ministers* and their *Ministry*, by their many-minded *Adversaries*.

OBJECT.

## OBJECTION II.

*Against the peculiar Office and Calling of Evangelical Ministers.*

**S**uppose we grant (say they) *true Religion*, and a *true Church* in *England*, with some defects; yet these may be without any distinct office, or peculiar calling of *Ministers*, which you challenge, as of *divine appointment*: Where as, we conceive, every Christian may and ought to dispence, in an orderly way, all such gifts of knowledge, as he hath received in the *Mysteries of Religion*, to the *Churches* good. So that the *restraining of holy Administrations* to some persons, as a *peculiar Office and Function*, seems but the fruit of *arrogance* and *usurpation* in some, of *credulity* and *easiness* in others, and is not rightly grounded upon the *Scriptures*.

*Ans.* Not that, I believe, your well-grounded and well-guided piety, (O excellent Christians) (who know, in whom, and by whom, you have believed,) needs other satisfaction in this, or the other following *Objections*, touching the *peculiar, divinely-instituted Function and practise of the Ministry*, than what your own solid judgments, and exacter consciences, and clearer experiences, sealing your comforts, and our Ministry, afford you; who are no novices in matters of Religion, either as to the outward form and order, or the inward power; But onely to let you see, that neither I, nor my Brethren the *Ministers, Apostleship*, do plead for that, in a precarious way of meer favor and indulgence, for which, we have not good grounds, clear proofs, and mighty demonstrations, both *divine* and *humane*, from *Scripture*, *pious Antiquity*, and *right Reason*, I shall more largely and fully answer this first grand *Objection*, which strikes at the very Root and Foundation, both of the *Ministry*, and all *holy Administrations*.

1. I may first blunt the edge of this weapon (which strikes against the peculiarity of the *Ministerial Function*) by the clear and constant acknowledgment (both as to judgment and practise) of all excellent Christians, and all famous Churches, in all Ages, from the very first birth and infancy of Christianity, and any Churches, to our times: Of which, no sober or learned Christian, can with any plausible shew, make any doubt; so far as God in his providence hath continued to us any *Monuments*, or *Witnesses* of the Churches estate, succession, and transactions in former times. In all which, we finde there ever was a *peculiar Office* of the *holy Ministry*, and a *peculiar Order of Persons*, both ordaining, and ordained to be *Ministers* and



and both so used and so esteemed, by all good Christians, in all settled Churches. Clemens, in Saint Pauls time, after him, writing from Rome to the Corinthians, where faction was kindled, Exhorting people and Presbyters to peace, tells them, That the Apostles appointed some in all Countreys (whom we call Bishops, Presbyters, & Deacons) trying and approving them by the Spirit, to be Bishops and Deacons, for those that after should believe, Pag. 54. Edit. Pat. Jun.

Id sine dubio te-  
nendum, quod  
ecclesia ab Apo-  
stoli, Apostoli  
a Christo, et  
filius à Deo susce-  
pit. Reliqua  
omnis doctrina  
de mendacio  
præjudicanda,  
quæ sapit contra  
veritatem eccle-  
siæ, & Aposto-  
lorum, & Chri-  
sti, & Dei.  
Terra de præ-  
ad. Hæ. c. 21.

Omnes præpositi  
Apostoli Vice-  
ria Ordinatione  
succedunt. Cyp.  
l. 4. ep. 9.

Jer. Com. in  
1. cap. ep. ad  
Gal.

Isidor. Hispal.  
off. eccle. l. 2.  
c. 5.

Radix Christi-  
ana societas  
per fides Apo-  
stolorum &  
successiones E-  
piscoporum, quæ  
per ordinem pro-  
pagantur, dis-  
funditur. Aug.  
ep. 42.

The Lord  
saith Clemens,  
will have us to  
perform our  
(our duty) of  
our duty) of  
our duty) of

Which Catholike practise and judgment, as it is a great satisfac-  
tion to all sober Christians, who itch not after novelties; so it must  
needs be a vehement prejudice, with any wilemen, against those  
yesterday novelties, raised by some few men of great passions and pre-  
sumptions, but of no great reputation (that ever I could learn) for  
either such learning, piety, or impartiality, as may be put into the  
ballance against the clear and concurrent Testimonies of all the An-  
cients, and the universal practise of all Churches, which all Histories,  
all Fathers, all Councils, all Learned and Godly men, both Ancient  
and Modern, do with one Spirit, and one Mouth abundantly testify;  
agreeable to that of Saint Jerom, St. Augustine, Isidore, Hispal,  
and many others. Who, speaking of the Calling of Ministers, (from  
those words, Called to be an Apostle of Jesus Christ) reckon up four

sorts; First, Some, that are sent immediately from God, and not by  
men; as Moses, many Prophets, the Twelve Apostles, and Saint  
Paul.

Secondly, Some by Gods appointment, yet by Mans hands  
and Ordination; as Aaron, Joshua, Elisha, Timothy, &c.

Thirdly, Others in the ordinary way, and succession of the  
Church, (as is appointed by Jesus Christ) are by men only or-  
dained Ministers, either according to real merit, partial favor, and  
only an affection.

Fourthly, There be some whom neither God, nor man sends,  
but they run of themselves.

Such (saith St. Jerom) were, and are false Prophets, and false  
Apostles, deceitful workers, Ministers of Satan, transforming them-  
selves into Angels of light; who say, Thus saith the Lord, when the  
Lord hath not spoken to them, or sent them. To this sense Saint Je-  
rom, St. Augustine, and accordingly all the Ancients, before and after  
them, as they have occasion to speak of the office, duty, and dignity  
of Ministers in the Church. Which Catholike Testimony, and  
Tradition, or Custom of the Church, for any Christian to contradict  
without shew of reason, is intollerable impudence; and not to be-  
lieve it, is most inhumane, and unchristian uncharitableness; to dis-  
parage, and causlessly to derogate from it, can be no other, but  
profane

profane and perverse insolence; unless there can be produced such services (as  
clear testimonies from immediate divine revelations, confirmed by none rashly  
miracles, or from the received Written Word of God, to the contrary; and disorder-  
as will easily, and ought justly to overweigh all after inventions or ly, but in due  
constitutions, which are built meerly upon humane custom and au- time and sea-  
thority; as that was of giving the Lords Supper to Infants, and to son, (as if  
the dead sometimes. also, and by  
whom, his will

and supreme pleasure, hath appointed. *Εκείνη ἡ ἐκκλησία ἐστὶν ἡ ἀληθινή, ἡ κατὰ τὸν Θεόν, ἡ κατὰ τὸν Χριστόν.* The Faction or Schism began in Saint Pauls time, then renewed, or had continued, which Clemens shews, citing the Apostle Pauls Epistle to the Corinthians, and telling them, That the Apostles sealed approved Ministers, Bishops, and Deacons after them, and ordered for a succession to follow, when those were dead, whom they ordained immediately, p. 57. Edit. Pat. Jun. Clemens R. ep. ad Corinth. Ignat. ep. ad Hieron. & in aliis ep. Just. Mar. Apol. 2. Tertul. Apol. & lib. De Baptismo. Cyprian. l. 1. ep. 2, 9. l. 3. ep. 5. Eū, qui sunt in Ecclesia, Presbyteris obadiare oportet, his qui successionem habent ab Apostolis; qui cum Episcopatus successione charisma veritatis certum secundum beneplacitum patris acceperunt: Reliqui vero, qui absunt à principali successione; & quocumque loco colliguntur, suspectos habere, vel hereticos, & male sententia; vel quasi scindentes, & elatos, & sibi placentes: Aut rursus ut hypocrita quæstus gratia & vana glorie hac operantes; omnes autem obdecidunt à veritate, ut Nadab, & Abihu, & Koram, & Jeroboam, &c. Irenæus, l. 4. c. 43. Aemilio vera est Apostolorum doctrina & antiquus Ecclesiæ status in universo mundo secundum successiones Episcoporum, quibus illi eam, quæ in unoquoque loco est Ecclesiam, tradiderunt. Iren. l. 4. c. 63. Chrysost. de Sacerdotio. Basil. Mag. Symoni Mago comparat illos, qui pecuniâ propter gloriam in ecclesia ordinantur, Who take money for Ordination; and calls that gain, *οὐλομένην τὴν οὐκ ἐκ Θεοῦ*, Condukt money for Hell, Ep. 78. And in his 181. Epist. challenges to himself the power of Ordination from the Corepiscopi. So Epist. 187. ἡ οὐλομένη οὐκ ἐκ Θεοῦ, &c. The ancient custom of the Church receives none to be Ministers, but with strict examination, in their Ordination. Epiphani. Hæc. 79. Jeron. Dialog. ad Lucifer. St. Ambrose. De Dignitate Sacerdotali Liber. St. Austine, Ep. 42. and in many places. St. Gregory the Great, De Cura Pastoralis, lib. Quomodo valebit secularis homo sacerdotis magistrum adimplere, cuius nec officium tenuit, nec disciplinam agnovit? It. Hisp. off. eccl. l. 2. c. 5. ἵνα οὐκ ᾖ ὡς ἡ ἐκκλησία, &c. Nullatenus nobis Christianis permittitur, ut quis in ecclesia, seu publicè Scripturas explanet, nisi, qui in clericalem ordinem adscriptus fuerit. Suid. in l. μετὰ ἡλικίας. Greg. Thaumaturgus, juvenem quendam pium & Philosophum sub forma carbonarii obscurum in sacerdotem ordinavit. 27 & 28. quædam Suid. juxta solennem ritum, Greg. Nil. in vita Thedum.

Which counterbalancing of Custom by Reason or Scripture, is not yet in the least kinde done, by these men, that are the opposers of the Ministry of England; Who, by the same proud or peevish incredulity, by which they oppose the Catholike consent, and practical Testimony of the Church in this great point of the holy Ministry, do overthrow, by a sceptical folly, and disputative madness, the very foundation, and all possible means of Historical belief or faith among men; For which, the wisdom and providence of the Creator, hath afforded to mankind, no other ordinary ground or inducement, but onely that, of a charitable and rational perswasion, which we have, That neither the most, nor, to be sure, the best ablest, and worthiest men, in all Ages, and these in several places, would conspire in a lie, or give testimony to a falsehood; contrary to their own consciences,

# Catholike Testimony and Custom of the Church.

and the evidence of things, as to matter of fact; whereof themselves, and their forefathers, were eye-witnesses, beyond any possibility of ignorance, or mistake: Nor can any thing be alleged, or supposed, as matter of self-interest, or partiality; there being in the first Three hundred years, no temptation of secular profit, or honor, to blinde, or corrupt their judgment and testimony; whereby they should not either fully and clearly see, what was judged, and acted in the Church; or that any thing should so bribe their tongues and pens, as not to give a true record, and faithful report to posterity: Since many of them sealed their love to the truth, and charity to mankind, by their blood in Martyrdom.

ubi clarissima  
domini posita  
sunt, ibi discere  
oportet verita-  
tem; apud  
quos est ea, qua  
ab Apostolo suc-  
cessio, & id,  
quod est sanum  
& irreproba-  
bile sermonis  
ambat. Iren.  
l. 4. c. 45.  
Edam origines  
Ecclesiarum  
suarum, con-  
stant ordinem  
Episcoporum  
suorum ita per  
successiones ab  
initio decurren-  
tium, ut primus  
ille Episcopus  
aliquem ex  
Apostolo vel  
Apostolico viru  
habuerit autore  
& antecessore.  
Tert. de prax.  
ad Hx. c. 32.

At the same rate, of obstinate disbelieving, and supercilious denying, whatever is delivered by writing or tradition to after Ages, men may foolishly, and madly question the works of every Author; the facts and records of all former times, left us in History: Christians may doubt of their Baptism in their Infancy; yea, and question their own Natural Fathers and Mothers, refusing to own, or pay any duty and obedience to them; since of these they can have no other assurance, than what is told them by others; as also of all their forefathers and predecessors; from whom these Sceptical Infidels are certainly descended, although they never saw them; and (possibly) they enjoy the benefit of their forefathers labors and estates to this day, which from those is derived in an orderly succession, to these their ungrateful successors: Nor is indeed the Series and Genealogy of Natural Parents, more necessary and certain in reason, that they have been, and are gone before us (however their several names and successions may be unknown) from Noah, or from Adam; than is the constant and uninterrupted succession of Spiritual Fathers, and Predecessors in the Ministry of the Church; derived by the holy Apostles from Jesus Christ, the second Adam; the Everlasting Father of a better Generation: Of which, there are (besides the apparent, present succession in this Church of England, and all other Churches-Christian, now in all the World, which lately had or still have a peculiar order of Bishops and Presbyters, as holy Ministers in the Church) so clear, and constant, and undeniable Histories, from those that were (acknowledged) of all men or writers, the most worthy to be believed, for their love to God, their zeal for the truth, their charity to all men; but especially, for their care of the household of Faith, the Church of Christ.

Non fides ex  
personis sed per-  
sona ex fide sunt  
probanda. Tert.  
lib. de prax.  
ad Hx. c. 3.

Wherein, however it be most true, that a bare descent, or succession of persons, following each other in time and place, be not sufficient to carry on the being and honor of a true Church-Christian, (which title is not entailed to any place, or any race of people,) unless, withal, there be a succession in Christian Doctrine and Institu-  
tions,



tions, according to the Scripture; yet it is as true, that the *custody* and tradition of the Scriptures, the succession of true doctrine believed in the Church, and divine Institutions celebrated, never have been, nor ever can possibly be in Christs ordinary way to his Church carried on to after generations, but only by such a *personall succession* of Bishops, Pastors, and Ministers in the Church; such as were in the beginning of the Gospel appointed by Christ, and ever since hath been orderly and constantly derived from one to another, agreeable to the divine constitution; Nor are Christians to expect or presume of daily miracles, speciall revelations, or Angelick missions, to carry on Christian Religion; but humbly to content themselves with that once settled Ministry and holy order, which God by Jesus Christ hath given to the Church, after which example some are still duly tried, ordained, set apart, and sanctified to this office, the dispensation of the Gospel, and those mysteries which goe with it.

derunt Ecclesiis. Irenz. l. 5. *Audivi à quodam Presbytero qui audierat ab his qui Apostolos viderant.* Irenz. l. 4. c. 45. Eph. 4. 11. 1 Cor. 12. 28.

Indeed I cannot but esteem, as all good, wise, and humble Christians do, and ever did, the *constant, clear, and concurrent* (which is the truly Catholick) testimony of the Church (in which so much of the truth, Spirit, and grace of God, hath alwaies appeared amidst the many cloudings of humane infirmities) to be far beyond any meer humane record, or authority; in point of establishing a Christians judgement or conscience, in anything, that is not contrary to the evident command of the written word of God: However some *mens ignorance* and self, conceited confidence (like bogs and quagmires) are so loose and false, that no piles never so long, well driven, and strongly compacted, by the consent and harmonious testimonies of the most learned writers in the Church, can reach any bottom, or firm ground in them, whereon to lay a foundation of humane belief, or erect a firm bank and defence against the invasion of *daily novelties*; which blow up all, and break in upon the ancient and most venerable orders, practises and constitutions of the Church, where ever they are yet continued: which being evidently set forth to me, by witnesses of so great credit, for their piety, diligence, fidelity, harmony, integrity, constancy and charity, I know not how with any face of humanity or Christianity to *question, disbelieve, or contradict*.

*consuetudini veritas suffragetur nihil oportet firmius retineri.* Aust. l. 4. cont. Donat. de Bapt. c. 4. *In his de quibus nihil certi statuit Scriptura divina, mos populi Dei & instituta majorum pro lege tenenda sunt: si nec fides nec bonis moribus sint contraria.* Aust. ad Casulan. Traditiones Ecclesiasticas, quæ fidei non officiant, ita observanda ut à majoribus tradita nec aliorum consuetudo aliorum contrariis more subvertenda. Jeron. ad Lucian. Si nulla Scriptura determinavit certe conservanda sunt, sed si

*Cum Episcopi in successione charisma veritatis certum accipiunt. Irenz. l. 4. c. 43. Catholici poterint, se cum Ecclesia doctores recipere, non cum Doctoribus Ecclesia fidem deferre debere. Vinc. Lirin. c. 23. Hæretici sunt pastores & populi quibus apostoli tradiderunt.*

*The assent to be had of the Catholick Church. Vincent. Lyr. Quod ubique, quod semper, quod ab omnibus tenetur Ecclesia id demum catholica. cap. 3. Pro magno te, si veritas creditur acceptam parce movere fidem. Claudian. Ratio & veritas consuetudini præponenda sunt, sed si*

*suetudo roboravit : qua sine dubio de Apost. traditione manavit.* Tertul. de cor. M. *Sancta Ecclesia sac-  
dores Catholica veritate haeredes Apostolica decreta & definita sectante, maluerunt se ipsos, quam vo-  
luisse universitatis fidem prodere.* Vinc. Lyrin. c. 8. *Si quid hodie per totum orbem frequentat ecclesia hoc  
quin ita faciendum sit disputare insolentissima est insania.* August. ep. 118. *Ο ποιητής τῆς ἐκκλησίας,  
ἀπολλοῦ ἐκδοῦντος, πάντες ἀποκρίνοντες, καὶ πάντες ἰσχυρίζονται : ἀρχαῖον ἔστιν, ὡς ἰσχυρίζεται.* Bas. M.  
Cont. Arium c. 26. &c. Otherways, *ἐπὶ τῇ χάριτι τοῦ ἁγίου πνεύματος, καὶ ἐν τῷ νόμῳ τοῦ κυρίου ἰσχύει :*  
*καὶ ὁ κύριος ἐν τῷ νόμῳ τοῦ κυρίου ἰσχύει, καὶ ὁ κύριος ἐν τῷ νόμῳ τοῦ κυρίου ἰσχύει, καὶ ὁ κύριος ἐν τῷ νόμῳ τοῦ κυρίου ἰσχύει :*  
*καὶ ὁ κύριος ἐν τῷ νόμῳ τοῦ κυρίου ἰσχύει, καὶ ὁ κύριος ἐν τῷ νόμῳ τοῦ κυρίου ἰσχύει, καὶ ὁ κύριος ἐν τῷ νόμῳ τοῦ κυρίου ἰσχύει :*  
Greg. Naz. de Apollinario. *Post sacrarum Scripturarum canonicam auctoritatem  
Ecclesia Catholica consensus tantum apud me semper valuit, ut quae cunque ab hoc consensu confirmata  
videam mihi sacrosancta & immutabilia videantur.* Bishop Carleton. de Consen. eccles. cap. 11.  
cap. 277.

*Quod universa  
tenet ecclesia  
nec consiliis in-  
stitutum sed  
semper retentum  
est, non nisi au-  
toritate Aposto-  
lica traditum  
rectissime cre-  
ditur.* August.  
cont. Donat.  
l. 4.  
*In Concil. Lo-  
odic. Melito  
Episc. Sard.  
missus ut auto-  
grapha ubique  
decerneret, &c.  
Constabit id ab  
Apostolis tradi-  
tum, quod apud  
ecclesias fuerit  
sacrosanctum.*  
Tert. ad Mar.  
l. 4.

Under which cloud of *unsuspected witnesses*, I confess, I can-  
not but much acquiesce, and rest satisfied in those things, which o-  
thers *endlessly dispute*, because they have not so *literal* and *precep-  
tive* a ground in *Scripture*; however they have a very rational, ex-  
emplary, analogical and consequential authority from thence,  
which is made most clear, as to the mind of *God*, by that sense,  
which the *Primitive Doctors* and *Christians*, who lived with, or next  
to the Apostles, had of them; and by their practise accordingly, in  
the ways of Religion: Thus the *Canonical Books of the Scripture*,  
especially those of the *New Testament* (which no where are enu-  
merated in any one Book; nor, as from *divine oracle*, any where com-  
manded to be believed or received, as the writings of such *holy au-  
thors*, guided by the dictates or directions of *Gods Spirit*) we own  
and receive, as they were after some time, with judgment and di-  
cretion (rejecting many other pretended *Gospels*, and *Epistles*) an-  
ciently received by the Catholike Church, and to this day are con-  
tinued. So also, in point of the *Church Government*: How, in  
right Reason, Order, and Religion, the Churches of Christ, either  
in single Congregations and Parishes, or in larger Associations and  
Fraternities ought to be governed; in which thing, we see that sud-  
den variations from the Churches constant pattern in all ages and  
places, hath lately cost the expence, not onely of much Ink, but of  
much blood, and have both cast and left us in great scandals, defor-  
mities, and confusions, unbecoming Christian Religion. The like  
confirmation I have for Christians observing the *Lords day*, as their  
*holy Rest*, or *Sabbath* to the Lord, and their varying herein (upon  
the occasion of *Christs Resurrection*) from the Seventh day or  
*Jewish Sabbath*, which is not so much commanded by Precept, as  
confirmed by Practise in the Church; so in the *baptizing* of the In-  
fants of Christian Parents, who profess to believe in Jesus Christ  
onely for the means of salvation, to them and their children; which,  
after Saint Cyprian, Saint Jerom and *Augustine* affirm to have been  
the custom of the Catholike Church, in, and before their days; so as  
no Bishop, or Council, or Synod began it, *Cypr. ep. ad Fidum. Aust*

ep. 28. And no less, in this of the *peculiar distinct calling, order, of-  
fice, and succession*, of the Ministry Evangelical.

In all which, if the Letter and Analogy of Scripture were less clear than it is, so that the doctrines of those particulars (which are among Christians counted *divine*) were (like Vines, and Honey-suckles) less able to bear up themselves in full *authority*, by that strength and virtue which they receive from the Scripture Precept, (where undoubtedly their root is; and from whence they have grown, shooed out so far, and flourished in all Churches;) yet the constant judgment and practise of the Church of Christ (which is called the pillar and ground of truth,) are stayes and firm supports to such sweet and usefull plants, which have so long flourished in the Church of Christ, whose custom may silence perverse disputes of corrupt and contentious minds: And indeed doth fully satisfy and confirm both my believe, and my religious observation of those particulars, as sacred and *unalterable*.

Nor hath any of those things, more clear evidence from Scrip-  
ture or *Catholick practice*, than this of the calling and succession of the Ministry of the Gospell hath, wherein some men, after due  
and examination of their gifts and lives, made by those who are of the same function, and are in the Church indued with a derivable Commission and Authority, to ordein an holy succession of men in the Ministry for the Churches use, are by *fasting, prayer, and solemn* imposition of hands in the presence of the faithfull people, publicly and peculiarly *ordained*, consecrated, set apart, sent and authorised in the power and name of Christ, to preach the Gospell to all men, to administer the holy Sacraments, and respectively to discharge all those holy duties, and mysteries belonging to Christian Religion, among Christian people, that is, such as profess to believe, that Jesus Christ is the only Saviour of Sinners.

*Sacramenta non numero.* Calvin. Inst. l. 4. c. 14. sect. 2. Amb. J. 5. ep. 32. ad Valentin. Commends that sentence, which the Emperours Father had wrote touching judicatories and Judges in Church matters. *In causa fidei vel Ecclesiastici muneris eum judicare debere, qui nec munere impar, nec jure dissimilis, constanter assero.*

Which holy and most necessary custom of *ordaining* some fit men, by others of the same function, to be *Ministers in the Church*, hath not only the unanimous consent and practise of the Orthodox Christians, and purest Churches in all ages, from the Apostles times; But, no *Hereticks* or *Schismatics*, who owned any relation to the Gospell of Jesus Christ, did ever so much as dispute, or question the power and succession ministeriall, as to its calling peculiar, and divinely appropriated, to some men in the Church, Till of later dayes in Germany, and some otherwheres the pride of some mens



*Confessores Glo-  
ria Christi. An.  
1543.* When  
they after pro-  
ved to be *Pas-  
toride*, Vi-  
tains which  
conspired to  
destroy all the  
Ministers of  
the Gospel in  
Germany,  
hanging and  
drowning ma-  
ny of them,  
casting them  
into wells, *An.  
1562. Cl. San-  
ctus de temp.  
decepti.*  
*Irenus, l. 4.*

*c. 43. Qui ab illis à principali successione (Episcoporum & Presbyterorum ab Apostolis) quicunque sus-  
belliguntur suspectos habere oportet, vel hereticos, vel scindentes, vel elatos & sibi placuer. Omnes  
decidant à veritate. Sophista verborum magis esse volentes, quam discipuli veritatis. Iren. lib 3 c. 40.*

3. What can it be then, but an exceeding want of common under-  
standing, or a superfluity of malice, or a transport of passion, or some  
the design of *secular lust*, either to deny credit to the Testimony of the best Chri-  
any to go stians, and purest Churches in all times, or to go quite contrary to  
contrary, or their judgment and practise, by seeking to discredit and destroy the  
innovate? Authority and peculiar Function of the antient Catholike Christian  
Ministry, in these or other Churches? And since in *primitive times*,

*In ea regula in-  
ordinis quam  
Ecclesia ab Apo-  
stolis, Apostoli à  
Christo, Christus  
à Deo accepit.*  
*Tertul. de  
Præf. c. 37.*  
*Radix Christi-  
ana societatis  
per sedes Apo-  
lo-um & suc-  
cessionem pisco-  
porum certa per  
e them propagatione diffunditur. August. ep. 42.*  
it could be no matter of either profit or honor in the world, to be a  
Bishop or Presbyter in the Church ( who were the first men to be  
persecuted or sacrificed; ) What motive could there be then,  
but onely Religion, Duty, and Conscience, to undertake and per-  
severe in that holy and dangerous Calling, that so the Gospel might  
be continued? And since, now in England, it can be no great tem-  
ptation of covetousness or ambition ( unless it be in very poor and  
necessitous man ) to be a Preacher of the Gospel, upon the new  
account of the peoples, or self-ordaining ( which is as none; ) what  
can it be that provokes so many in a new, and pitiful way, either of  
egregious ignorance, and popular simplicity, to undertake to be Preach-

ers? Or in a more refined way of devilish malice and deep design, to seek to level, cast down, and trample under foot all Ministerial power whatsoever, (which is none, if it be common, and not peculiar to some men by divine Sanction:) Certainly, this can arise from no other aim, but either that of destroying us, as a Reformed Church; or desolating us, quite from being a Church, or Christians: Which our posterity will easily cease to be, as to the very form (as many at present are, as to any power and conscience of Religion) if once they cease to have, or begin to think they have not had, any true Ministers in this, or any Church: So that all Preaching of the Gospel, all Sacraments, all the Faith of so many Christians, Professors, Confessors, and Martyrs in all Ages, together with the fruits of their Faith, in Patience, Charity, and good Works, must be in vain. Alas, these poor revenues and encouragements which are yet left to the Ministers here, (considered with their burdens of business, duties, taxes, and envy) are scarce worth the having or coveting, even by vulgar and mechanick spirits; who may make a better shift to live in any way almost than now in the Ministry.

The design then of levelling the Ministry, must needs be from greater motives, such as seek to have the whole honor and authority of the Reformed Religion here in England, utterly abolished; or else, taken up upon some such odde, novel, and fanatick grounds, which will hold no water, bear no weight, or stress; being built upon the sands of humerous novelty, not on the rock of holy antiquity, and divine verity: That so this whole Church may, by the adversaries of it, be brought to be a meer shadow of deformed and confused Religion; or else, be onely able to plead its Christianity, upon meer Familistick, or Anabaptistick, or Enthusiastick, or Socinian, or Fanatick Principles; Upon which must depend all our Christian Privileges, Truths, Sacraments, Ministrations, Duties, and Comforts, Living and Dying; all which will easily be proved, and appear, to a considerate soul, as profane and null, when he shall see they are performed, or administered by those, who can produce no Precept, Scripture, or Practice from Antiquity, for their ways, either of Christianity, or of Ministry, but onely their own, or other mens wilde fancies, and extravagant furies; nor can they have better excuses for their errors, in forsaking the right and Catholike way, but onely a popular levity, credulity, and madness after novelties.

So that, as to this first part of my answer, touching The peculiar Function of the Ministry, I do aver upon my Conscience, so far as I have read, or can learn, That there is no Council of the Church, or Synod; no Father or Historian; no other Writer, that mentions the affairs of the Church; no one of them gives the least cause to doubt, but wholly confirms this assertion, That no part of the Catholike Church

*Antiqua vera  
est Apostolorum  
doctrina, &  
antiqua ecclesie  
statu, in un-  
verso mundo, &  
character cor-  
poris Christi,  
secundum suc-  
cessionem Episco-  
porum quibus  
illam, quo-  
est in unoquoque  
leso Eccl. hanc  
tradiderunt.  
Ltc. L. 4. c. 29.*

*The peculiar Calling of the Ministry.*

*Church of Christ, in any age, or place, was ever settled or flourished without a constant peculiar Order, and Ordination of Ministers; who were consecrated to the receiving and exercise of that power in the Church, as from Christ, although by man, which have continued to this day.*

Theodoret.

hist. l. 1. c. 22.

De Aedificio &

Fruentio apud

Indos, d. v. in

Ministeria obic-

runt Laici cum

erant; Fruen-

tius postea ab

Albanasio ep.

factus.

Cap. 23. Cap-

tivamulier apud

Iberos Evan-

gelium predica-

bat, & miracula

edebat. His

Const. M. Epis-

copos misit.

There are indeed three or four examples (in cases extraordinary) of some private unordained Christians in the *Primitive times*, who occasionally trading to *Heathens*, were means first to teach them the *Mysteries of Christ*, so as they desired to be *baptized*, which was after done by such *Bishops* and *Ordained Ministers*, as were sent them upon their request, from other Churches. To produce particular testimonies out of each *Author, Father, Council, and Historian*, in every age, to prove the *constant succession*, the *high veneration*, and the *unfeigned love*, which was every where conferred upon the *Bishops* and *Ministers* of the Church; also, to shew forth that devout care and religious regard, which the *ordainers*, the *faiskful people*, and those to be ordained to the *office*, had, in their several *relations* and *duties*, when *Ministers* were to be ordained and consecrated, such allegations were easie, being very many and obvious; but I hold the pains needless, considering, that to *learned men* they are so well known; and all ingenuous Christians will believe my *solemn asseveration*, that, as in the presence of God, what I write, is *Truth*: As for those weak or wilful men, who are in this my *onely opposers*, I know, they consider not any *heaps of authorities*, which they account onely as *humane*; which they cannot examine, nor do they value them, when convinced of the certainty, and harmony of them; were there never so sweet, and many flowers gathered from the testimony of *Antiquity* and *Authority* of the *Fathers*, these *supercilious novellers* will not vouchsafe to *smell* to them: It is well, if I can make them *savor* any thing well out of the *Scriptures*, which favors the *Function* of the *Ministry*.

4.  
Catholike  
custom con-  
firmed by  
Scripture, as  
to the Office  
of the Mini-  
stry.

2. So then, in the next place, This *Defence* of the Churches *clear, constant*, and *Catholike Testimony*, in this point of the *peculiar Office* of the *Ministry* (as in any other) becomes a *brazen wall*, an *impregnable bulwark*, able to break in pieces, or to retort all *engines* and *batteries* made against it; when it appears to be exactly drawn, according to the *scale, line, and measure*, set down in the *holy Scrip- ture*; which are therefore much slighted by some, who despise the *Ministry*; because, like well-planted *Canons*, they defend the *Church*, and its constant *Ministry*; as on the other side, the *Churches fidelity* and *constancy*, are the *ground-work* and *platforms*, on which the *Scriptures* are planted; The Church of Christ bearing up as the ground, and holding forth as a pillar, that *divine Truth, Power*, and *Authority*, which, from God, they have in them; of which, the Church

1 Tim. 3. 15.



Church is the *Herald* or *Publisher*, but not the *Author* or *Inditer*; Conferring nothing to their *internal Truth*, which is from their *revealer* and *inspirer*, *God*; but much to their *external credit*, and *historick reception*, which we have tendered to us daily; not as immediately from *God*, or *Angels*, or inspired *Prophets*, but by the *veracity* and *fidelity* of the Church, chiefly in its *publick Ministry*; which in this point of so *necessary*, *constant*, and *universal practise*, for the good of all *faithful people*, in all *Ages* and *Churches*, cannot be thought in any *reason*, either to have had no *rule divinely appointed*; or that all Churches have been wholly ignorant of it, or knowingly have so wholly swerved from it, that never any Church, either in its *Teachers* and *Pastors*, or in its *people* and *believers* were followers of the *Scripture-Precept*, and *Patern*, till these last and worst days; whereas, the clear and pregnant *light* of the *Scripture*, is in this point of a settled Ministry, so agreeing with the use and practice of the *Catholike Church*; that, as no error can be *suspected* in the one, so no obscurity can be pretended in the other, by any *Christians*, who will allow the *divine Authority*, and *infallible Truth* of those *Scriptures*, which we call the *New Testament*.

In all which, nothing is more evident, and *self-demonstrating Christ* sent beyond any *cavil* or *contradiction*, than, That our Lord *Jesus Christ*, of the *Father* the promised *Messias*, the beloved *Son* of *God*, the *Angel* of the new *ther*, as a and better *Covenant*, the *Minister* of *Righteousness*, the great *Apo-Minister* of *stle*, the chief *Bishop* and *Father* of our *souls*, the *Author* and *Finisher* *Righteous-* of our *Faith*, the *supreme Lord* and *King*, the eternal and *compassi-* *neß*. onate *High Priest*, the unerring *Prophet* of his *Church*, whose voice 1 Pet. 2. 25. we are onely to *hear* and *obey* in all things he commands us; That, Heb. 12. 2. I say, this Lord *Jesus Christ*, was sent by the *Father*, to a personal Marth. 17. 9 accomplishment of all *Prophecies*; fulfilling of all *righteousness*; to a Jhn 4. 34. & 5. 36. & 6. visible *Ministration* of *holy things* for the *Churches* good; That he 57. & 7. 16. came not in his own *Name*, as a *man*, to be *Mediator* and *Teacher*; Heb. 3. 4. nor did he as a *man* take this *honor* of *Prophet*, *Priest*, or *King* of this *Church* upon him; but had his *mission* or *appointment* from his No man taketh this *honor* to himself but he that is called of *God* as *Father*, *God*; who gave evident testimonies from *Heaven* of him; *Aaron*. he that is called of *God* as *publick inauguration* by *Baptism*, into the *work* of his *Ministry*, *V. 5.* So also where a *voice* from *Heaven* was heard, and a *visible representation*. Christ glorified not himself to be made an high priest, but, &c. of the *Holy Spirit* was seen, testifying him to be the *beloved Son* of Marth. 3. 17. *God*; the *anointed*, with the *gifts* of the *Spirit*, above all, as *Head* of self to be made an high priest, but, &c. of the *Church*: These, after, were followed with *infallible signs* and wonders, while *Jesus* went about doing good; teaching the *Mysteries* of the *Kingdom* of *Heaven*; instituting *holy rites*, for the distinguishing of his *Church* from the world, and for the comforting of the *faithful* in the world; by those *seals*, *pledges*, and *memorials*

of his love, in dying for the Church, and shedding both *water and blood* upon the Cross.

*Christ's sending his Apostles as Ministers.*

*Acts 1.  
Phil. 2.9.*

*Acts 2.  
John 20. 21.*

*ἐκδοῦναι αὐτοῖς  
ἐξουσίαν, All  
Authority, i.e.  
Legitima potestas.  
Match. 28. 18,  
19, 20.  
Mark 16. 15.*

*John 14. 17.  
Acts 2.*

Christ having thus personally finished the *suffering and meritorious* part of his Ministry; after his *Resurrection*, being now no more to converse in a *visible humane* way of presence, with his Church on Earth, but ascending (as was meet) to that *glory of the Father*, which, as *God*, he had ever with him; as *man*, he had merited of him, by *suffering* on the Cross, and enduring the *shame*, for his Churches salvation; yet he left not his Disciples *comfortless*, but, as he *promised*, sent his *Spirit* publicly and eminently upon the Twelve principal *Apostles*, whom he had formerly chosen, and appointed, in *his*, and *his Fathers Name*, to *Preach* the Gospel; to whom he gave the *Keys of the Kingdom of Heaven*, as to the *Stewards* and chief *Deputies*, or *Ministers* of his household in his absence; instructing them, what to do; on what *foundation of faith* in him, to build his Church; by what *Sacramental seals* to confirm believers; giving them *full power and commission*, to go into all the world, by *Teaching* and *Baptising* to make *Disciples*; confirming this power to them, by *breathing* on them, and conferring farther *Ministerial gifts* of the *Spirit* upon them; promising also to be *with them to the end of the world*, which could not be meant of their persons, who soon died, but of their *successors* in that Office and Ministry; that the same *power, authority, and assistance*, should be with them, in that holy way, to which he thus ordeined and sent them, by a *divine charter*, and *durable commission*. After all this, for further publication of this great *Authority* and *Ministerial power*, given to the *Apostles*, and their *Successors*; and for the confirmation of it, both to their own *consciences*, and to all the world, the *holy Spirit*, as was *promised*, came upon them in the shape of *fiery cloven tongues*, filling them with *miraculous gifts*, and all *Ministerial power*, both extraordinary in their persons, and ordinary, derivable to their *Successors*; such, as the wisdom of *Christ* thought most fit, both for the first planting of the Church with *miraculous gifts*, attending the Ministry of the Gospel; and the after propagating of it, by the same Ministry, confirmed by the constancy of the *Martyrs* and *Confessors*, which were in stead of *daily miracles*.

This whole *frame, polity, and divine constitution*, of the *order, power, and Ministry*, that should succeed *Christ Jesus* in his Church, was no other, than the proper effects of *Christ's prophetick power*, and *wisdom*, for the instructing his Church; an *act or ordinance* of his *Kingly power*, for the governing of it; and a fruit of his *Priestly power*, and *care*, for a *right Liturgy*, or *officiating*, to be continued in his Church; thus furnishing it with an *holy Succession* of *Evangelical Priests* and *Ministers*, in his *name and authority*, who might always

always *teach, guide, and govern*; also supplicate for, consecrate and offer holy things with the faithful, and for them, namely, the *sacri- fices of prayers, thanksgiving, and praises*; especially, that *Eucha- Heb. 9. 14. & 10. 12.* ristical memorial of that one great oblation of himself once made, on the *Altar of the Cross*, for the *Redemption of the World*; which is the great *accomplishment* of the *Jewish Prophecies*, the *abolishing* of their *Types and Ceremonies*, the main *foundation* of the *Christians Religion*, and the chief subject of that *Evangelical Ministry*, which *Jesus Christ* himself hath thus evidently instituted and sealed in his Church; For whose sake, he hath given those *Ministerial gifts*, with a distinct *power and authority*; making some (not all) either *Apostles, or Prophets, or Evangelists, or Pastors and Teachers*, Eph. 4. 11, 12. For the perfecting of the *Saints*, for the *work of the Ministry*, for the edifying of the *Body of Christ*, &c. And this, by as manifest a 1 Cor. 12. 4, 5, 21, 28. distinction, both for gifts, and place, and u'e, as is in the parts of the body, between the eyes and the hands, the head and the feet; So Vulg. 29. that all are not *Apostles*, nor *Prophets*, nor *Teachers*, that are *Be- lievers*, and *Members* of the *Body of Christ* his Church; no more than every part is an eye in the natural body; however it partake of the same *Soul*, as *Believers* do of the same *Spirit*, yet in different 1 Cor. 12. 6, 7. manifestations; of which difference of gifts and office, those onely are to judge, whom the *Spirit of Christ* hath enabled with gifts, and indued successively in the Church, with power from Christ to judge of them, and accordingly to invest them, by solemn and holy ordi- 1 Cor. 14. 32. nation, into the orderly power of exercising those gifts, which they The spirits of the Prophets, are subject to the Prophets, are judged to have received from the *Spirit of Christ*, for the good of the Church, both for *Instruction*, and for *Government* of it. Without V. 33. For God is not the Au- which divinely-constituted Order and Office of Ministry began in thor of con- Christ, by him derived to the *Apostles*, and by them, and their suc- fusion, &c. cessors constantly and duly observed to these days, the Church of Christ had long ere this been a monster made up of confused excre- scencies; a very heap and huddle of Ignorance, Heresies, Schisms, all manner of erroneous blindness, and extravagant madness; like those mishapen prodigies, which we may often see among those, who having cast off the lawful succession, the sacred and ancient order of the Ministry, do in their varieties exceed, even the mixtures and productions of *Africa*.

After *Christ's Ascension*, we have no less evidence of Scrip- 5. ture, for the undoubted practise of the blessed *Apostles*, when they The Apo- had by a divine lot, first filled up that place and part of the Ministry, stles ordain from which *Judas* had fallen, Acts 1. 25. For having received power and com- Ministerial immediately from Christ, they did, duly, conscientiously, and other orderly, and effectually fulfil their own Ministry; and also took so ordain care to ordain others that might do so too, both in their times, and after Ministers.



Gal. 2. 7.

1 Cor. 5. 20.

As Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.

1 Cor. 3. 9.

2 Cor. 11. 2.

Esth. 7. 8.

Eph. 4. 11.

Acts 14. 23.

And when they had ordained them Presbyters in every Church, in Lystra, Iconium, Antioch, &c.

Acts 20. 28.

Take heed to your selves, and to all the flock, over which the holy Ghost hath made you Bishops, or Overseers, to feed the Church of God, &c.

Paul's speech to the Presbyters of the Church of Ephesus. V. 17.

1 Tim. 3.

8. 5. 22.

Lay hands (i. e.) by way of

ordination to the Ministry. 2 Tim. 2. 2.

The things thou hast heard of me, commit thou the same to faithful men; who shall be able to teach others also. Tit. 1. 5. I left thee in Crete, that thou shouldst ordain Elders in every City, as I had appointed thee. Non tam sollicitum de cura Timothei, sed propter successores ejus; ut exemplo Timothei ecclesie ordinationem custodirent. Ambr. in 1 Tim. 6.

them; distributing their own labors into several Countreys, and to several sorts of people; some to the Circumcision of the Jews, others to those of the uncircumcised Gentiles; Among whom they exercised their Office and Ministry, not arbitrarily and precariously; but as a trust and duty, of necessity, out of conscience, and with all divine power, authority, and fidelity; as Ambassadors from Christ, for God; as Heralds, as Angels, or Messengers sent from God; as Laborers together with God in his Husbandry the Church; as Woers and Esposers, having Commission or Letters of credence, to treat of and make up a marriage, and espousals, between Christ and the Church; which sacred office of trust and honor, none without due authority delegated to him from Christ, might perform, any more, than Haman might presume to court Queen Esther, before the King Ahasuerus.

During these Primitive times of the Apostles Ministry of the Gospel, before they had finished their mortal pilgrimage, we read, them careful to ordain Presbyters in every City and Church, to give them charge of their Ministry, to fulfil it; of their flock, to feed and guide them, in Christ's way, both for truth and orders, over whom the Lord had made them over-seers by the Apostles appointment; who, not onely thus ordained others to succeed them immediately; but gave command, as from the Lord, to these (as namely to Timothy and Titus) to take great care for an holy succession of Ministers; such as should be apt to teach; able, and faithful men; to whom they should commit the Ministry of the Word of life, so as the Word, or Institution of Christ, might be kept unblamable, till the coming of Jesus Christ, 1 Tim. 6. 14. by an holy order and office of Ministers, duly ordained, with the solemn imposition of hands; as a visible token to men of the peculiar designation of them, and no others but those, to this Office and Function; who must attend on the Ministry, give an account of their charge, and care of souls to God.

Thus we finde, beyond all dispute, for Three Generations after Christ, (First, in the Apostles; secondly, from them to others (by name to Timothy and Titus;) thirdly, from them to others; by them to be ordained Bishops and Deacons,) the holy Ministry instituted by Christ, is carried on in an orderly succession, in the same Name, with the same Authority, to the same holy ends and offices; as far as the History of the New Testament extends, which is not above

thirty

thirty years after Christs Ascension : And, we have, after all these, the next Succession, testifying the minde of the Lord, and the Apostles. *Clemens*, the Scholar of Saint Paul, mentioned *Phil. 4. 3.* who in his divine Epistle testifies, That the Apostles ordained every where the first-fruits, or prime Believers, for *Bishops* and *Deacons*, *Pag. 54.* And *pag. 57.* the Apostles appointed (*τινι διακονη*) distinct Offices, as at present, (*τοις τω κοινω*) That when these slept with the Lord, others, tried and approved men, should succeed and execute their ( *λειτουργια*) holy Ministry ; than which testimony, nothing can be more evident : After that, he blames the *Corinthians* for raising sedition, for one or two mens sake, against all the *Presbytery*, *Pag. 62.* And exhorts at last, Let the flock of Christ be at peace with the Presbyters ordained to be over it, (*μὴ τινι ᾧ ἐκδοκιμασθῇ ἐπισκοπος*.) So after, Be subject to the Presbyters, &c.

Thus the excellent methods of Christs grace, and wisdom toward his Church appear, as to this peculiar Office, and constant Function of the Evangelical Ministry, commanding men to work the work of God, that they may have eternal life, *John 6. 29.* which is to believe in him, whom the Father hath sent, sealed, and anointed with full power, to suffer, to satisfy, to merit, to fulfil all Righteousness ; Also to declare and confirm this to his Church ; constantly teaching, guiding, and sanctifying it : He hath (for this end) taken care, that faithful, able, and credible men, should be ordained in an holy, constant succession, to bear witness or record of him to all posterity ; that so others might, by hearing, believe ; without which, ordinarily they cannot, *Rom. 10. 14, 15.* Nor can they hear with regard, or in prudence give credit, and honor to the speaker ; or obey with conscience the things spoken, unless the Preacher be such an one, as entereth in by the door, *John 10. 1.* into the sheepfold ; such as is sent by God, either immediately as the Apostles, or mediately as their Successors, from them and after them ; who could never have preached and suffered with that confidence, conscience, and authority, unless they had been conscious ; that they were rightly sent of God, and Christ : At whose Word onely this great company of Preachers were sent into the world ; who so mightily in a short time prevailed, as to persuade men, every where to believe, a report so strange, so incredible, so ridiculous, so foolish to flesh and blood, and to the wisdom of the world.

Thus far then the tenor of the whole New Testament, (and that one Apostolike Writer *Clemens*) witnesseth, that as Jesus Christ, the great Prophet, and chief Shepherd, *1 Pet. 5. 4.* was sent, and impowred with all power from the Father, to carry on the great work of saving sinners, by gathering them out of the world, into the fold and bosom of his Church ; So he did this, and will ever be doing it,

Mar. 28. 20.

Joh. 21. 15.

Feed my

Lambs; my

Sheep.

Acts 20. 28.

*Populus.*

To feed as

Shepherds,

the flock.

1 Pet. 5. 2.

1 Cor. 4. 4.

Let a man so

account of us

as the Mini-

sters of Christ,

and Stewards

of the myste-

ries of God,

&c.

2 Tim. 4. 1, 2.

2 Tim. 4. 5.

Acts 20. 29.

1 Tim. 4. 11.

Mat. 28. ult.

Heb. 13. 14.

Obey them

that have the

rule over you,

and submit

your selves;

for they watch

for your souls,

as they that must

give an account, &c.

Luke 12. 43.

Blessed is that servant (the

faithfull and wise

Steward set over the

house-hold) whom

his Master comming

shall find so

doing, Dan. 12. 3.

1 Cor. 9. 17.

If I do this willingly,

I have a reward, &c.

1 Cor. 12. 29.

Are all Apo-

stles? are all

Prophets? are all

Teachers? &c.

1 Cor. 9. 16.

Through I

Preach the

Gospel I have

nothing to

glory of (as

superogating)

for necessity

is layd upon

me, yea woe

is unto me,

if I Preach not

the Gospel.

till his *comming* again, by ordaining and continuing such means and *Ministry*, as he saw fittest, to bring men into, and to guide them in, the wayes of *saving truth*, of Religious orders and of holy lives; Invetting (as we have seen) particular persons whose names are recorded, with peculiar power, to teach, to gather, to feed, and govern his Church, by Doctrine, by Sacraments, and by holy Discipline; Setting those men in peculiar relations and Offices to his Church, as *Fathers*, *Stewards*, *Bishops*, *Shepherds*, *Rulers*, *Watchmen*; calling them by peculiar names, and distinct titles, as light of the world, *Salt of the earth*, Mat. 5. 13. *Fishers of men*, Mat. 4. 19. *Stars in his right hand*, Rev. 2. 1. *Angels of the Churches*: Requiring of them peculiar duties, as to Preach the word in *season* and *out of season*; to feed his *Lambs* and *Sheep*; to fulfill the work of their Ministry; to take care of the flock; against grievous *Wolves*, false teachers; to stop their mouths, *Tit. 1. 11.* to exhort, command and rebuke with all authority, *Tit. 2. 15.* to do their work, as *workmen that need not to be ashamed*, 2 *Tim. 2. 15.* as those that must give an account of their Ministry, and the souls committed to their care and charge by God and the Church. Adorns them also with peculiar privileges; promises and speciall assistances; takes care for peculiar maintenance, 1 *Cor. 9. 9, 19.* and double honour to be given them, by all true Christians, 1 *Tim. 5. 17.* and encourageth them in a work of so great pains, exact care, and conscientious diligence, which must expect to meet alwaies (as now it doth) with much opposition, and contradiction of sinners; promising to them speciall degrees of glory, and more ponderous Crowns of eternall rewards in Heaven.

for your souls, as they that must give an account, &c. Luke 12. 43. Blessed is that servant (the faithfull and wise Steward set over the house-hold) whom his Master comming shall find so doing, Dan. 12. 3. 1 *Cor. 9. 17.* If I do this willingly, I have a reward, &c.

1 Cor. 12. 29.

Are all Apo-

stles? are all

Prophets? are all

Teachers? &c.

1 Cor. 9. 16.

Through I

Preach the

Gospel I have

nothing to

glory of (as

superogating)

for necessity

is layd upon

me, yea woe

is unto me,

if I Preach not

the Gospel.

By all which, and many others which might be added, the *Demonstration* is clear as the *Sun at Noon day*, to all that are not wilfully blind, That some, and not all, in the Church; and these, not arbitrary and occasionall, but *chosen* and *ordained persons*, are sent in a succession from Christ, in his name, and by vertue of this divine mission, speciall authority, and ordination, to the care, service, and work of the Ministry; they are bound in the highest bonds of conscience, to the glory of God, and the salvation of their own, and others souls, under a dreadfull woe and curse of being guilty of their souls damnation, who perish by their neglect, to attend diligently, to discharge faithfully, and courageously, as in the name and authority of Jesus Christ the Lord of glory, this great and dreadfull employment of the Ministry, which Angels would not undertake



derake, without they were sent; nor if sent, without some horror: To which no earthen vessels are of themselves sufficient; but through the grace of God, they are made able and faithfull, 1 Tim. 1. 12. and being such are both successfull, and accepted; while they give themselves wholly to this work; not entangling themselves with other incommberances, but devoting the whole latitude of time, parts, studies, gifts, to this business of saving souls; and this, not in popular and precarious wayes, or only upon grounds of charity; but with all just confidence of having that authority with them, as well as necessity upon them, which makes them bold in the Lord; that they cannot but speak the things for which they have received power and commission from Christ, by the Ordination and appointment of the Governours and guides of the Church, who formerly had received the same power; To which none can, without high impudence, blasphemy, and impiety pretend, who are conscious to themselves, to have received no such authority from Christ; either immediately, or in that one mediate way of successive ordination, by which he hath appointed it to be derived to posterity: which, I have already proved, cannot by any shew of Scripture, no more than in any way of reason and order, becomming Religion, be found to have any other way, than by those that are in orders as Ministers: neither is it intrusted with the community of people among Christians, nor left to every private mans pleasure.

Omnes & omnes  
infr. angelici  
formidandum  
humor. Bern.  
1 Cor. 1. 16.  
Who is sufficient  
for these things?  
i.e. to speak  
the word of  
God, as of  
God, in the  
fight of God,  
in Christ, i.e.  
of sincerity.  
1 Tim. 2. 4.  
1 Tim. 4. 13.  
14. 15. 16.  
Acts 4. 19. 20.  
The Epistle  
of Paul to  
Tim. and Tit.  
are the con-  
stant Canons  
and divine in-  
junctions for  
the succession  
of Ministerial

power by way of tryal, imposition of hands, prayer, &c.

As then some men are duly invested with power ministeriall, both to act in this power, and to confer it to others after them; None can be and these only are commanded by the rule of Christ, by their duty true Minister office, and by all bonds of conscience, to make a right use of this peculiar and divine power, for the Churches good; So are all other men whatsoever, not thus duly ordained, and impowred, (though never so well gifted in themselves) forbidden, under the sins of lying, falsity, disorderly walking, proud usurpation, and arrogant intrusion of themselves into an holy office, uncalled, and untent, either to take this office and Ministry of holy things on themselves, or to confer the power, which they never received, on others; which neither Melchisedeck, nor Moses, nor Aaron, nor Samuel, nor any of the Prophets; nor the Lord Jesus Christ, nor the blessed Apostles, nor any Evangelist; or any true Bishop or Presbyter, nor any holy men, succeeding them, did ever take to themselves, either as to the whole, or any part of that power and Ministry, not so much as to be a Deacon, but still attended the Heavenly call, and mission, pertaining to God, &c. 4. No man taketh this honour to himself, but he that is called of God as was Aaron, &c. 5. Christ also glorified not himself to be made an high Priest, &c.

Heb. 5. 1.  
Every high  
Priest taken  
from among  
men is ordai-  
ned for men  
in things per-  
taining to God  
either

Luke 12.43.  
Who then is  
a faithfull and  
wise Steward,  
whom the  
Lord shall  
make ruler  
over his house-  
hold, to give  
them their  
portion in due  
season? 43.  
Blessed, &c.  
1 Tim. 3.15.  
If I tarry long,  
that thou mayst know how thou oughtest to behave thy self in the house of  
God, &c.

either *immediatly*, (which was confirmed by *miracles*, and *speciall revelations* or *predictions*.) or *mediatly*, in such an order and method of succession, as the Lord of the Church, who is *not a God of confusion*, hath appointed, and to this day preserved: who other-  
wayes would have left his Church short of that blessing, of orderly Government, and Officers appointed for holy ministrations, which is necessary in every society, and which no *wise man*, that is Master of any Family, doth omit to appoint and settle; especially in his personall absence; where he governs by a visible derived and delegated authority given to others; as Christ now doth his Church, as to the extern order and dispensation of holy things.

### Peoples duty.

*Quomodo vale-  
bit homo secula-  
ris sacerdotis  
magisterium ad-  
implere, cuius  
nec officium te-  
nuit, nec disci-  
plinam agnovit?*  
Ibid. Hisp. off.  
1.2. c. 5.  
• λωρε δνδρ.  
• Θ• νις λωρε  
• αρεδγμων δν-  
• δμ. The  
Lay-man is  
bound up by  
Lay commands  
to keep his  
rank and or-  
der. Cl. ep.  
pag. 53.  
Nor can, faith-  
he, the Presby-  
ters be cast out  
or degraded  
without a  
great sin.  
Pag. 57. δμω.  
• α δ μωωδν δ-  
• μω λωμ, &c.  
Exors officii;  
exors solati, &  
prami, If Hisp.  
Matth. 16. 18.  
Eph. 2. 20.  
Heb 6. 2.

The duty of all faithfull people (in which bounds their comforts are contained) are no less distinct and evidently confined, in the order of Christs Church; which are, diligently to attend, *humbly* to obey, Heb. 13. 17. thankfully to own, *respect*, *love*, esteem and honor, 1 Cor. 9. 11. 1 Thes. 5. 12, 13. liberally to *requite* the doctrine and labors of the true and faithful Ministers, 1 Tim. 5. 17. who are thus over them in the Lord, in a right way and succession of Ministeriall Office *divinely instituted*, and constantly derived authority. In the perpetuating of which, to so many centuries of years, since Christs Ascension, by *lawfull and uninterrupted* succession in his Church, the power and providence of God is *not less* remarkably seen, than in the preservation of the *Scriptures*, amidst all persecution, confusions, and variations of humane affairs. Also the love and care of Christ to his Church, the fidelity of his promise is evident: being no less made true to the *Ministry*, than to the whole Church, to be with them to the end of the world: and by the *Ministry* that is made good to the whole Church, that *the Gates of Hell shall not prevail* against the foundations of the Church; which are laid upon the *writings*, and by the labours of the *Prophets* and *Apostles*; and after them still layed and preserved by able, faithfull, and ordeined Ministers; The consecrating or ordeining of whom by the Imposition or laying on of hands in a continued succession for the good of the Church, is reckoned by the holy Author of the Epistle to the *Hebrews* among the principles and foundations of Christian Religion; joynd with doctrines of Faith, Repentance, Baptism, Resurrection, and eternal judgement; for other meaning of the *ἱερωσύνη χειρὸς* Imposition of hands, I find not by Scripture practise, or the Church afterward, so clear and constant as this in Ordination to an holy Ministry. Nor can Confirmation be rightly done to the Baptised and Catechised, but by those who are ordeined.

That

That to deny the *Ordination* and due *succession* of *Ministers*, by which to carry on the work of Christ in his Church; or to seek to overthrow it in any Church, is all one, as if men should deny those grand and fundamentall points of Faith, Repentance, Resurrection, and judgement, to have been taught by Christ; or Baptism to have been instituted; that to overthrow and abolish the constant Ministry and Office in the Church, can be the design of none, but those, who care not to turn *Infidels*, and to live in all Atheistical profaness.

If then, there be any force or authority from Scriptures as the Oracles of God, to prove by precept, institution, or example, the religious necessity of any *peculiar duties*, or *holy Offices*, and divine Ministrations, by which men are made Christians, and distinguished as the Church of Christ from the world; if the Preaching the word of life, the teaching of the histories, the opening of the mysteries, the urging the precepts, the denouncing of the terrors, the offering the promises, the celebrating the Sacraments; the binding to wrath, and shutting up to condemnation, all unbelievers and impenitents; the *loosing* of penitents and opening Heaven to them, by the knowledge of Law or Gospell; if these or any other *holy ministrations* be necessary, not to the well-being only, but the *very being* of a Church Christian; Sure there is (as I have shewed) no less strength, pregnancy, and concurrent Scripture clearness, to convince, and confirm, the *peculiar office*, divine power and function of the Evangelicall Ministry; Without which all those ministrations must needs have ceased long agoe, as to any notion or conscience among men, of holy, divine and Christian; that is the appointments, institutions, messages, or orders of Jesus Christ; which could never carry any such marks of divine credit and authority, meerly from vulgar credulity and forwardness of reception; or from generall common talk and tradition among men, if there had been no peculiar men appointed by God, in his name and by his Commission, to hold forth to the world this great salvation; to convince, or convert, or leave men without excuse; As there can be no valid message, autoritative *Embassie*, credible assignment or conveyance, of truth, promise, command, duty, comfort, bounty, or love to others, where there is only a generall fame and unauthorized report; without any speciall Messenger, *Embassador*, *Assigner*, and *Conveyer*; to the authority of whose speech, and actions, or conveyances, not any mans own forwardness, nor others easiness, and credulity doth suffice; but some peculiar characters, Seals and evidences, by letters of credence, or other sure and known tokens of a truly assigned and really derived authority, do give ground to believe, or power to validate, what any man so performeth, not in his own name, or for his own interests, but to an others; who principally employs him; and who only



*Calling of the Ministry confirmed by right Reason.*

can make good, what he so far promieth, or declareth, or sealeth, as he hath commission and authority from another so to do: No man that speaks or negotiates in anothers name, especially in matters of great consequence, of as high a nature, as life and death, can expect to be believed by wise and serious men; and that they should accordingly order both their affections, and all their affairs; unless they saw the marks of infallible authority; far beyond the confidence of a trivial talker, and a bad orator. In this point then of a peculiar office and function of the Ministry Evangelical, which is divinely instituted; in which, some men are solemnly invested; by which, all Religion is confirmed and preserved to the Church; We have, not onely full measure from Christ himself, and heaped up by Apostolical precept and example, evidently set forth in the Scriptures, and pressed down by after Histories of the Church, in a constant succession; but it is also running over by those necessary accumulations, which all right reason, order, and prudence, do liberally suggest, both in the Theory, and the Practick.

8.  
The peculiar  
Office of the  
Ministry  
confirmed by  
Reason.

For, first, no man by any natural capacity, or acquired ability, as a reasonable Creature, is bound in conscience, to be a Minister of the Gospel, and holy Mysteries to others; for then, all men and women too ought to be such, or else they sin.

Secondly, Nor yet by any civil and politick capacity, as living in any Society, or City, can any man be obliged to direct, and guide others in the things of God; since, that relation invests no man in any civil power, office, or authority, until the supreme fountain of civil power calls him to the place, and endues him with such power; much less, can it put any into an authority, which is divine, spiritual, and supernatural; to act, as in Gods and Christs name, and to higher ends, than humane.

1 Cor. 12. 29.  
29. Are all Apostles? are all Prophets? are all Teachers, &c.  
18. All are not, nor are any such as they are Christians or gracious, &c.  
1 Cor. 12.

3. Not thirdly, doth any religious common capacity, as a believer, or a Christian, or as endued with gifts and graces, furnish any one with Ministerial power, and lay that duty on him; for then every Christian, great and small, yong and old, man and woman, ought to minister holy things to others; to challenge the Keys of Heaven to themselves; to be as in Christs stead, to rule and oversee his house; which cannot avoide, as the Apostle proves, abominable absurdities, and detestable confusions; no way becoming the wisdom of Christ, the majesty of Christian Religion, or that order and decency which ought to be in Church-Assemblies; being as contrary to reason, as if every servant in an house should challenge the power of the Keys, and the Stewards place; or every member, the office of the eyes, tongue, and hands, by vertue of that common relation it hath, (as well as these parts,) to the same body, the same soul and head.

As

As then *right reason* tells us, beyond all reply, That neither natural, nor civil, nor religious, common gifts, endowments, or abilities intitle any person in the office of *Magistrate, Judge, Ambassador, Herald, Notary, or publick Sealer*, (which places require, not onely personal *sufficiencies* for the office; but an *orderly designation* and *induction* to it, from the fountain of civil power, either mediately or immediately :) The same *right reason* (which is most agreeable and servient to true *Christian Religion*) requires a *right derivation*, or *conveyance*, of all *supernatural, Ministerial, Church power* (which is in, and from *Jesus Christ*, as the sole *supreme head*, and *divine origin* of it) either immediately, as they and none others had, to whom *Christ* first consigned it, and both by miraculous gifts and works confirmed it to be in them; or mediately, as those *Bishops* and *Presbyters* had it, who without *force, fraud, or any sinister way* of *usurpation, or bold intrusion*, received this power from the *Apostles*, by prayer and *benediction*, with imposition of their hands, in the name of *Christ*; and from them, their *successors* have lawfully derived it (without interruption) to the true Ministers of the *Gospel*, even to this day (as I have proved;) which not onely the *Scriptures*, of undisputable *verity*, but even those other, very *credible Histories* of the Church, and other *Records* of *learned and holy Men* in all ages to these times, which the *providence* of *God* hath afforded us; do abundantly declare; all which to deny, with a *morose perverseness*, or *rustical indifferency*, is, as if a *Hog* should answer all arguments with *grunting*. And to act contrary to so strong a stream of concurrent *Authorities*, both as to the judgment and practise of the Church in all ages, is a work onely fit for *Ranters*, and *Seekers*, and *Fanatics*; or for *Jews, Turks, and Heathen Insidels*, but not for any *sober Christian* that owns in the least kinde, the Name of *Jesus Christ*; or desires to be a member of any true *Christian Church*: In which, as all true and humble Christians have always enjoyed, and with thankfulness owned the *rightful succession* and *authority* of their *ordained Ministers, Pastors, and Teachers*; so the Lord from Heaven, in all ages, hath witnessed to them; by his  *blessings* of *truth and peace*, on the hearts of his people, and by their means chiefly continuing the light of the *Gospel*, to these days, amidst those *Heathenish persecutions, Heretical confusions, and Schismatical factions*, which have sought to overthrow, the *Being*, or the *Purity*, or the *Order and Unity* of the true Church.

To this judgment and testimony of *Scriptures*, and antient *Writers* (both in *right* and *fact*) I might adde a *cloud of witnesses*, managed by confident *praters*, but by *authoritative Preachers*. *Matth. 7. 28.* As *Christ Jesus*, so his true Ministers teach and administer holy things; as men having authority, and not as the *Scribes*.

Bishop Jewels  
Apology.

Ministrium Ec-  
clesiæ legitime

vocari oportere;  
et recte atque

ordine præfici  
ecclesiæ Dei:

Neminem au-  
tem ad sacrum

Ministerium pro  
suo arbitrio ac

libidine posse se intrudere.

from later reformed Divines, which were very learned and very holy men, far above the vulgar spirits, both in other Churches, and in this of England, all agreeing with our excellent Bishop Jewel, That no may may intrude himself into the Ministry by his own will and pleasure; or by any others, who are not of that Order and Calling; but he ought to be lawfully called, and duly ordained by those, in whom the lawful succession of ordinative power, ever hath been, and still is rightly placed and continued. Agreeable to which, there is a whole Jury of eminent Modern Divines, alleged by a late industrious and ingenuous \* Author, who hath spared me that pains.

\* See Master Halls Pulpit guarded.

9.  
The Priestly  
order among  
the Jews.

Joel 2. 17.

Eccl. 1. 7. & 10. 1. 1.

de vita Mos. &  
Aronis Virga.

et deus et  
ad deum et ad

deum et ad deum  
et ad deum et ad

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4. I may adde by way of confirmation of that common equity, and rules of order; which must be among men in all things; and most necessarily in things truly religious, The inviolable Function, and peculiar Office or Order of the Priests and Levites; which were the Ministers of the Lord, in his antient Church of the Jews; which is a most convincing instance, to prove not the sameness and succession of that Order, but the equity, comeliness, and exemplariness of a peculiar Ministry, for holy things, among Christians under the Gospel; since that Levitical Ministry was not more holy, or honorable, nor more distinguished in power, and authority, and office from the people, than this in the Christian Church; which is more immediately derived from Christ, as clearly instituted and ordained by him, and more fully exhibitiv of him, both in the Historical Truths, and in the Mystical gifts and graces of his Spirit: Yet we see, who so despised or violated that Order and Ministry among the Jews, under pretence of a common holiness in Gods people, (who were in a spiritual sense indeed called an holy Nation and a royal Priesthood) so as to confound the Functions and Offices, divinely distinguished, either the earth from beneath devoured them, or some other remarkable judgement fell upon them, as on King Uzziah; So long, as Gods love to the Jews was seconded with his jealousy for their good. When (indeed) their Apostacies and Rebellions had alienated Gods love from them, he then suffered those sad and unsanctified levelings to come among them, consecrating the meanest of the people, and who ever would relieve his worldly necessities, by being a Priest to those Talismanick Calves; under which new modes and figurations, the Israelites were for some wicked reason of State, periwaded by Jeroboam to worship their God. So Herod when he had got the Kingdom over the Jews, (ex ima & infima plebe constituit sacerdotes) made of the basest people Priests, &c. Euseb. Hist. l. 1. c. 7. Which severe indulgence of God to them, in suffering them to have such



such sorry and unsanctified Priests, was no other, but a *feared* pre-  
*saging* of those *desolations*, which soon after befel that people of  
*Israel* for the sins of *Jeroboam*; who by his policy of new fashion-  
 ed Priests, and *levelled*, that is, abolished, and profaned Religion, is  
 for ever branded with that mark of *making Israel to sin*, and was the  
 occasion of cutting off his name, and destroying his posterity from  
 off the face of the earth. Certainly, in times, when the *Jews* fear-  
 ed God, if all the Priests, and Levites, whom God had appointed to  
 minister before him, had *failed by death*, or *defection*, the *Ark in the*  
*Wilderness* must have stood still, or the *service of the Temple* have  
 ceased, till by some new Commission or Authority, the Lord had  
 signified his pleasure to his Church and people: Nor would the de-  
 vout and zealous *Jews* have thought presently, every stout *Porter*, or  
 lusty *Butcher*, would well enough supply the room of the *Priests*  
 and *Levites*; much less would they have beat and crowded the  
 true Priests yet living, and serving in their offices and courses, out of  
 their places, onely because those others had *naturally shoulders*,  
 which could bear the *Ark* and the *holy Vessels*; or *hands*, which had  
 skill to *slay a beast*, and *dress a sacrifice*. I see no reason, why the  
*Evangelical Ministry* should be less sacred or inviolable, since it hath  
 as much of *reason*, *order*, *usefulness*, and *necessity*; also no less express  
*authority* from Christ, and *divine Institution*; together with many  
 hundreds of years holy and constant succession in all Churches:  
 That to invade this, or violate and abrogate it, seems no less to any  
 true Christian, than to croud Christ out of his throne; to juggle him  
 out of his *Priestly*, *Prophetick*, and *Kingly Offices*: It is like *Julian*  
 the Apostate, loudly to blaspheme, or proudly to resist, and insolently  
 to do despite too that *holy Spirit* of *truth*, *power*, and *order*; by  
 which, these (*χαρισματα*) gifts of power, and authority Ministerial,  
 have always been, and are still given and dispensed to his Church, in  
 the way which Christ appointed; which the holy Apostles practised,  
 and the Christian Churches have always imitated.

Οὐκ ἔστιν ἡ χάρις ἡ  
 ἰσχυρὸν καὶ τὸ  
 ἔστιν ἀποστολική  
 ἐκδοχή. II.  
 Pcl. Ia.

5. I might yet adde the *common notions* and *universal dictates*  
 of all mankind; who, by the *light of nature*, and that *innate ven-*  
*ration* of some *Deity*, which they esteemed the *inventor* and *institutor* *Light of*  
 of their *Religion*, agreed always in this; That, whatever *Gods* or *Re-*  
*ligions* they owned, their *holy Rites* and *Mysteries* were always pub-  
 lickly taught, celebrated, and maintained, by such as were solemnly *Dis-  
 invest'd* with, and revered under the *peculiar name* and *honor* of *sum Deum*  
 that *sacred Office*, and *sacerdotal Function*, which they held divine, *sacerdotes. Tul.*  
 as *Herodotus* tells us; which (*ἱερεῖς ἀμύμητοι*) none not initiated, or not *ἰερωὺς ἑλγος*  
 consecrated by the wonted Ceremonies, might profanely usurp: *Herod.*  
*Plutarch Eusep.*

Plutarch. Moral. p. 778.

ταῖς ἱερῶν δὲ  
δὲ τῶν ἀνθρώπων  
τῶν θεῶν ἱερῶν,  
ἐν τῷ ἀγαθῷ  
κατὰ τὸ θεῶν,  
μὴν ἀνθρώπων  
φίλων ὅτι ἀνθρώπων  
ἀνὰ κατὰ τὸν  
ἀνθρώπων τῶν  
ἀνθρώπων.

Tac. Ann. l. 3.  
A. Gellius. l. 3.  
c. 15.

Sacerdotes ἐ  
rudibus indoctis  
ἔ ἱμολίῃ (a-  
crandi non sunt  
quibus non da-  
tum est intelli-  
gere civilia,  
multo magis de-  
negatum est dis-  
serere divina.

Min. Exl.  
Sacerdotes E-  
gyptii consue-  
bant ex optima-  
tibus tam genere  
tum scientia.

Clem. Alex.  
ἐπεὶ ὁ  
ἱερεὺς οὗτος οὐ  
καταναὶ οὐκ ἐ-  
στίν. Julian.  
Imp. epist.

Sacerdotalis

vita politice præstantior. τὸ ὡς καὶ οὐκ ἐστὶν ἱερεὺς ἱερεὺς καὶ ὡς οὐκ ἐστὶν ἱερεὺς. Plato. Phædo. ἱερεὺς ἱερεὺς  
ἐν τῷ βίβλῳ. In bello victores cum sint, solent omnes gentes, τὸ ἱερεὺς οὐκ ἐστὶν. Clem. Al. 1 Tim.  
3. 3. Ἀγχαροὶ, ἀνόμοι ἀσέβητοι. Unthankful, unholy, without natural affections, disobedient, &c.  
2 Cor. 4. 7, 11, 12. Earthen vessels, Death worketh in us, &c.

Plutarch tells us, both among Romans and Greeks, they generally in all Cities paid great honor and respect to their Priests and holy men; because those obtained of the gods good things, not only for themselves, and their families, but for the whole Cities where they lived.

Tacitus tells us, That the chief Priests were also, by the Divine Munificence esteemed the chiefest of men, least subject to anger, envy, or other mean affections from any men: So Aul. Gellius lets down at large the solemnities and honors for vestments and other regards, which among the Romans was used toward the *Flamines Diales*, or chief Priests; whom they esteemed next their gods, whose word was always to be taken without any oath; they thought all holy things profaned, if any men unsacred presumed to meddle with them, or partake of them; much more, if such an one officiated in them.

It cannot be any thing of true Christian piety or holiness, which makes any men in the Church of Christ degenerate from the very principles of nature; whose light is never despised by any, but those, that are without natural affections, among other their black Characters, which are proper to those, who have a firm of godliness, but deny the power of it; The strangest prodigies that ever were indeed, of so profane a wantonness, under pretences of enlarged piety; striving to remove all bounds of duty, and respect to God or man; nor did ever sober men think themselves absolved from that honor and respect, which is due to God and his holy Service or Ministry, because of the personal infirmities which may be seen in those that are his Ministers to us: We shall neither as men nor Christians, have any to serve God or man in the way of true Christian Religion, if we will allow none with their failings: The Divine is to be distinguished from the Man; there may be the power of God with the weakness of man, as in Saint Paul; Nor need we be more choise and curiours, than God himself is.

IT. 6. Nor is there a greater benefit and conveniency to the Church, than A peculiar necessity of having a special calling and divine institution of the Office of the Gospel; For we may not in this trust to the good natures and good wills of Christians in common, (if personal abilities and willingness would make a Minister of Christ, which they will not :) Certainly, no men are so good natured of themselves, (without hopes of gain or some benefit) as of their own good will, to undertake, and constantly to persevere in so hard and hazardous (besides so holy) a service,

vice, as this, of holding forth to a vain, proud, carnal, hypocritical, persecuting, and devilish world, so de plicable and ridiculous a doctrine, as this of a crucified Saviour at first was, and still seems to the natural, or onely (Vixit) rational man; unless there were by the will-dominion and authority of Christ, such ties of duty and calling laid upon some mens consciences, as, onely the mission and mandate of God can lay upon men; who are not naturally more disposed to go on Gods errand, than Moses, or Jeremy, or Jonah were: And however, now the peace, warmth, and serenity of times, hath made the Ministry of the Gospel, a matter of covetousness, or popular ambition, or curiosity, or wantonness, to many of these new Preachers, who with rashness, levity, and a kinde of frolickness, undertake that work, which the best men and Angels themselves, would not without much weeping (as Saint Austine that day when he was ordained a Presbyter) or with fear and trembling undertake; yet the rigor and storms of primitive times (it is very probable) would have quenched the now so forward heats and flashes of these mens spirits: When to Preach the Gospel, and to preside, as a Bishop or Presbyter, in the Church, was to expose a mans self to the front of persecution; to stand in the gap against the violent incursions of malicious men, and cruel devils; To be a Minister of Jesus Christ, was presently to forsake all, and to take up the Cross and follow Christ; to adopt, with holy orders, famine and nakedness, banishment, prisons; beasts, racks, fires, torments; many deaths in one; so that, unless there had been divine authority enjoying, power enabling, and special grace assisting, the Ordainers in the Name of Christ sending, and so in conscience binding; together with gracious promises of a reward in Heaven, incouraging the ordained; doubtless, the glorious Gospel of mans salvation, had ere this been buried in oblivion; none had believed that report, nor heard of it, if none had dared to preach it; and none would of his own good will, have been so hardy, or prodigal of all worldly interests, honor, liberty, safety, estate, and life, as to adventure all needlessly, and spontaneously, on such a message to others, so unwonted, so unwelcome, so offensive to the ears and hearts of men, unless he had been conscious to a special duty laid upon him, by divine authority; which was always derived in that holy and solemn Ordination; which was the inauguration of Ministers to that great and sacred Work.

This indeed gave so great confirmation and courage to the true and ordained Ministers of the Gospel, that, believing, what they preached of a crucified Saviour; and knowing whose work it was, in whose Name they were ordained, by whose power they were sent, cui ordinationi assentiunt multi gentes, Iren. l. 4. c. 4.

Vera cruce digni qui crucifixum adorant. Insana religio. Cecit. Exitiabiles superstitio. Tacit. Annal. l. 15. malitiam iudei (id est) dei. vultu ditionis. Julius Imp. cp. 7. 1 Cor. 2. 14. Exitiabiles superstitio: Auditor ejus Christi, qui Tiberio imperatoris procuratorem Pontio Pilatum supposito affectu. Tac. l. 15. Annal. Miranda, cum pudenda credit christiani; cuius fides impudens esse debet. Tert. de Bapt. Sacra facit is ostendit et iura. Cecit. de Christian. an. v. adu. Cor. 13. 14. Euseb. hist. l. 4. c. 14. Esse Christi-an Religion would have failed. Multi barbari in Christum credunt sine circumcissione vel atrimeto scriptum habentes per spiritum in cordibus suis salutem, & veterum traditionem diligenter custodientes, quam Apostoli tradiderunt in quibus committunt ecclesiam, cui ordinationi assentiunt multi gentes, Iren. l. 4. c. 4.



Aas 5. 41.

2 Tim. 2. 10.  
I endure all  
things for the  
elects sake,  
&c.

2 Cor. 11. &  
12.  
Phil. 1.

Tit. 1. 11.

1 Tim. 6. 5.  
Rom. 16. 17.

I beseech you  
Brethren mark  
them which  
cause divisions  
and offences,  
contrary to the  
doctrine  
which ye have  
learned, and  
avoid them.

Verf. 18.

For they that  
are such, serve  
not the Lord  
Jesus Christ,  
but their own  
belly, and by  
good words  
and fair  
speeches de-  
ceive the  
hearts of the  
simple.

1 Cor. 4. 1, 2.

John 10. 1, 2.

to how *great ends* their *labors* were designed, even to *save souls*; they willingly bare the *Cross of Christ*, and counted it a *crown and honorary addition* to their *Ministry*, to be thought *worthy to suffer* for the *Name of Christ*; that what any of them wanted in the power of miracles, was made up in the wonder of their *patience*; when no *Armies*, no *State*, favored them, and both opposed them; when they had no temptations of getting a *better living* by preaching, than any other way; but rather losing of what they had; when they expected *few applauders* of their boldness and forwardness; many *persecutors* and *opposers* of their *consciencious endeavors* to do the *duty*, which *Christ*, by the *Church*, had laid on them; when they might not grow *restive and lazy*, and *knock off* when they pleased; but a *wo*, and a *necessity*, and an *heavy account*, to be given to the *great Pastor* of the *Church*, *Christ Jesus*, always sounded in their *ears*, and beat upon their *minds*: These put them upon those *Heroick resolutions*, to endure all things for *Christs sake*, and the *Churches sake*, and the *good of those souls* committed to *their charge*. Nor did they remit their *care*, or slacken the conscience of their *duty*, in *preaching diligently* the *Gospel*, because of the *forwardness* and *seeming zeal* of those, that were *false Brethren* and *false Apostles*; who out of *envy*, or *spight*, or for *filthy lucre*, or any *vain-glory* among *Christians*, set up the *trade of preaching*, upon their own *stock of boldness*; without any *mission* from *Christ*, or those, to whom he had *delegated that power to ordain fit and able men*: Their *seeming good will*, and *readiness to preach*, did not free them from the brand of *false Apostles*, and *deceitful workers*; *Satans ministers*, and *messengers* sent to *buffer*, not to *build* the *Church*; *Wolves in sheeps clothing*, serving their *bellies*, and not the *Lord Christ*, or the *Churches good*; whose *order and authority* they despise: Nor can they be faithful to *Gods work*, unless they keep to his *word*; both, as to the *truths delivered*, and the *order prescribed*, and the *duties enjoyed*, and the *authority established*: *Christ* doth not onely provide food for his *family*; but *stewards* also, and *dispensers* of it, who may, and must see to give every one *their portion* in due season, rightly *dividing the Word of truth*; There is not onely *plenty*, but *order and government* in *Christs house*; nothing less becomes the *servants of Christ*, than this *sharking and scrambling way* of these *new men*, who will *snatch and carve* for themselves, and *dispencc* to others, what, when, and how they list. It is justly to be feared, they are *thieves*, and come but to *steal and destroy*, who like not to come in at *Christs door*, but are thus *clambering* every where over the *wall*; and (confident of their numbers) dare to do it, not in the darkness of their *Night Conventicles*, but (as *Abshaloms incestuous rapes*) at the *noon-day*, and in the eyes of this whole *Church*; to its great *grief and shame*, and to its

no little danger; These intruders appearing more like plunderers of the reformed Religion, than any way like to be humble able and faithfull Preachers; Nothing can portend good to the Church of Christ, that carries besides grois defects such a face of disorder, violence, insolency and confusion; which, if these wayes of some men do not, many wise and godly Christians have lost their eyes.

7. Furthermore, One great mistake of our Antiministeriall Levellers is, from that mean and ordinary esteem, they have of the work, duty, and undertaking of a Minister; this makes them have so slight and indifferent thoughts of it, both as to the ability and authority; requiring very small measure of true abilities, and none at all of due authority; further, than any presumer of his gifts, will challenge to himself.

When as indeed, all reason, Religion, and holy examples, do teach us; That the work of a Minister of the Gospell is not merely a matter of lip labour, of voluble speech, of confident countenance; making a shew, and flourish to others of that knowledge, reading, memory and elocution, which any man may have upon an ordinary account: There goes more to make a work-man, than to have good materials and tooles amass'd together; To heap up these, or lay them forth to others view is not to build. To be arbitrarily, or occasionally, or impertinently, or charitably busie in exercising mens private gifts, as to Christian knowledge, is not presently, to do that great and good work, which the Apostlie commends, which Christ enjoyns his Ministers, and which the Church needs. Every one that can handle the Hod, or the Mattock, or the Trowell, is not instantly an Architect, or may vye with Virruvius. Nor can every knowing Christian, discharge that part of a thoroughly furnished work-man, who needs not to be ashamed: as having materials, and Tools, and skill, and command.

There is a great difference between that plausible cunning, which draws Disciples after mens selves, and that Ministeriall conscience which makes Disciples to Christ; between the setting up among the many popular Masters, who love to hear themselves speak, and the being sent as Embassadors, to speak in the name of Christ; which is, not to get a petty Magistery and name among men; but to make known, as they ought, the holy name and mysteries of Jesus Christ: Nor is this, only to walk in the cool of the day; in the midit of an Independent Paradise (which other Ministers labours have planted, (where some elderly, better instructed, and wealthier Christians fancy they want nothing to compleat

12. The weight of the work of the Ministry requires peculiar and appropriated workmen to it.

See Sr: Chrysostom, *responsum*, largely and eloquently setting forth what excellencies are required in a Minister above other men; says the apostle, *ut doceret, ut argueret, ut corriperet, ut edificaret*, as in a Shepherd the Sheep, 1 Tim. 3. 15.

17. Who use the word of God as Hucksters do good ware, mixing it with bad to mend it the better. *Negotium illis in verbi administratione, non Ethnicos convertens, sed nostrum convertendi nostra suffragantur, ut sua edificent.* Terul. adv. Her. c. 42.

Vulgus quæ non  
intelligunt im-  
pensis miran-  
tur. Jerom.

Οὐκ ἔστι  
χρυσόπαις.  
Τικ. 3.7.8.

[illegible]

2 Tim. I. 14

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That good thing which was committed to thy trust, keep, &c. Heb. 13. 17. As those  
 are an account for their souls. *Horribile effatum* (ἀγὼν ἀνδύμεντε) *ministriis non sine con-*  
*scia animi deliquio audiendum.*

What is re-  
quisite in a  
Minister.

So that a Minister had need to have the eye and illumination of an Angel, the heart and compassion of a Father, the tenderness and indulgence of a Mother, the caution and courage of a Commander.

der



der, the vigilancy of a *Watchman*, the patience of a *Shepherd*, the zeal of a *lover*, the diligence of a *warrior*, the gallantry and honour of an *Embassador*, who as he gives no cause, so knows not how with patience to see his Master or Message affronted or neglected; The wisdom and discretion of a *Counsellor*; The constancy and resolution of a *Pilot*; whom no storm must drive from the Steerage, whom it becomes to be *drowned* with his hand on the helm.

de Cast.

For a true Minister who is enabled by God, approved by man, and so duly sent and ordeined by both, to the service of Christ in the Church, hath upon him, not only something of the honour and authority, but of the duty and care of Parents; and that right of primogeniture, which from Christ is derived to them; as from the elder among many brethren; which is to teach, instruct, provide for, direct and govern in the things of God, the younger succession of the family of Christ: Yea more, every true Minister hath part of the work of God assigned to him, having a *Deputation*, or *Licentiancy* from Christ to fulfill what he hath graciously undertaken, (not as to meritorious satisfaction (which Christ alone hath perfected, but) as to Ministeriall instruction and pastorall government; teaching mankind, to know the will of God, how he is to be served, and how they may be saved, yea, and ruling them that are Christs with his Scepter; Furnished as the Ark with the Law, with *Manna*, and with *Aarons* rod, to convince men of sin, to comfort them with promises, and to keep them in holy bounds by just authority and Christian Discipline.

hath reconciled us to himself by Christ Jesus; and hath given to us the Ministry of reconciliation. V. 20. As though God did beseech you by us.

So that true Ministers stand as in Parents, so in Gods and Christs stead, as to the visible means and outward work of divine institution; which the Lord hath chosen to dispense by such earthen vessels; that, as they have some reflexions and marks of divine authority, and honour more than humane, upon them in their work and Commission, so they may have as they had need more than ordinary divine assistance, to carry them through the discharge of this work, as it ought to be done: In reference to which great and sacred employment, the Lord Christ, fasted, and prayed a whole night in a mountain, the day before he chose, ordeined and sent his twelve Apostles to the work of publike Ministry among the Jews; yea and after they had enjoyed his holy society, and instruction for some years, yet before they were to go forth to the Gentiles conversion, (know-

Ad. 1. 8.

122.

W. at opinion  
tion the an-  
nents had of  
the Mini-  
stry of the  
Gospel, and  
with what  
spirit they  
undertook it.

1 Cor. 2. 16.

1 Cor. 9. 27.

De propriis an-  
imæ negligent in  
alienâ esse non  
potest sollicitus.  
Jeron.

Naz. Or. 29.

Reproves that

Importune &amp;

aking tongues,

that know

neither how to

speak, nor to

be silent:

Such Prea-

chers he calls

dudumque ob-

pore, spiritus de-

dus, et non

Deus inveni-

at. After he

shews how

much care is

to be used be-

fore and after the undertaking

that holy Office.

P. 48. 7. c. Eph. 6. 12. 1 Cor. 9. 22. in

M. Pel.

ing what difficulties they should encounter; what beasts, and men, and devils they were to contend withall; besides, how *strange and incredible* a message they went withall, to convert a *prond, vain, luxuriant, covetous, and cruel* world.) he would not have them go from *Jerusalem*, till they were endued with power from on high by the holy Spirit, their teacher and comforter.

8. And according to this solemn both *institution and preparation* of the first Ministers of the Gospel, which Christ sent (in whose power, and after whose patern, as near as may be, all others ought to succeed in the Church) all holy, wise, able and humble Christians have alwaies looked, not without *horror, trembling, and amazement*, upon the Office and work of the Ministry, untill the pride and *presumption* of these times; Antiently the worthy Bishops and Ministers were, both before and after their *Ordination* to this Office, still asking this question, in their souls, *who is sufficient for these things*; and what shall I do (being a Minister) *to be saved*: still jealous, lest while they *Preach to others*, themselves prove *castaways*. However now *youthfull confidences*, or *rusticall boldness*, or *vain-glorious wantonness*, or *ambitious ostentations*, or *covetous projects*, or *secular interests*, or *friends importunities*, or *fortunes necessities*, and *stimulating despairs*, to live any other way; these (God knows) are too often the main motives, which put many men upon the work of the Ministry: Yet, Those *grand and eminent men of old*, whose gifts and graces far exceeded our modern tenuities, came not to this holy Ordination, nor undertook this service of God to the Church, either as *Bishops or Presbyters*, without *infinite reluctance*, grief, dread and astonishment; They had a *constant* horror of the worth and danger of mens souls; which only Christ could *redeem* with a *valuable price*; the losse of which, a *whole world cannot countervail*; also of the *terrors* of the Lord to slothfull and unfaithfull servants in that work; also of the *strictness* of accounts to be given at Christs *tribunall*; They had before their eyes, that *boundless Ocean* of businels into which a Minister, once ordeined *lancheth forth*, and is engaged; to study, to preach, to pray, to fast, to weep, to compassionate, to watch over, to visit, to reprove, to exhort, to comfort, to contend, with *evill and unreasonable men*, devils and powers of darkness: to take care of *young and old*, to temper himself to *novices, catechumens*; to confirmed, to lapsed, to obstinate, to penitent, to ignorant and erroneous, to hereticall *surliness*, to schismaticall *perishness*, to become all things to all men to gain some.

The

The work indeed requires faith. St. *Crispian*, a most ample and enlarged soul, lest any under our charge be ignorant, by our neglect; be misled by our errors, justly scandalized by us, and hardened against us; lest any saving truth be wasted or concealed, any soul wounded, any conscience or faith shipwrecked; lest any weaker faith faint, any stronger fall; lest any be tempted and seduced by Satan, or his Factors: In fine, lest any poor soul should be damned by our default; which is by Christ committed to our charge, as Ministers of, and for Jesus Christ; whose work is to see, that the sufferings of Christ be not in vain; that the sovereign salves and balms of his blood, may be duly applied, to the benumbed, to the tender, to the wounded consciences, to the broken, and bleeding, to the stony and hardened, to the fleshy and flinty hearts.

This so prodigious a work, and more than humane undertaking, to be a Minister of the Gospel, either as a Bishop, or Presbyter, (for neither the difference, nor the distance, was great in point of the main work, either of teaching or governing; onely, the higher place, the greater care, and the more honor drew with it: the greater burden of duty) made those holy men of old, so loth and unwilling to yield themselves to the desires, importunities, and even violencies of those Christians, who looked upon them, as fit for so great a work in the Church; they said, *Nolo Episcopari*, in good earnest. Saint Ambrose was for his learning, integrity, piety, and eloquence, so esteemed in his secular employment, as a Judge; that the faithful people of Milan (otherways divided by the Arrian faction) thought none more fit to be their Bishop, and chief Pastor; to guide, by teaching and governing them, in matters of Religion. They in a manner forced him, from the Tribunal, to the Throne, or Cathedral, with pious compulsions, which to avoid, he fled by night, and after a nights wandering, found himself next morn at Milan: He put on the face of cruelty and bloodiness, invited loose and leud people to haunt his house; that he might seem unworthy of that dignity, and deter them from the choice: Which (he tel's us) he suffered not without an holy impatience; complaining of the injury done him; and he would not have yielded, if he had not been perswaded, that the impulse and motion of the people, so resolute, so zealous, and so unanimous, was from God; whose pleasure was thereby signified to him; That leaving secular affairs, he had work for him to do in his Church; which he discharged with great diligence, courage, and fidelity, after he was baptized, duly ordained a Presbyter, and consecrated to be a Bishop; To whose learned and holy eloquence, the Church oweth, besides other excellent fruits, the happy conversion of Saint Austine.

In like sort Saint Jerome tells us of Nepotian, That when his holy learning and life had so recommended him, that he was generally



Nepotianus *et* rally desired to be made a *Minister* of the *Church*; he first hid himself; When he was found, they brought him to *Ordination*, as it were to *execution*, weeping, deprecating, and deploring with *unfeigned earnestness*; protesting how unfit, how unworthy he was, for that *great work*; whom nothing could have made more fit, and worthy, than so great *humility*, with so great *holiness* and *ability*: Some (as *Ammonius*) did maim and deform themselves to avoid this *great undertaking*. Saint *Austine*, a man of incomparable abilities, professeth, That he esteems nothing more difficult, laborious and dangerous in this world, than the office of a *Bishop*, or *Presbyter*; though nothing be *more glorious* and *accepted* before God, if the work be discharged so, as we have in charge from our *chief commander* and *Bishop*, the Lord *Jesus Christ*. Hence (saith he) were those *tears*, which he could not forbear to shed plentifully on the day of his *Ordination*; which others wondred at then; and he after gives the world an account of them: O humble, holy, happy, well-placed *tears*, which watered on that occasion, one of the most devout, diligent and fruitful souls, that ever the *Church* of *Christ* enjoyed.

*Nihil in hac vita difficultius, laboriosius, periculosius Episcopi, aut Presbyteri, aut Diaconi officio; sed apud deum nihil beatius, si eo modo militetur quo imperator noster jubet: Hinc lacryma illæ quas ordinationis meæ tempore effundebam, August. epist. 148.*

*Greg. Nis. in vita Thaumati. tells how, Greg. Thaum. omni cura fugiebat ut & imperatoris curam & episcopatus onem. Naz. Orat. 25. Tells how unwillingly he was brought to be a Bishop, which others hastned to so ambitiously.*

Saint *Chrysostome* also (a great and glorious star of the first magnitude in the *Firmament* of the *Church*; who filled the *Orb* in which he was placed, and equalled by his *eloquent worth*, the *eminency* of the *City* (*Constantinople*) where he sat as *Bishop*) passionately bemoans his condition, and all of his order, as *Bishops*, and *Ministers* of the *Church*; professing, That he thinks the work, the danger, and the difficulties so great, that a *Bishop* and *Minister* had need have an *hundred hands*, and as many *eyes* to avoid scandals, and to dispatch the employment: So that he protesteth, That he cannot see, how many *Bishops* or *Ministers* can be saved; yea, and believes far more are damned, than saved. *Synesius* also professeth, Had he been aware of the *vastness* of the *work*, and *charge* of *souls*, he would have chosen *many deaths*, rather than have been a *Bishop*, or *Presbyter* in the *Church*; as he was, and a very worthy one too, from an *eloquent* and *learned Philosopher*. Thus, and to this tune, generally

*Μαρίνου Νεποτιανῆς  
πατριάρχου ἐφ'  
Θωμάῳ 167.  
Chrysost. In  
act. 3. 17.  
ἐν αἰσῇ αἰῶνι  
πολλοὶ ἐκ τῆς  
ἐκκλησίας οὗ  
ἐκείνου, ἀλλὰ πολλοὶ  
ἐκείνου τοῦ ἐκ  
ἐκείνου. Chrys.  
17. 3. in 1. c.  
act.*

*ὁ γὰρ δὲ πολλοὶ ἐκ τῆς ἐκκλησίας αὐτοῦ τῆς δὲ & λειτουργίᾳ αὐτῶν. Synes. ep. 11. Thanasius (anno 1555.) tells of Marcellus, a wife and sober man, When the Scripture was read before him of the office of a Bishop, he with earnestness protested, He could hardly see how any man in the eminency of his place, could be intent to the salvation of his own soul.*

all those antient Bishops, and most eminent Ministers of the Church; and this, not out of restiveness, cowardise, or want of zeal, piety, and charity, but merely out of unfeigned humility; (as Moses, Jeremiah, Isaiah, Ezekiel, and others,) abasing themselves, out of the high esteem they had of the glory of Christ, the honor of his Religion, the dignity of his Ministry, and the pretiousness of souls, for which, he had shed his sacred blood.

*sunt obnoxii, quos habent in tutela animas?* Cleman. Spel.

9. Nor is the work (God knows) less or easier now, on our hands; nor the burden lighter; nor are our arms and shoulders stronger in these days, than in former times; that any mens confidence in undertaking, or forwardness in obtruding on that calling, er, than it should be now so great; when, indeed, we have (now) not onely down-right ignorance, and blunter rusticity, or heathenish simplicity, as able Minor barbarous unbelief to contend with; but also schismatical curiosities, fanatical novelties, heretical subtilties, superstitious vanities, cruel hypocrisies, political profanenesses, spiritual wickednesses to encounter. We are to deal, as Ministers even here in England, not with raw Novices, and callow Christians, or meer strangers to Religious Mysteries; but with such, as by much handling matters of Religion, are grown callous men, of branny hands, gross humors, of tough hearts; such as think themselves fat, and so full fed with Religious Notions, that they are grown pursey, almost surfeited, and past their appetite; longing like glutted and pampered Jews, for any novelties, though it be for Garlick, and Leeks, and Onions, amidst their superfluities of Quails and Manna: Nothing pleaseth their clogged stomachs, that is old, though never so true; nothing comes amiss, if it be but dressed up with novelty; old Christianity set on the new block of faction: O how welcome to many is a new Church way, a new fashioned Ministry, new ordered Sacraments, new interpreted Scriptures? With these wanton, proud, idle, lazy, coy, and scornful tempers, have we Ministers now to contest; with such Sophisters, as are ignorant, yet proud of their knowledge; need teaching, yet affect to be teachers; such as cast off all true Ministry, and Church Orders, and Government, when they most want them (as Feverish men do clothes to make them sweat, when they kick them off.)

It is harder to deal with such mens arrogant, extravagant humors; with their various, subtil, and sublime fancies in Religion, (which are like the running Gout, every where painful, no where permanent; very offensive, though very unfixed) than with those plainer simplicities, and that down-right profaneness, which are in Heathens, and meer ignorant ones, who never took any tincture of Christian

*Difficulties in the Work of the Ministry.*

*Periculosissimus animo morbus est (Aetola) spiritualis inappetentia, & satietas, illa nam februnda, quae satietate in se agit laborat.* Cameron. Numb. 11. 5.

*Christian Religion*; whose ruder and open persecutions, were not more pestilent to the true Christian Ministry and Religion, than these craftier underminings are.

Basil. Mag.  
lib. de Spir. S.  
c. 29.

μυστικὴ διδασκαλία  
ἐστὶν ἡ ἀληθινή  
τοῦ Θεοῦ διδασκαλία  
ἡ ἡμετέρα. Basil.  
Niss. c. 29.  
ὁ μυστικὸς λόγος.

Nor do the Ministers of *England* so flatter themselves, that secular powers are so propitious to them, as not to finde more than ordinary cause to keep up the *dignity* and *authority* of their *Calling*, by all *internal sufficiencies*, and *external industry*, rather than trust to the *favours* and *benignities* of men, either great or small, few or many. *Gregory Thaumaturgus* when he was a Bishop of *Neocesarea* in *Pontus*, blesteth God, That when he came first to his charge, he found not above seventeen Christians; and when he departed from them, he left not in all his Diocess, so many *unbaptized*, or *unbelievers*: But the sad task of many excellent Ministers now is, after many years labors, to work upon the most rugged and ingrateful Christians, in many places, that ever were: Many grave men after many years pains, having merited, and expecting from their people, that Christian usage for love, and respect, which becomes both sides; the more they *preach*, and the better they *live*, and the more they love their people, the more peevish and froward they finde them: Like *hot irons*, they flie in the face of those that have heated them, and are daily forging them, both to *solidity* and *beauty* in *Religion*; these like *cross-grained pieces*, run with splinters into the hands and eyes of those that seek to polish them; they affect a *perilous piety*, and are taught by some, That much of their Religion consists in *despising* and *separating* from those Ministers, who have baptized and instructed them, and to whom the care of their souls is orderly committed.

Nor is it onely, hence, that the *dignity of the Ministry* is wounded, and the *difficulties of the work* encreased, but even from our selves also, who profess to be Ministers here in *England*; The *Lord of the harvest* pardon our over hasty intrusions, our importune forwardness, our unsuitness for the work, our idleness in it, our vaporings of it, our sinister aims, our crooked motions, our improving both our selves and others, more to private *Factions*, than to the *Catholike Faith*, or *Publick Peace*; to *popularity*, rather than to *piety*; to *pleasing*, rather than *proserving* of people; by which ways, it must be confessed, many of us, *Ministers*, have miserably prostrated the honor of this sacred Function; increased the *difficulties* of our work, laid *blocks* and *bars* in our ways, helped to *level* the *dignity of the Function* to *vulgar insolencies*; either *contemning* or *invading* it.

As in all times, so especially in these, *Ministers* of the Gospel had need to be *more than men*; above the *pitch of mortals*, little lower than the *Angels*; who are to *counter work* deep and deceitful workers:



workers; to *undermine* and *unbrace* false Ministers; to *bear up*, and *recover* Christian and Reformed Religion, with it main pillar and support, (the true Ministry) against those that seek to overthrow it. In the most serene and favorable times to the Church and the Ministry, a wife and gracious man should fear and tremble (though never so able, and by others recommended,) to undertake this work; so sacred, so divine, so justly to be avoided; If men looked not at high, holy, and eternal designs; yea, I should even think, the best men might well refuse the charge and calling, till God called thrice (as he did to Samuel,) till he even *chid*, or *threatned* them to the work, as he did Moses. For if in any undertaking in the world a Christian might be disobedient, or would be *deliberating*, and *denurring*; and ask oft of God and man, *Shall I, shall I run*, it ought to be in this: Let him that findes not *care* and *work* enough to look to his own soul, *covet rashly* to take charge of other mens; how sad is it to see loose and indifferent livers, forward, and earnest to be *Preachers*, and undertake a *Pastoral Charge*? The Lord forgive, what hath been thus hastily huddled, and inconsiderately entred upon by any of us Ministers; and grant us, that after *grace*, which may recompence, and as much as may be, expiate the *rashness* of the admission and adventure, by the *seriousness*, *diligence*, and *conscienciousness* of the performance. Men, if they were well advised, and in good earnest, should rather need *spurs* and *goads* to be driven by others, than *bridles*, or *pikes* to keep them off from rushing into the Ministry.

1 Sam. 3. 8.  
Exod. 4. 14.

Nothing hath more *debased* this *holy calling*, and *discouraged* able men from it, than the *necessity*, here in England, in many places, to admit some mens *tenuity* and *meanness* into the Ministry and Livings; who had no other *motive*, but to obtain a *morsel of bread*, the *tenuity* and scarce found that for their pains; For which necessity a relief of *mainenance*, was long ago hoped for, and expected, if not promised, from the *piety*, and *nobleness* of the *Parliaments* of England; who could not, but see, that in many, if not most parts, either the *Ministers abilities* and pains exceeded the *Benefice*; or the *starving tenuity* of the *Benefice*, like an *hungry* and *barren soyl*, eat up and consumed the *Ministers gifts* and *parts*; which at first were *florid*, and very *hopeful*, and so would have thrived, had they not been planted in a *soyl* that was rather a *dry nurse*, than a *kinde mother*.

In overcane  
solo sat a arbores  
quamvis gene-  
rosiores & sera-  
ces cito steri-  
lescunt. Varro.  
Tenuitatem be-  
neficiorum ne-  
cessario sequitur  
ignorantia sacer-  
dotum. Bishop  
Jewel.

Nor was there then, or is there now, any way to avoid the mischief of admitting such *minute offerers* of their selves to the Ministry in places of so *minute mainenance*; unless the entertainment were enlarged; as is requisite in many *Livings*, where the *whole salary* is not so much, as the *interest* of the money, bestowed in breeding of a *Scholar* would amount to, which an able Minister cannot live

A a

upon,

upon, so as to do his duty; yet this fault of ordaining and instituting weak Ministers (which arose from the hardness of *Laymens* hearts) was better committed, than omitted by the *Ordainers*; for it was better, that such small *timber* (if as *straight and sound*, as can be had) be put in the *wall*, than the house in that place lie quite open, and decayed; Better the poor people be taught in some measure, the *Mysteries* and *Truth of Religion*, than left wholly wilde and ignorant. I know, that as in a *building* it is not necessary that all *pieces* should be great and *massie timber*, lets will serve in their place and proportion; yet the *principal parts* ought to be so *substantial*, that they might relieve the *weaker studs* and *rafters* of the burden; so that no danger might be to the whole *Fabrick* from their *feebleness*, so assisted: The state of the Church ought indeed to be so ordered, that there should be a *competency* for all, and a *competency* in all, *Ministers*; but in some there ought to be an *eminency*; as in *employment*, so in *entertainment*; upon whom the greatest *recumbency* of Churches may be laid; whole *learning*, *courage*, *gravity*, *tongue*, and *pen*, may be able to sustain the *weight of Religion*, in all *controversies* and *oppositions*; which *assertings* and *vindications* require, not onely *good will* and *courage*, but great *strength* and *dexterity*. The ablest Minister, if he well ponders what he hath to do, hath no cause to be very *forward*, nor should the meanest, that is *honest* and *congruous*, have cause to *despond*, or be *discouraged* in his *good endeavors*.

Great care  
ought to be  
had for Or-  
dination of  
able Mini-  
sters, and for  
necessary augmentation  
of their  
Means to  
competency.

To restore the *Reformed Christian Ministry* in this Church, to its true honor, there should be greatest care had in the matter of *ordination*, before which, antiently the Church had *solemn Fasting*, *Prayer*, and *Humiliation*; But in vain (as to many places, which all need able Ministers) will this care be, unless there be also some necessary *augmentation* of *Ministers* maintenance; As the ablest men should be invited to the work, so none *unable* should be admitted; and none, once admitted, should have cause by the *incompetency* of their condition to be *ashamed*; and by their *poverty*, contract *inabilities*; as *Trees* grow *mossie*, and *unfruitful* in *barren soyle*. Nor would this *pious munificence* be thought much by any *Christian Nation*, to which God hath been so *liberal* in his *earthly bounty*; if they did indeed value his *heavenly dispensations*, and the *necessity*, *work*, or *worth*, either of true *Ministers*, or of *poor mens souls*; whom *itinerant Preachers* cannot feed sufficiently, with a *bit* and a *way*; but they require *constant* and *resident Ministers* to make them *thrifty* and *well-liking*. I conclude this Paragraph, touching the *great work* of the *Ministry*, with that *Character* of an *able Minister*, which *St. Bernard* hath admirably set forth to *Eugenius*, the then *Bishop of Rome*, by which we may see, what sense was in those days (Four hundred and fifty years ago) of the duty of *Ministers*, and what kinde

# The Calling of the Ministry, consistent with Christian Liberty. 179

kinde of ones, *holy men* then required in the Church; from whom, our *succession*, without any disparagement from men's personal faults, is derived.

Such (saith Saint Bernard) are to be chosen, and ordained for *Ministers of the Church, who are composed for their manners; approved for their sanctimony; ready to obey their Superiors; subject to Discipline; strict in their Censures; Catholike for their Faith; faithful in their Preaching; conform to the peace and unity of the Church; Who to Kings, may be as John Baptist; to Egyptians, as Moses; to Fornicators, as Phineas; to Idolaters, as Elias; to Covetous, as Elisha; to Lyars, as Peter; to Blasphemers, as Paul; to Symoniacal and Sacrilegious Traffickers in the Church, as Christ to the Buyers and Sellers in the Temple. Such, as may not burthen, or despise the poor, but nourish and instruct them; not flatter, and fawn on the rich, but rather rouse and affright their proud security; not terrified by threats of Princes, but living and acting above them; not exhausting mens purses, but comforting their consciences, and filling their hungry souls with good things; who in every duty may trust more to their Prayers, than their Studies; to Gods grace, than their own gifts and industry. O (saith he) that I might in my days see the Church of Christ, set, and built on such Pillars! O that I might see the pure Sponse of Christ, committed to the care of such pure and faithful Guardians! Nothing would make me so securely happy.*

*blasphemantibus, Christum negantibus. Qui vulgus non sperant sed docent, non gratia sed reverentia. Minus principum non pavent sed contemunt, qui marsupia non exhaustant sed corroborant. De omni re orationi plus solant quam industria sue. O si viderem in vita mea Ecclesiam talibus micantibus columnis. O si Domini sponsam cernerem tanta commissam fidei, tanta credulitate puritati; quid mihi laetaretur, quidve securius. Bern. l. 1. ad Eugenium.*

Thus, this devout and holy man in his times, to whose pious and earnest desire, I could heartily say *Amen*, if I did but hope that ever the request might be heard, and granted in my time; but, though all men be liars, yet we have a true God to trust in.

As for that *Liberty* which some Christians plead, (not upon a Socinian or fanatick account, as against any peculiar office, and Private Li-power Ministerial, but) onely in a fair and orderly way of *Christian liberty of gifts charity, and useful conversation; wherein private believers sobriety and publick and wisely communicate of those gifts of knowledge they have attained; not to the subversion of faith and peace in the Church or not incon-Consciences, but to the further confirmation of them; This, as it is sistent.* no way envied or denied by any good Ministers, so far as God hath granted it, or the charity and zeal of any modest and humble Christian desires it; So there is no ground, either in Reason or Religion to be urged against



*Ministers as necessary in a Church, as Commanders in an Army.*

against the peculiar Calling and Function of the Ministry; from this Christian Liberty of Charity; any more, than there is cause to pull down any mans dwelling house, because there are some sheds and pent-houses leaning to it; which have their uses and conveniences in their kinde, and proportion, but not comparably to the main mansion; which hath far more strength, order, beauty, and usefulness: I shall afterward give a fuller account of that Christian Liberty in Preaching and Prophecy, which is by some arrogantly urged against the Authoritative Ministry, as any peculiar office and appointment of Christ.

Onely at present, I would endeavor to satisfie the sober and humble Christian, That the Calling of the Ministry, which is and ought in all Religious Reason, to be peculiar to some men, both in abilities and ordination, as well as in exercise of a divine authority, and special power, this (I say) doth no whit quench or repress, but rather regulate and preserve that true Liberty, which consists in private Christians conferring, admonishing, informing, and strengthening, one another in every good word and work; without any neglect, or undervaluing of the Publick Ministry, where it may be had. To which, as commonly all well-taught Christians ow (under God) the light, and soundness they have in Religion, so they know, That all gifts are bounded by the Word of God, which is the measure and touchstone of grace; that nothing is further from grace, than unruly living, and disorderly walking; that the gravity of Religion abhors all uncomely motions, and rude extravagancies; which are as far from true piety or zeal, as mad-pranks and ravings are from being heights or excesses of reason. Private presumptions (be mens abilities never so great) may not proudly and uncharitably usurp against publick order, peace, and authority in the Civil State; much less against that divine polity, which Christ hath established in his holy Family, the Church.

1 Thes. 5. 14. Warn them that are (amateurs) unruly, disorderly, out of their ranks and places, where God hath set them in his church.

2 Thes. 3. 6. We command you Brethren in the Name of our Lord Jesus Christ, that ye withdraw your selves from every brother, who walketh disorderly, and not after the tradition which he received from us. Tit. 1. 10, 11. There are many unruly and vain-talkers, &c. whose mouths must be stopped.

*Ministers* What wise Magistrate will allow it in a Subject? what dissenting Commander (as Clement writing to the Factious Corinthians) will countenance that private and heady confidence in any Church, than a Soldier, under pretence of valor, or hatred of the enemy, or zeal for Commanders the Generals honor, and Armies good, without any Order, Commission, or Command, to engage himself upon fighting the enemy, or commanding any part of the Army; to the violating of those just and

necessary

unruly, disorderly, &c. in the Church. Clem. ep. ad Cor. p 46.

necessary



*Order is necessary in Church, as in a State.*

*regis ut non  
 omnium, &  
 vult, & di-  
 mit, & aspi-  
 cit, & vult  
 & vult.*  
 Naz. Or. 26.  
*ut & & &  
 autem. Inter  
 Cyclopes.  
 Non tam spe-  
 ctandum quid  
 agat quisque,  
 quam quo ordi-  
 ne; nec tam  
 quo animo,  
 quam quâ disci-  
 plina. Ep.  
 Wint. An-  
 dews.  
 Ordo postulat  
 ut virtute e-  
 minentiores sint  
 & loco superio-  
 res, qui habeant  
 rationum ψυχῆς  
 orat ut vult  
 & ut vult  
 ψυχῆς. Naz.  
 Or. 7.  
 V d. Clem.  
 Ro. Epist. ad  
 Cor. inth.  
 Numb. 11. 17.*

Cypr. Epist.  
 76. De Bap-  
 tizandis No-  
 vatianis, ad  
 Magnum.  
*Novatianus in  
 Ecclesia non est,  
 nec Episcopus  
 computari po-  
 test, qui Evan-  
 gelica, & Apo-  
 stolica autorita-  
 te contempta,  
 nemini succe-  
 dens à se ipso ortus est. Habere enim aut tenere Ecclesiam nullo modo potest, qui ordinatus in Ecclesia  
 non est. Quomodo ergo Christi annoverari potest, qui legitimum non sequitur pastorem? quomodo  
 pastor haberi debet, qui manente vero pastore, & in Ecclesia Dei ordinatione succedente presidente, nemini  
 succedens, à seipso incipiens alienus sit, & dominica pacis & divina veritatis inimicus.*

them, they cannot, but daily see, a necessity of exact order, and dis-  
 tinct power, which must be observed among themselves as soldiers;  
 without which, Armies will be but heaps upon heaps; confused crowds  
 and noises of men; if any one, who fancies his own, or an others  
 sufficiencies, shall presently usurp the power, and intrude into the  
 office of Captain and Commander; whose work is not onely to use  
 a few good words now and than, but to fight valiantly, and yet to  
 keep both himself, and others in good order.

No less is order necessary to the Church in its Societies; over  
 which able and fit Ministers duly placed, have, not onely the work  
 of Preaching, lying on their Consciences, which requires more  
 than ordinary and vulgar abilities; but, they have many other great,  
 and weighty affairs, which they are to discharge, both publickly and  
 privately; as workmen that need not to be ashamed; as those, that  
 are meet instruments, and workers together with God and Christ, in the  
 great work of saving souls; to which, if onely memory, and a voluble  
 tongue, and an oratorious confidence, would have served, there need-  
 ed not so great preparations, and power of the Spirit from on high,  
 to come on the Apostles; which not onely furnished them with  
 Matter what to say, and Languages wherein, but, with just and full  
 authority to preach Christs Gospel in Christs Name; and to settle,  
 a like constant Authority, Order, and Power Ministerial in all  
 Churches, for holy Administrations; putting upon their Successors,  
 whom they ordained in every place (as the spirit of Moses was put  
 on the seventy Elders) of that Spirit; that is, of that same power  
 Ministerial, which they had immediately from Christ. Nor was any  
 one not rightly ordained, antiently esteemed, as any Minister of the  
 Church, nor any thing he did valid; nor were any that adhered to such  
 disorderly walkers and impostors, ever reckoned among good Christians,  
 or as sound Members in the Church; As Saint Cyprian, most elo-  
 quently and zealously, writes concerning Novatianus, who usurped  
 the office of a Bishop and Pastor, among some credulous and weak  
 people; despising the Ordination of the Church. How can he be  
 counted a Bishop or Minister in the Church, who thus like a Must-  
 room grows up from himself? How can he have any office in the  
 Church, who is not placed there by the officers in the Church; which  
 hath ever had in it true Pastors, who by a successive Ordination,  
 have received power to preside in the Church? He that sets up of his  
 own new score, and succeeds none formerly ordained, is both an alien  
 to, and an enemy of the peace and truth divine: Nor can that sheep



be reckoned, as one of Christs flock, who doth not follow a lawfully ordained Pastor. Thus Saint Cyprian, a Learned holy Bishop, and after a Martyr for Christ, testifies the senie of the Church, and all true Christians in his time, who flourished in the third Century after Christ.

I will onely adde one place more out of Tertullian, who lived before Saint Cyprian, in the end of the second Century, whom Cyprian usually called his Master, for the learning, warmth, force, and eloquence, which were in his works, till his defection. Let these new Masters (saith he) and their Disciples, set forth to us the Original of their Churches, the Catalogue and Succession of their Bishops and Ministers; for running upward without interruption; that it may appear their first Bishop or Presbyter had some Apostle, or some that persevered with the Apostle, for their predecessor and ordainer: For thus the true and Apostolically planted Churches do ever make their reckonings; as the Church of Smyrna had their first Bishop (Polycarpus) placed among them by St. John the Apostle: So the Church of Rome and Antioch had their Pastors, or Bishops, settled by the Apostle Peter. Thus Tertullian, and with him Irenaeus, and all the antients; who sought to keep the unity of the Spirit, and the bond of peace, Eph. 4. 3. The purity of doctrine, and power of holy Discipline, in the Church of Christ. These holy men never dreamed of Self-ordiners, or of gifted, yet unordained Ministers; nor did they own any Christians in Church Society, or Ecclesiastick Order, and holy Communion, where there was not an evident, distinct, and personally demonstrable Succession of Bishops, Pastors, and Teachers, in Ministerial Authority, so constituted by holy Ordination, lineally descended, and rightly derived from the Apostolical Stem, and the Root, Jesus Christ.

Johanne Collocatum, refert; Sicut Romanorum Clementem, à Petro Ordinatum, &c. Traditionem itaque Apostolorum in toto mundo manifestatam in Ecclesia adeo perspicere omnibus qui verè vellent audire. Et habemus enumerare eos qui ab Apostolis instituti sunt Episcopi in Ecclesia; & successores eorum usque ad nos. Quibus etiam ipsas Ecclesias revisitabant, suum ipsorum locum Magistris tradentes. Qui nihil tale cognoverunt neque docuerunt, quale ab his deservatur. Irenaeus, lib. 3. cap. 3. De iis qui docentur ab Apostolica Successione.

Nor is this, so divine an Institution, so solemn an Ordination, so sacred a Mission, and so clear and constant a Succession of Ministers, Peculiar Of- (whose office it is to bear witness of the Name of Christ, in his love, sufferings, and merits, to the end of the World, till the number of Saints be perfected, till the work of the Ministry is finished, and most necessary the Body of Christ, his Church, fully edified, Eph. 4. 12.) This, I say for the say, is not of more concernment to the glory of God, (whose infinite common good and inestimable mercy is hereby set forth to mankind,) or more pleasant, as conducing to the honor of Christ, in his wisdom, love, and care, for to Religion, his

1 Cor. I. 21.

2 Cor. I. 23.

etc.  
*Princept in prædicando, principes in perpetuando.*  
 Bern.

Mark 6. 24.

כחן חזון  
 יפרע עים

Prov. 29. 18.

פרע signifies,  
*Perire, denudare, serari, dissipare, rebellare, retrocedere.*

Buxtorf.

Isai. 30. 20.

Thy Teachers shall not be removed into a corner any more; but thine eyes shall see thy Teachers.

Ezek. 3. 17.

Heb. 13. 17.

They watch for their souls,

his Church, than it is every way most necessary for the common good of those, whom the Lord is pleased to call to be his people, at any time, in any Nation, whatsoever; whose interest and benefit the Lord Jesus Christ far more considered (and so should all good Ministers do in their work,) than any particular ends, or advantages of their own; (Alas, the divinest advancement of true Ministers in this World, is their faithful labor; their honor must be their cares, and studies, and fears; their crowns; their sufferings and sorrows, persecutions, and perils, contempts, crosses, and deaths for Christs sake, and the Churches welfare :) But the peculiar benefit and advantage of the Christian flock, the faithful people of all sorts, is that which is most to be regarded; over whom the Lord hath made Ministers overseers; (not only at the first plantation of the Gospel, as the Socinians say, but also in a constant and clear succession of Publick Ministerial Authority;) for this very purpose, That poor people may never be left as sheep without a shepherd; that they may not either wander up and down in the wildernesses, or mountains of their own fancies; or be led away by others seductions; or be beguiled by the devils wiles, and temptations; That they may hear, and believe, and persevere steadfast in the Faith; that they may neither be ignorant, nor erroneous, nor scattered and divided; that they may be preserved from rustical simplicity, hypocritical formality, heretical pravity, and schismatical novelty in matters of Religion; that they may not perish (or be left naked, separated, scattered, idle, and rebellious) for want of vision; thereby sinning against God, and their own souls. The pregnant significancy of that one word, which Solomons wisdom useth, hath these swarms or spawnings of several senses: All which variety shews, That the state of common people is never more desperate, than when their Seers fail; when their Teachers are removed into corners; when God sends them no Preachers, or Prophets after his own heart; when people are not only without light, but put it out, quenching the Lamps of the Sanctuary, and loving darkness more than light; when they are given up to their own delusions, and others seductions; who blindly follow the visions of their own hearts, and the Prophets of their own ending, or the Ministers of their own ordaining; whom they shall have no cause to credit, esteem, love, or obey, as finding no competent gifts Ministerial in them, no Characters of divine Authority, or holy Succession, upon them.

People will easily be surprised when they have no watchmen to foresee, give warning, prevent, and encounter any dangers, of sins, errors, and temptations, which easily surprise the generality even of Christians; who are for the most part so busied, and incumbered, or so pleased and ensnared, or so burthened and oppressed with the secular and sensible things of this world, that they can hardly watch

one

one hour with Christ, no not in his agony; if they had not some Ministers divinely appointed, to put them in remembrance; to stir up their affections, to provoke them to piety, to prepare them for eternity, both instructing them in the Faith, and praying for them that their Faith may not fail. Nothing indeed is more deplorable and desperate, than the condition of mankind, yea, and of any part of the Church of Christ would be, if the Lord had not commanded, and by a special providence continued an holy constant succession of the Ministers of the Word and Sacraments; who may be always, either planting, or watering, or pruning; and so, according to the several proportions of Christians, still preserving the truth, life, and power of Religion, so as it may descend to after ages. For there is no doubt, but without this holy and happy Succession of Ministers, either people would ever persist in their original ignorance, and heathenish sottery; or, although once planted with piety, yet they will soon relapse to barbarity, Atheism, and unbelief; or at best, content themselves with idle formalities, spiritless superstitions, empty notions, mouldy traditions, lying legends, plausible fancies, novel inventions, vain imaginations, or most desperate errors, and damnable doctrines; which is evident by the experience, as of former, so of these times; where few of those, that have cast off, and despised the lawful, and true Ministry of this Church, but either give over all Religion; or else think themselves capable, every night to dream a new and better way of serving God, and saving mens souls, than ever yet was used.

1 Cor. i. 21.  
It pleased God  
by the foolishness  
of Preaching,  
to save  
them that believe.

This natural tendency to Apostatize from truth, to relapse to profaneness, to rest in hypocrisie, to run out to extravagancies, or to persist in errors, no people under Heaven are more subject to, than those of this Nation, England; whom, as God hath blest with a land flowing with milk and honey; so they have much of the iron and sinew, and stiffneckedness of the Jews; for being full fed, they are also full of high and quick spirits, various and vehement fancies, finding out and running after many fashions and inventions. Don Gundamor, here in England, who had much studied the English temper, and knew how their pulse beat, both in Church and State, was wont to say, He despaired not of those violent changes here in England; which in no other Nation could be expected; who are generally content with their customs, and constant to their principles; whereas the English are always given to change, to admire novelties, and with most inconsiderate violence to pursue them: So that no Nation or Church under Heaven, have more need then, of constant, learned, able, and honest Ministers; who may shew them, guide, and keep them in the good, right, and safe way of true Religion; From which, none are more easily seduced, than those that have either a sequacious softness, and credu-

18.  
As all Christians sub-  
ject to Errors  
and Aposta-  
cies, so none  
Anglorum inge-  
nia sunt aut  
varia & mobi-  
lia, superstitio-  
nibus & viti-  
ciosis dedita;  
aut feroci qua-  
dam pertinacia  
aspera & con-  
tumaciter Super-  
ba. Bodin. &  
Lanſius. &  
Phil. Com.



Hab. 2. 14.

The greatest  
enemies of  
Ministers  
make them  
most neces-  
sary.

Psal. 32. 9.

lity toward other men, as divers of us have; or an *high conceit* and *confidence* of themselves; which people, much at ease, rich and high fed, (as many in *England*) are most subject to; Infomuch, that we see the *greatest disease*, as to Religion, now is, among us, not so much a *famine*, as a *surfet* of the *Word*; and knowledge, which hath bene been *as the waters of the Sea*, disdains those shores of *order*, *office*, and *duty*, which the *Lord* hath set for its *bars* and *bounds* in his Church: Christians in many places, having had *great fulness*, are come to *great wantonness*; and the enemies of the Ministry, and Reformed Religion in this Church, are not such, as have been kept meager, and tame with emptiness, and ignorance; but such as have been *pricked with provender*, *high fed*, by an *able* and *constant* Ministry. These are grown to such *ferocious spirits*, like *pampered horses*, whom no ground will hold; daily neighing after *novelties*; rushing upon any *adventures*; and impatient to bear those Ministers any longer, by whose bounty they have been so liberally *nourished*, with all means of *knowledge*, *preaching*, *conferring*, and *writing*; These now affect *high racks*, and *empty mangers*; *subtilties* rather than *solidities*, and *novelties* more than *nourishment*; yea, they are become the *rivals* of their Ministers, and undertake like *Balaams Beast* to teach their Masters; not onely speaking with them, but against them; yea, seeking to cast them quite off, lifting up their heel against them, and trampling their *feeders* under their feet: Thus having either got the *bridle* between their teeth, or having cast quite off their neck the *reigns of Order*, *Government*, and *Discipline in Religion*, they are become like *Horse and Mule* without *understanding*; without *gratitude*, *civility*, and *common humanity*; so far they are from *sober piety*: Running furiously without their guides, wantonly *snuffing up the wind*, and proudly lifting up themselves in their *high crested opinions* and *presumptuous fancies of notions, gifts, prophecyings, and inspirations*; Glorifying in this *riotous liberty* and *mad frolics of Religion*; which all wise, humble, and holy Christians know, are not more unworthy of, and uncomfortable to, all good Ministers (who taught them better) than they will be most dangerous, destructive, and damnable to those men themselves, who proudly affect those *ruder and dangerous follies* in the Church of Christ; who cannot (either they, or their posterity) be ever so safe, as in *Christs way*, at his *finding*, and under *his custody*; where, with holy and just restraints (becoming *Reason, Order, and Religion*) there are also the *most ingenuous liberties*, and the *most liberal frictions*: Wandering prodigals in Religion, who forsake the order and regularity of their Fathers house, which is *full of bread*, will soon be reduced to a morsel of bread.

And we see already, such as have in their *pride* and *disdain* most forsaken

forsoaken the true Ministry, are come by their vicious courses, to feed on husks; and from the harlotry of their wanton, and fine opinions, to consort with swine; having hired out, and enslaved themselves to all rude, unjust, and profane designs, or elie wallowing in filth and sensual lusts, which makes them sin against Heaven and Earth, and be no more worthy to be called the sons of God, or the children of this Christian Reformed Church. So that we evidently see, That those men fight against God, against Christ Jesus, against the Reformed and Christian Religion; against the Word of God, which is the standard of Religion; against the Unity, Order, and Catholike conformity of the Church of the Christ in all ages; against the future Succession of Religion; against their own souls; against their posterity; against the common good of all mankind; and all such, as may want and enjoy the inestimable blessing of the Gospel, who ever fight against the holy office, divine authority, necessary duty, sacred dignity, and constant succession, of the Evangelical Ministers, and Ministry; without which the Church of Christ, like a Field or Garden, without diligent and daily Husbandmen and Gardiners, would, long ago, have run to waste; and been over-run with all manner of evil weeds, (which grow apace, even in the best Plantations;) if God in his wisdom and mercy to mankind, and to his Church, had not appointed some men, as his Ministers, to take care from time to time, that the field of the Church be tilled in every place; that the Garden be weeded, and the vineyard fenced; and this especially for their sakes, who are the (most) most of men; whose cares and burdens of life, or whose dulness and incapacity, or whose wants and weakness, or whose lusts and passions, would never, either move them to, or continue them in any way, worthy the name of true Religion, if God had not sent and ordained (unpurged) Cryers, <sup>1 Tim. 3. 7.</sup> Heralds, and Ambassadors, to summon, invite, and by pious importunity, even compel men to come into the ways of true piety, and happiness; which, being not onely far above sinful flesh and blood, but quite contrary to them, had need have a Ministry, whose authority, for its rise, assistance, and succession, should be beyond what is of humane original and derivation; which who so seek to oppose, destroy, or alter, will certainly bring upon themselves, not onely the guilt of so high an insolence against Christ, and injury against this Church; but also, will stand accountable to Gods justice, for those many souls damnation, whom their vanity and novelty have perverted and destroyed, both in the present age and after generations, for want of true Ministers.

These first weapons then, which the Adversaries of the peculiar Calling of the Ministry, hoped to finde in the Armony of Scripture, or Right Reason, whereby to defend their own intrusion, and to

1 Sam. 17.

Heb. 2. 10.  
 ἀπολύει τὸν θάνατον  
 ἵνα φέρῃ εἰς τὴν δόξαν.

offend that *holy Function*, and *divinely instituted Succession*, are found (I think) to have, as little force in them to hurt the *Ministry*, or to help the *enemy*, as *Goliath's* Shield, Helmet, Sword, and Spear had, either to injure *David*, or secure himself; yea, (we see) those *smooth stones*, those *pregnant and piercing Authorities* of many clear and concurrent *Texts of Scripture*, both for *precept* and *example*, which I have produced, according to *right reasoning*, from *Jesus Christ*, and the *blessed Apostles*; To which, the *Catholike practice*, and *custom* of all *Churches* in after times, is as a *sling* directing them, more forcibly and firmly against the *brazen foreheads* of those *Anakims*, that oppose the *Ministry*; All these together, are sufficient to *prostrate* to the ground their *proud height*, and to put to flight that *uncircumcised party*, who have defied, and seek to destroy, the *ho'y Ordination of Evangelical Ministers*; whose poor and oppressed estate, although it may now seem, but as little *David*, with his *Scrip* and *Staff*, in the eyes of *self-exalting adversaries*, who despise and curse them in their hearts; yet these may finde them to come in the *Name* and *Power* of the *Lord*; sent by *Gods mission*, furnished with *Christ's commission*, and appointed by the *Churches* due *Ordination*, to be *Leaders*, *Rulers*, and chief *Officers* in the *Church Militant*, under *His Excellency* the *Lord Jesus Christ*; who is the *Generalissimo*, chief *Captain*, and *Prince* of our *Salvation*; who having in former times delivered his *Servants*, the true and faithful *Ministers*, from the paws of the *Lions* and the *Bears*, (*Heathenish force*, and *Heretical furies*) will also deliver them out of the hands of these *uncircumcised Philistims*; who, having received from their *Ministry*, what ever honor and privilege, they can pretend to as *Christians*, yet now carry themselves, as if they were *aliens from the Israel of God*; and had never had relation to, or blessing from, this or any other true *Church*; where hath been a constant *Ministry*, not more famous for *Learning* and *Industry*, than blessed with all *Evangelical excellencies*, and happy *successes*: To which now, the *Lord* is pleased to adde this *crown of patience*, under great tribulations, and of perseverance in suffering much evil discouragement, where it hath deserved so well.

CAVIL



### CAVIL III.

*Or Objection about Christian gifts, and exercising in common as Preachers or Prophets.*

**A**Ll impartial spectators may hitherto behold the salvation of God; how the insolent opposers of the Ministeriall function, the men of *Gath*, are in their first encounter so deeply smitten and wound ed, that they ly groveling on the ground: The remayning motions which they may seem to have, are but the *inordinate strokes* Inordinati motus of hands and heels, the last *batteries*, and weak strugglings, which attend impotent revenge and *expiring malice*; & invalidi expirantium conatus. Sym. It will be no hard matter, to set my foot upon their prostrate power; and to sever their Heads from their Shoulders (that they rise up no more) by the means of that *two edged* and *unparalleld Sword* of the Scriptures, rightly applyed; which hath both sharpnes; weight, and brightness; the clearest reason, potentest conviction, and divinest Authority; with which they thought to arm themselves against the peculiar Office of the Ministry.

Yet there are some *seconds* and *recruits* (who seem to have less fury and malice against the Ministry) who seeing the chief *Champion* of the Antiministeriall faction, thus *Levelled*, come in, either as to the spoyl, or relieue, (as *Ajax* to *Ulysses*) holding before them the shield of manifold Scriptures; Alleging, That notwithstanding there may be granted some peculiar Office and Institution of the *publike Ministry*; yet, as to the power of *preaching*; or liberty of prophesying, the promise is common to all believers, for *Joel. 2. 28.* *the pouring out of the spirit upon all flesh, in the later dayes:* for *Acts 2. 17.* *the Anointing from above, which shall lead every believer into all Truth;* so that they shall not need any man *should teach them:* *1 Joh. 2. 27.* being *all taught* of God. That the manifestation and *gifts of the spirit* *Rom. 12. 6.* are given to every one for the good of the Church; in teaching, *1 Cor. 14. 1.* exhorting, prophesying, &c. Which every one is *to covet,* and *20.* may communicate to others, for their conversion, or confirmation; *1 Cor. 12. 7.* as *Aquila* and *Priscilla* did to *Apollos*, and other Christians in *39.* *Primitive dispersions;* exercising and employing their talents received, if not as *Ministers* in Office, and ordeined, yet as *Prophets* *Acts 18. 26.* and *gifted Brethren;* if not as *Pastors*, yet as *Teachers;* In like *1 Pet. 4. 11.* sort Christians, now, find their gifts of knowledge and utterance so great and good, that they cannot smother them, nor suffer them to be restrained and oppressed by the Ministers *encroachment* and *Monopoly.* Thus they, who would seem to be somewhat more civil and equanimous to the calling and Office of the Ministry.

Answ. 1.  
 Gifts in o-  
 thers no pre-  
 judice to the  
 Office of the  
 Ministry;  
 nor warrant  
 to any man  
 publike ar-  
 rogancy.  
 \* Socinus lib.  
 de Eccl.  
 \* Ofterod. Infl.  
 c. 42.  
 \* Smaltzius  
 de Ord. Ecc.  
 \* Radeccius de  
 Eccl.  
 \* Theoph. Ni-  
 colaides defens.  
 Socin. 2. 1.  
 Acts 14. 23.  
 When they  
 had ordained  
 them elders in  
 every Church.  
 Acts 13. 2.  
 Separate to  
 me Paul and  
 Barnabas  
 1 Tim. 4. 14.  
 & 5. 22.  
 Acts 18. 28.  
 Heb. 14. 17.  
 2 Tim. 2. 4.  
 1 Thes. 5. 12,  
 13.  
 1 Tim. 5. 17.  
 1 Cor. 12. 18,  
 &c.  
 1 Cor. 14. 32.  
 V. 33. & 40.  
 Rom. 16. 17.  
 2 Thes. 3. 6.  
 2 Tim. 4. 3.  
 Primitive  
 prophecyng,  
 what.  
 1 Pet. 1. 19.  
 Prophetæ Scip-  
 turarum inter-  
 pretes erant

My Answer first in generall is: That all these and the like  
 small shot, which *Infaustus*, \* *Socinus*, \* *Ofterodius*, \* *Smaltzius*,  
 \* *Radeccius*, \* *Nicolaides*, and others of the revived *Arians* have  
 afforded these *Semiantiministeriall* adversaries; have been oft  
 discharged, and received, without any hurt, as to the divinely es-  
 tablished Office of the Ministry; Having been either satisfied with  
 all ingenuous concessions, as far as order, modesty, and charity will  
 carry them; or refuted with just replies, against all vanity, arro-  
 gancy and confusion, by those learned men, who formerly or lately  
 have given very sober, solid, and liberall satisfaction to any pleas-  
 urged, or scruples alleged out of Scripture; which will in no sort  
 maintain idleness, vanity, pride, and confusion in the Church; un-  
 der the specious names of liberty, gifts and prophecyng; There are  
 indeed many places exciting Christians to labour, to abound in e-  
 very good gift and work; but yet as many to keep them within  
 due order and holy bounds, becomming the honour of Religion.

All those (*ex officio*) gifts were never more eminent and com-  
 mon in the Church of Christ, than in those times, when the Mini-  
 steriall power was by peculiar marks, ceremonies, and duties, dis-  
 tinctly and undoubtedly conferred on some peculiar persons; as,  
 the Apostles, and 70. Disciples; on Timothy, Titus, and others,  
 who were separated, and ordeined, by fasting, praying, examina-  
 tion and imposition of hands, to be Bishops or Presbyters in the  
 respective Churches, as they came to be capable of settled order and  
 Ministry. And notwithstanding the extraordinary gifts of the Spi-  
 rit, which were then conferred upon many, not yet ordeined Mi-  
 nisters, we see, the Office and honour of the Ministry was never  
 more clearly asserted, as divine (being set over the flocks by the  
 Lord) so to be owned and esteemed, as distinct from secular in-  
 tanglements, as an retire and compleat employment, even for the best  
 and ablest men, to which they should once ordeined wholly give  
 themselves, and attend on it. Never was order, and peace, and pro-  
 portion in the Church more enjoyned, and duly observed; never  
 were disorderly and unruly walkers, false Apostles, self-obtruders,  
 house-creeper, heaps of teachers, who caused divisions, more severe-  
 ly repressed, than in those Primitive times, when believers enjoyed  
 most eminent gifts and graces for some ends: either in miracles, or  
 toungs, or prophecyng, (which was not that eminentest sense of  
 prophecyng (that is, foretelling things to come;) but the opening  
 and applying the places of the Prophets, in the old Testament (which  
 was then the only Scriptures the Church had; which St. Peter calls  
 the more sure word of Prophecy) by which it might appear to the  
 Church more clearly, that the crucified Jesus was the Christ, the  
 promised, prefigured, and prophecyed Messias; so establishing  
 the

the tradition and history of the new Testament (which concerned the Nativity, life, miracles, sufferings, death, resurrection, ascension, &c. of Christ,) by the places of the old; wherein oft times an Auditor among them might have that further light revealed to him, as to the fuller sense of any place, which another was handling; and this, but occasionally, not as a constant habit; only at present, it was beyond his naturall abilities, or endowments acquired by studies, &c. Nor was this (then an extraordinary gift, for the confirming and establishing of the new planted Church, or Christians in the faith) ever used, as it ought, but with great order, all gravity, charity, humility and peace among those, that were truly so enabled: And when any vain pretenders came up to abuse it; the Apostle requires, that there be a due tryall, and subjection of these spirits of the Prophets to the Prophets, who might wisely discern between true and false, between holy, wise, and excellent inspirations, (which were pertinent interpretations, or apt clearings of Scriptures,) and those weak, impudent, and impertinent ostentations, which were either very false and foolish, or vulgar and ordinary.

Which, Secondly, is the most, that our Antiministeriall adversaries, who affect the name of Prophets, commonly amount too; Of right in-while they handle the Scriptures (most what) with very unwashen interpreting hands; so brokenly, corruptly, rudely, rashly and perversely, as and applying makes them not any way extraordinary Prophets, but ordinary Scriptures, proclaimers of their own ignorance, shame, and impudence: who think they may take liberty in nothing more, than in abusing and wresting the holy Scriptures, which are sufficient to make any man of God perfect, both in gifts and graces, in abilities and in humility: And which should not be handled either privately, or publickly, but with great humility, care, diligence, exactness and conscience; Since, as they were not of private and humane invention, so nor are they of private interpretation, after every mans sudden, unstable, and unlearned fancy; Who rashly singles out texts of Scripture here and there (as they do a Deer out of a Herd,) and runs them down, till they fall at the foot of his fancy or opinion; torturing and racking the places till they speak to his mind, and sense: Thus often times the Church of Christ hath seen men of proud and corrupt minds (as they say Toads of good Eggs hatch Cockatrices) from some places of Scripture ravished from their fellows, and wrested from the main scope and context, bring forth most hereticall and monstrous productions; contrary to those truths, which are most clearly set forth in the whole tenour or Analogy of the Scriptures, as their great design and main intent: Such those of old were, against the divinity and humanity of Christ; Against the holy Trinity; Against the grace of God; and of late against the Law, the Souls Immortality,

maxime prophetarum & obscurarum, Ambr. Theoph. Chrysost.

Propheciarum munus erat mysticum Scripturarum sensum ad salutem auditorum explanare. Erasmi. in. 1 Cor. 14. 1 Cor. 14. 30. 1 Cor. 14. 39. &c.

2. Of right in-while they handle the Scriptures (most what) with very unwashen interpreting hands; so brokenly, corruptly, rudely, rashly and perversely, as and applying makes them not any way extraordinary Prophets, but ordinary Scriptures, proclaimers of their own ignorance, shame, and impudence: who think they may take liberty in nothing more, than in abusing and wresting the holy Scriptures, which are sufficient to make any man of God perfect, both in gifts and graces, in abilities and in humility: And which should not be handled either privately, or publickly, but with great humility, care, diligence, exactness and conscience; Since, as they were not of private and humane invention, so nor are they of private interpretation, after every mans sudden, unstable, and unlearned fancy; Who rashly singles out texts of Scripture here and there (as they do a Deer out of a Herd,) and runs them down, till they fall at the foot of his fancy or opinion; torturing and racking the places till they speak to his mind, and sense: Thus often times the Church of Christ hath seen men of proud and corrupt minds (as they say Toads of good Eggs hatch Cockatrices) from some places of Scripture ravished from their fellows, and wrested from the main scope and context, bring forth most hereticall and monstrous productions; contrary to those truths, which are most clearly set forth in the whole tenour or Analogy of the Scriptures, as their great design and main intent: Such those of old were, against the divinity and humanity of Christ; Against the holy Trinity; Against the grace of God; and of late against the Law, the Souls Immortality,

2 Pet. 1. 20. 2 Pet. 3. 16.

Omnia adversus veritatem de ipsa veritate constructa sunt: operantibus autem istam spiritibus erroris. Tertull. Apol. c. 47. Dominici aliquid fures & violatores. Aug.



De Donatistis  
Retra. l. 1. 21.  
Falsa interpre-  
tatio Scripturae  
est verum Sa-  
tanici regni.  
Hilar.

mortality, good works, both the Sacraments, all holy duties as forms; Against any resurrection and judgment to come, against the very being of any Catholick Church, against the Scriptures themselves; And to now against any *Succession* or peculiar order of ordeined authoritative Ministers, to hold forth the Gospell of Christ, and true Religion to the world: So the Maniches from *Eph. 2. 2.* *By nature you are the Children of wrath*, argued Nature of man to be Evill, And from a principle of darknel and sin, coeternall with the good God. *Aust. Retract. l. 15.* *Apollinaris* and *Eutiches* argued from the word was made flesh, That Christ had not two distinct natures, but only one, the flesh turned into God. So *Arrinus* against the Divinity, *Nestorius* against the Unity of the person of Christ. The *Anthropomorphites* urged Scripture for those humane shapes, which they grossly imagined to be in God, as in Man; because God speaking to man, speaks as man, not as he is in himself, but as he is most conceivable by us. In none of all which errors, those Patrons of them, any more than these (for liberty of opining and of prophesying as they list) will seem to want either *reason* or Scripture; which sometime they will call a dead letter; yea and killing too; Affirming that both it and the Ministry too are needles; that all are taught of God, by a *quickning Spirit* and a *Speciall unction*, &c.

The same men can prophesy too if you let them alone, against all *civill property* and common equity and honesty, out of that place, *All things are yours, and you are Christs, and Christ is Gods*; Against borrowing, or at least *paying* any pecuniary debts; by *On no man any thing, but love*; Against all *honest labour* and diligence, by *Labour not for the meat that perisheth, Take no thought for to morrow*; Against all *modesty* and decency in cloaths, by that, *not of putting on of apparell*; Against all restraints of Laws and bounds of holiness in any thing, by that, *to the pure all things are pure*; *All things are lawfull for me*, *1 Cor. 6. 12.* Against all *duty to Parents*, subjection to *Masters and Magistrates*, by *call no man Father, or Lord: be not ye the servants of men*, *1 Cor. 7. 23.* by being *Gods freemen*; for, you are a *royall Priest-hood*, *ergo*, no peculiar Ministry; whereas that was said, to the Jews first, who had a peculiar Priest-hood, by which the whole Nation was blessed and honoured of God. Thus the devill, and his seducing instruments, never want *their lectures, quotations, and common places*, out of the Scriptures; When pride, poverty and liberty, once meet together to *prophecy* as they list, what mad work do they make, with *Scriptures*, Religion, conscience, and all order and Laws of Church or *civill societies*? As those false Prophets in *Germany*, not long ago did, and others after in *England* designed to have done, making the holy Scripture, which is the pure fountain of life, the very sink and receptacle of all heady opinions and sordid practises.

Where

1 Cor 3. 22.  
23.  
2 Cor. 4. 15.  
Rom. 13. 8.  
Joh. 6. 27.

Mat. 6. 25.  
1 Pet. 3. 3.  
Tit. 1. 15.  
Mat. 23. 9.

1 Pet. 2. 9.

Exod. 19. 5.

Munster and  
Phisic. Hacker  
and Arthington.

When as the *Holy Scriptures*, which are the *oracles of God* and hold forth his mind to the world in matters of Religion, are to be understood and interpreted (not by minds leavened with hereticall pride, or Schismaticall peevishness, or captious and criticall moroseness, or Scepticall cavilings and janglings (which commonly drive some other secular and sinister end, rather than any thing of true faith, good manners, and an holy life :) but, with all pious and cautious consideration, all humble diligence, and ingenuous candor ; Which first regards, the joynt Analogy, the concurrent tenor, and that clear proportion, or rule of faith and holy life, in doctrine, both for mysteries, and moralities, which are evidently shining from many places, that are Indisputable ; either for the clear Instructions in morals ; or Institution in mysteries ; or Imitation in Illustrious and commended examples for order and policy : All which are enough to make a man of God, and any Church of Christ, perfect to salvation.

*nis gubernaculum. Tert. Nulla vox divina adeo dissoluta est & diffusa, ut verba tantum defendantur, & ratio verborum non constitutur. Tertul. de præf. ad Hæc. Rom. 12.6. & Tim. 3.17.*

And such light, from the clear proportion, and concurrent harmony, or constant renour of Scriptures old and new hath this point of the peculiar function of the Ministry Evangelicall ; both from the practise and precept of Christ, and his Apostles, and others after them ; to which the use and judgement of all Churches do fully attest : In that tryall, approbation, benediction, imposition of hands, Ordination and solemn mission of some men in the Church to the Office and work of the Ministry, which is set forth in the New Testament : Against all which, so full clear proofs, and so constant a light, what ever can be urged, by single texts, or solitary and occasionall examples, out of Scripture, must needs be by these objecters either weakly, or wilfully mistaken in the phrase and manner of speaking ; or else is wrested as St Peter tells us by ignorant and unstable minds from the scope and design of the Spirit of God in that place, (which is the measure of all right Interpretation :) Or else it only relates to something done by the rule of occasionall prudence ; or speaks of some practise, which was only temporary not binding ; or miraculous, and extraordinary ; which cease, when the gift and occasion ceaseth ; or it may be in some cases of urgent necessity, which might befall an Infant, planting, incompleat, inorganicall Church ; either not fully formed and settled in the due order, or suddenly pressed and scattered with vehement persecution, and so forced from that order and exactness in outward Ministrations of the Church,

*1st. Tert. de præf. ad Hæc. c. 17. ἡ λαὸς οὐκ ἐν ὁμοθυμαδὸν ἦν ἐκκλησία. Epiph. h. 75. Acts 8.4. They that were scattered abroad went every where Preaching the word.*

*ut cresceret  
plebs & multi-  
plicaretur, om-  
nibus inter initia  
concessum est  
Evangelizare  
& Baptizare,  
& Scripturas  
in Ecclesia ex-  
planare. Ubi  
autem omnia  
loca circumplexa  
est Ecclesia ex-  
conventicula  
constituta sunt  
& rectores &  
caetera officia,  
&c. Ut nullus  
de clero auderet  
qui non ordinatus esset presumere officium, quod sciret non sibi creditum, &c. Caput alio ordine & provi-  
dentia gubernari Ecclesia. Com. in Eph. 4. Amb. ascripta. Tit. 1. 11. Gal. 5. 12. 1 Tim. 1. 20.*

which regard a social, publike, and common, more, than a solitary, and private profession of Religion, and which, in the Churches ser-  
led condition, they otherwaies duly and conscientiously observed, as  
the will of God. All which extraordinary cases are, in all wise mens  
judgement, very far different and distant from that of this Church  
of England, unless it may seem under some persecution, by flander-  
ous tounge, by false Brethren, and deceitfull workers, and disorder-  
ly walkers, the troublers of our Israel; whom the Apostle Pauls  
charity to this reformed Church, would (no doubt) have wished,  
that either *their mouths might be stopped*, or they *might be cut off*,  
and delivered with *Hymenaeus, Philetus*, and *Alexander* the Copper-  
Smith, to Satan, that they might learn not to blaspheme the Scrip-  
tures, and the true Ministry, and this true Church, and in all these,  
the Gospel and name, with the Spirit and grace of Christ, all which  
have been manifested among us by the Ministers of this Church.

3.  
Those and  
the like pla-  
ces answered  
in generall.  
The no vali-  
dity of such  
captious dis-  
putings by  
Scripture,  
against  
Scripture.  
Adulteria  
Scripturarum  
& expositionum  
mendacia. Ter-  
tul.

Truly I do not think that the so oft repeaters of *their Socinian*  
*Crambes*, The objectors of those and the like single places, or those  
temporary and occasionall practises in Scripture, by which men or  
women unordained to be Ministers, did privately teach, or publicly  
prophecy, can be so weak and silly (many of them (for some of  
them are men only in malice, against the Ministers, but children  
in understanding;) as to believe, That there is any such weight or  
force in any of those objections, which their own reason and con-  
science (if not blinded with passion and prejudice against the Office  
of the Ministry,) will not tell them have very easy, fair and full  
solutions; Either first from the *extraordinariness* of the gifts, which were  
but temporary, and to which these men can with no face pretend,  
by any thing yet discovered by them, (Their zeal to disgrace and de-  
stroy the Ministry, by perverting and wresting the Scriptures, is no  
sign of their Apostolicall gifts, but of *their Satanicall or Schismaticall*  
malice;) Or secondly they are answered from the case of the Church  
in some places newly planted, or persecuted and scattered; Or third-  
ly, by the common exercises of *private Charity* among believers one  
to another; which all good Christians and Ministers allow still,  
and rejoyce in the order, *usefulness* and *modesty* of those charitable  
gifts, and Brotherly exercises, which may in their proper place (*be-  
ing duly regulated*) as well consist with the divine authority and  
peculiar eminency of the Ministeriall function, as the *Moon* and  
*Stars* may be in the same firmament with the *Sun*; Although shi-  
ning in a different time and orb, with different lustre, and to far  
less degrees of influence, yet to the same common end, the good of  
this inferior world.

So



So that no wise and gracious Christian in reason can; or in conscience ought to sheath *those or other Scriptures* in Ministers bowels, which are rather for *their defence* and assistance, Shewing indeed the great use of a *constant peculiar Ministry*, to prevent the Churches desolations and such necessities of meaner supplies: So far are they, from affording any ground, either wholly to give a *bill of divorce* to the settled Ministry (which by so many clear and pregnant texts is plain to be *divinely Instituted*;) or to encourage any Christians to entertain those proud and *spitefull Peninnahs* of pretenders to be *gifted men*; thereby to *grieve and vex* the Souls of the true and faithfull Ministers (as she did *Hannahs devout meekness*, with her malipert *insolency*) It is no argument to perswade the Church therefore to cast out of Christs family the *Stewards* and dispensers of *holy mysteries*, which he hath appointed, because Christians have sometime in their enforced wandrings, been relieved by some strangers, or private and mutuall *Charity*; which may in such cases be *great*, though their gifts and provision be but moderate. However it were madness for Christians now where no necessity or disorder presseth, and when *neither gifts* are so good, nor *Charity* so great in any of *these new men*, to venture themselves upon their powers for supplies; who (like the *foolish Virgins*) have too little for themselves, however they boast of their full Lamps and Oyl to spare.

Such small and feeble oppositions then, which (as *Tertullian* Lib. de præc. tells us) either *Hereticks* or *Schismaicks* are wont to bring from *adv. Hærec.* broken and abused Scriptures, for their novell opinions, their proud *Proprium hoc* and pragmatick confusions, against the *ancient and Catholick* iense, *est hæreticorum* which the Church hath alwaies held forth by its prætise, agree- *ex paucioribus* able to the many clear and unquestionable places, do no more weaken the *divine authority* of those things which the Catholick *Scriptura loca* Church upon lively grounds observeth (as it alwaies hath this of a *plura intelligi* constant ordained Ministry) no more I say, than if *Dalilah* should have plucked two or three of *Samsons* hairs, instead of cutting off *Judges 16.* his goodly locks and prodigious tresses. Nor may these false and flattering *Dalilabs* of our times, (who by cauponating Religion and handling the *Scriptures decentfully*, seek to betray the strength, honour, and order of this reformed Church in *England*, under pretences of great kindness) think, that by twitching thus one or two hairs, the Ministers strength will fail them; or that the *Anti-ministeriall* Philistins shall presently be upon them, so as easily to prevail against the whole function of the settled Ministry; which being *divinely* instituted, and derived, will ever be *divinely assisted*: No, *Mat. 28. 20.* we find yet, (through the might of Gods grace, and the testimony of good consciences,) so great a strength and holy courage, in all

true and faithfull Ministers, as is abundantly able to assert themselves, their function, and the reformed Religion of this Church of England, against all these *Apollyons* and *Abaddons*; We are not so *dispirited*, nor *distressed*, but that we can still rowle up our selves in the strength of God, and in the Spirit of Jesus Christ, and in the authority of our holy function; so, as easily to *break in-sunder* all such *withs and cords*, by which the *enemies*, not so much of our persons, as of our calling and Religion, hope to *afflict* us; so that these *uncircumcised in hearts* and lips, shall not safely touch us, or mock us. Only, as *Sampson* did of the *men* of Judah, we humbly crave of the secular powers, which are now over us, *that their hands may not be against us*, to fall upon us themselves, however they expose us, thus to contend with those men of *Ashdod* alone: Who came about us first *like Bees* with their importune stings, their vexatious disputings; But now they threaten to come upon us *like fat Bulls* of *Basan* on every side, with their *horns* lifted up on high to destroy us; But the *Lord* will be on our side, so that we shall not need greatly to fear what these beasts of the people (these unreasonable men) can do unto us; Who will soon be extinguished, as fire among the *thorns*, when once the *Lord* shall arise to plead his own cause, not only by the *zeal*, and *patience*, and *constancy* of his servants: the true Ministers; but also, by stirring up the *spirit of wisdom* in the hearts of all true Christians; who will soon be ashamed of that *levity*, *contempt* and *confusion*, which these mens *vanity*, or *impiety*, and *hypocrisy*, would fain bring upon them, and their posterity, in this great concernment of the *ser'd Ministry*, and the true reformed Religion.

Judges 15. 17.

Ps. 118. 12.

Et multitudine  
inimicorum &  
magnitudine  
pressus: & vi-  
ribus & numeris  
valentibus.

Ps. 22. 12.

Ps. 68. 30.

The evil  
designs of  
such capti-  
ous disputers  
against the  
Ministry.

1 Sam. 5.

Rev. 9. 7.

Mat. 7. 16.

Zach. 4. 12.

There are (no doubt) who of a long time have endeavoured and sought opportunity, when they might bring with *Claws* and *high shoes*, by the illiterate rudeness of the *seduced vulgar*, the *Airk* of our Reformed Church and Religion, into the house of their *wish-pan Dagon*, which hath upper parts like a mans, but the lower as a *Fish*, the head adorned with Christian Religion, but the tayl deformed with superstition. They softly and fairly pretend *liberty* and *improvement*, with mens faces and womens hair (as the *Locusts* which rose out of the *bottomless pit*) but they will end in the *Scorpions* tayl of *licentiousness*, superstition, and profaneness; Such *Reformation* will soon prove *deformity*. They speak of *bread*, but it will *prove stones*, and *Serpents* instead of *Fishes*. Such manifestations of *private gifts* in wanton and presumptuous Spirits, will soon turn to the *quenching* and *resisting* of the true light and heat of *Gods Spirit*, whose purer flames are only fed with that *holy Oyl* which flows from the golden vessel of the Scriptures, divinely infused into them, and diffused into the humble hearts of all good Christians by  
thole

those pipes of the Ministry, which Christ hath appointed for that service: This *Anti-ministeriall Liberty*, which some seek thus to dress up, by an *adulterous* and wanton bravery, against the calling of the Ministry, is like the woman which sits in the midst of the Ephah of wickedness; upon the mouth of which God will (ere long) cast such a talent of lead, as shall cover and stop it up, by the just indignation and abhorrence of all good Christians, to see themselves, this Church, the Ministers of it, and the Reformed Religion so much wasted and abused, by such prodigies of profaness as some of them are: who speak nothing, but proud, and perverse things; full of bold blasphemies, and Anti christian confusions; under the colour of gifts and Liberties of prophesying; whereto as the wisdom and holy order set forth in Scripture give me countenance; so, in the next place, neither do these mens gifts, which they so boast and vapour of give any encouragement.

For first no wise man doubts of those mens emptiness, which their great noise and sounding sets forth every where: shewing they are very full of themselves; puffed up with their own leaven; applauded also by some others, and blown up by people of their own size; who are as prone to flatter confident talkers, and undertakers, as Children are to fill empty bladders with wind; Pint-pots will cry up one anothers capacity and fulness, till they are set neer or compared and emptyed into quart or gallon vessels; 'Twill then appear, though they were soon full and ran over, yet they held but little, and are soon exhausted. These Behemeticke Preachers, Spagyrick-Illuminates, Familistick Prophets, and Seraphick Teachers, who pretend to such strange Prerogatives of gifts, and new Lights, above all other Christians, yea and beyond the ablest Ministers; like frantick men alwaies botting of their riches, strength, treasure, beauty, &c. amidst their sordid necessities, If a wise man come neer them, he shall find, that as to any true light of good learning, or sound Religion, they are as dark and dusky, as if they had been begotten in the Eclipse of the Sun, and born in the last quarter of the Moon.

4.

The vanity and emptiness of these Anti-Ministerials as to their pretended gifts. Vasa, quae inania eo sonantiora. Vultus hominum, quae non inelligunt impensius mirantur. Jeron. Males morum Christianorum in phreneticorum hominum & delirantium illud proprium

est, Sibi semper adblaudiri; de se suisque magna polliceri: jactabundi de thesauris suis & divitiis, cum sint pauperimi; se reges somniant & ostentant, cum vinelli, & caeci, & lacerti sint: vel uno hoc miserrimi quod sui ipsorum non misceantur. Erasmus. Quarta Luna nati plerunque moriones & Lunatici: Cardan.

In good earnest, I wish I could find any just cause, by their speech, or Pamphlets, to set my hand to those ample testimonials, which these gifted men every where give of themselves and their party: I have no envy at their parts, nor ill will against any of their persons, nor have I suffered (or at least am not sensible of) any particular



Magna co-  
 natu nugas &  
 nihil agunt.  
 Portentilogia  
 fanaticorum.  
 Iræ.  
 Et sana & sa-  
 nantia verba.  
 2 Tim. 4. 3.  
 ejusmodi discursus.

Felices gentes  
 quibus hæc nas-  
 cantur in hortis  
 Numina. Juv.  
 Non credentium  
 sed credulorum;  
 non sanctorum  
 sed insanorum;  
 non illuminato-  
 rum sed deli-  
 rantium Theo-  
 logia. Iræ.

1 Cor. 14. 1.  
 & 39.  
 1 Thes. 5. 20.

particular injury from any of them: So that I can without any passion or partiality profess, that I never yet perceived any such sparks of eminent gifts, either in reason, or Religion, as renders them, either *envyable* or any way *considerable* in comparison of those Ministers whom they list to cry down, and disparage: Poor men, they are indeed *admirable* (but not *Imitable*) for a kind of *chimi- call Divinity*; which after much pains and puffing, *vapours into smoke*. They are rare for odd expressions and phantastick phrases, instead of the *antient Scripture forms of wholesome words*; Nothing is more wonderfull (as *monsters are*) than their *affected raptures*, wild speculations, and strange expressions: imagining that none sees their folly, because they shut their own eyes, and soar above the common mans capacity in specious nonsense: and calling those *glorious Truths*, which are *foolish vanities*, or *shamefull lyes*: What honest hearted Christian can bear the *filthy and unsavory expressions* of some of these Anti-ministeriall Ranters, Shakers, and Seekers? their *metaphysicall mincings* of Blasphemy; their *ridlings* of Religion; their *scurrilous confounding* of the Incomprehensible *excellencies of God*, of the Lord Jesus Christ, and of the *Blessed Spirit*, with the nature of any creature never so mean and sordid, that to them its no wonder, if the *Egyptian found so many Gods in his Garden*, as he had Leeks and Onyons, or Frogs and Toads; Thus amusing their poor and silly auditors with high blasphemies, and most *obscure extravagancies*. Such of old were the rare speculations, inventions, and expressions of the *Valentinians*. Their *Buthi*, *Aones*, *Syzugiai*, *Pseudangelia*, *Pleromata*, *conceptio spiritalis*, *umbra*, *numina*, And a thousand such blasphemous whimsies, which *Irenæus* tels of in his times. So that their *Dungeon-like Divinity* and *Mid-night Doctrines*, instead of *fair explications* of Truth by Scripture reasonings and the *demonstration of the Spirit* therein, are rather like *Wedge-hogs*, when they are handled, they wrap themselves up into such *prickly intricacies*; as makes them not only *useless*, ugly and untractable; but hurtfull and scandalous to sober Christians and all true Religion; which these fellows dress up with their *foul fingers*, as Black-Smiths would do fine Ladys, sullying all they touch, while they would seem to adorn.

Certainly, If *spirituall gifts*, and *prophecyng of old*, had been such *ordinary stuff*, such *raw and rude conceptions*, such *short thrums*, and broken ends of *Divinity*, such *ridiculous and incoherent dreams*, such *senseless and sorry confusions*, as some of these Familistickall fancies usually bring forth, either *extempore*, or *premeditated*, I do not believe the wisdom of the Apostle would have bid Christians either *covet it*, or *not despise it*. Both which precepts import, that such prophecyngs as were of old, and are only fit to be used

in

in the Church, had and ought to have such tokens of excellency and worth in it, for the edifying of Christians, as may induce wise and good Christians both to esteem it, and desire it; of which sort I think these presumptuous Propheciers find but a few, either to follow them or desire them, which is not the least cause of their great envy and indignation against those excellent Ministers, who so much stand in their light, as far out-shining them in all reall abilities, gifts and graces, they still retain the best and wisest of the people in some fair degree of order and discretion, which forbids them to choose the figs of these new Enthusiasts, which are very bad, before those of their ancient Ministers, which are very good; between whom (indeed) nothing but extreme ignorance, or ranting prophaneſs can make any comparison; Nor will their lowd (*Ευρυς*) boſtings of rare discoveries, admirable inventions, and singular manifestations, ſalve their credit, or long ſerve their turn: For what are their rarities and novelties, but either old Truths in new terms, purpoſely translated by ſuch brokers of religion, out of the old forms of ſound words? or elſe ſome putrid errors long ago buried, which theſe (*πυρίπυχοι*) ſearchers of the graves of old heretiques newly light upon, and take for ſome rare hidden treasures. Their ſplendid fancies like chips of rotten wood may ſhine for a while, and ſerve to amuſe, or ſcare thoſe ſilly ſouls who are ſtill in the dark, ever learning, and never coming, (by the means of theſe Teachers) to the knowledge of the Truth; but they will never be eſteemed as beams or ſparks of divine light, untill all wiſe Chriſtians have loſt their eyes.

Merito contem-  
nendi ſunt iſti  
nugivenduli  
Prophete qui  
Ministerii E-  
vangelici con-  
temptores ſa-  
ſuoſiſſimi, ni-  
hil tamen ipſi  
proſerunt præter  
nugas nugaciſſi-  
mas; & mera  
deliria. Zanch.

Μαδεſτα τῶν  
ἀποστόλων ἐπὶ, μὴ  
ἐνδοξάζετε ἐν τῷ  
ὄντι ὡς οὖν οὐκ ἐ-  
λάθητε. Chry-  
ſoſt.  
καταπονήſας ῥα-  
κάου. Profanas  
votum novita-  
tes affectant,  
qui antiquas  
doctrinæ veritates deſe-  
runt. Auſt.  
In aliquibus  
ſplendor eſt de

putredine. Vexulam. 2 Tim. 3.7.

I have many times been even aſtoniſhed to hear, and read of the rudeneſs and incivilities of theſe Anti-ministeriall boasters: their blustering and crowding into Miniſters Pulpits; their voluble and raſ- gancy and ling tongues; their no foreheads, their lowd clamors; their active impudence hands, their indefatigable agitations. I never wanted or wiſhed any of ſome pre- thing more in them, to make them compleat Prophets, and Prea- tenders to chers, but only ſolidity, gravity, modeſty, charity, ſome favour of gifts a- learning joyned with humility, and zeal with humanity; ſome me- gainſt the thods of intelligible reaſon, and profitable Scripture-Divinity.

5.  
The arro-  
gancy and  
gancy and  
ling  
gainsſt the  
true Mini-  
ſters.

Sunt qui vultum quarunt non ſudore vultus ſed impudentia frontis. Eraſ. de Monachis. Venuſa & enervis iſta loquacitas Religionis modeſtiam velut poſſidentis quodam ſedere aſſiſt; ne veritatem ip- ſam minus quàm caſſidorem illam Eloquentiam, rebus ſacris, & officiis divinis debitam & decoram cor- rumpit. Verul.

Of all which they having ſo little, as amounts to nothing, yet I find they are alwaies more than Conquerours in all their adventures; If they do but affront a grave, ſober, learned, and godly Miniſter, (who

*Petulant Boastings and Triumphs.*

*Reges audiat  
in p. Naz.  
Or. 26.*

*Apid omnes  
gentes illud in-  
valuit affluis,  
Sacra publica  
non sunt reme-  
randa. In hoc  
enim uniuscu-  
jusq; gentis bo-  
minis, conlat  
homo, quod a-  
liqui numini  
suo bonorem de-  
ferunt. Camer.  
Pro. 26. 4.  
Isai. 36. 21.  
Vt flamma  
frigida suffusa,  
sic & silentia  
nunquam  
gravissime re-  
primuntur, &  
conteruntur pe-  
tulantiori lin-  
gue. Aust.  
Perdes vocem  
in conventione,  
& nihil conse-  
queris, nisi bi-  
lem de blasphem-  
atione. Ter-  
tul.  
1 Kings 18. 26*

*Their inso-  
lent boasting  
after their  
vain oppo-  
sings of able  
Ministers.*

(who is fit to be *their father* in Instruction, and possibly hath been so, before they thus degenerated) if they dare (as what dare they not, when they go sometimes *like Wolves in herds*, from place to place, seeking what flocks, yea what *Shepherds* they may devour, seduce, or scatter?) If I say they dare oppose him in his own place with their impudent cavills, frivolous queries, or scurrilous objections: If they can but interrupt him in his holy ministrations, or give him some astonishment to see such unwonted evil spirits appear in the Church; If at length they can by barbarous and intolerable insolencies, both of words and actions, disorder and hinder him in his holy offices, or at least sufficiently shew the rest of the amazed people, how safely they can condemn, and interrupt the publick service of God (which kind of religious riot, never was tolerated in any civil Nation under Heaven, or among any the most barbarous, that owned any publick worship of their God,) If the Minister (good man) blush, and be ashamed, or something disordered by them, and for them; If he in wisdom think fit to confute them with silence, not answering such fools according to their folly; as *Hezekiah* advis'd his servants to entertain the petulancy of railing *Rabshakeh*. Or if he so far gratifies their importunities, and bears with their rustick manners, and confused janglings, as to dispute with them, and by sober managing good arguments, without any passion, to drive them to apparent nonplusses, to all manner of confusions and contradictions; to a thousand absurdities, against all common principles of reason, against all fundamentals of Religion; against all Scripture evidences; against all *Maximes*, Logickall, Morall, Historicall and Theologicall; If his forward opponents, impatient to be so soberly baffled, are forced to quit all clear reason and Scripture proofs, retreating in vain, to their new lights, fond interpretations, and false glosses; to their *Seraphick whimsies*, and *Enthusiasticall dreams*, (which can save them, no more now from shame, than *Baal* could his self-wounding and vainly *Chimerous priests*) so that at length they fly to down-right railing and threatening to scare the good man with the next troopers which they can get to appear with them; if at last, like *Wasps*, they are forced (by the godly Ministers learned gravity and constancy) to quit the place, and only leave their stings of reproaches behind them, being full of infinite malice, regret and despite for their confusion;

Yet presently, after this great Achievement, the Trumpets (or rams horns rather) must every where sound among the Anti-ministeriall party; The (*trium*) Triumphant songs must be sung; Every where it must ring; that the Walls of Jericho are fallen; Babylon is stormed, Antichrist is plundered; The Pulpit guards are routed. The victory is cried up; The Triumph must be adorned with colourable Narratives, bitter Invectives, lying Orations, and Philippick decla-



declamations : signifying, what glorious successes these doubtful Champions had. Lastly, the poor Minister, without any regard to his age, learning, worth, or credit, together with his whole tribe and function, must in a fanatick pageantry be led captive ; In their black coats, and mourning habits, they must sadly follow the Chariot of these invincible Heroes ; who like *Cæsar*, do but come, and see, and conquer any true Minister whatsoever, be he never so fortified with learning, prudence, experience, good credit and conscience ; all these are but stubble to that fiery spirit, which is in these holy Incendiaries, who, like *Don Quixots*, or *Knights Errants*, have so many Romances of religion in their heads, strange fancies and inchanting opinions, that they never want Windmills and Giants to encounter ; yea, and they never make adventures without glorious successes, and unimaginable Miracles ; doing more wonderfull feats with a Dwarf, or a Squire, and an Enchantment, than ever the most fortunate General did, with the best disciplin'd Army of horse and foot. And in the heat of these *Rodomontadoes* of that credulous and cruell Faction, their disdain of Ministers ariseth so high, that they meditate nothing less, than to sacrifice them all to their just wrath and indignation ; as *Eliu* did *Baal's* priests ( for so they call the best of our Ministers ) as if all the English world had lately been convinced, by these gifted men, of their former errors, and converted by Miracles and fire from heaven at the word of these rare Teachers, from listning to, or regarding any more, their true Ministers.

Thus is their ordinary overvaluing of themselves ; thus their scorn of all others ; thus their implacable anger against all able and good Ministers, which is therefore the more black and desperate, because it ariseth from Envy, and amounteth to despair, while they cruelly suspect, and sometimes smartly find, and sensibly feel the real abilities of Ministers, both publickly appearing, and generally esteemed by all wise and good Christians, far beyond their Phantasms, and their frothy noyses, and meer shews of being ( as *Symon Magus* coveted to be esteemed ) some great one ; when he bewitched the people of *Samaria*, both great and small, so far as to think him the power of the great God. This makes them so touchy and impatient of fair disputes, of calm and sober Conferences, contenting themselves to be blustering scorers, and tumultuary opposers of those excellent Ministers, whom to compare to such *Zanys*, *Dwarfs* and *Pigmies*, ( as to any true worth of men, or excellencie of Christians, or abilities and gifts for the Ministry ) were to honour these, and to disparage those too much.

Et hoc proprium est eorum, qui de fide & Catholica Ecclesia minus reſe ſentiant ſe ſuoſq; ſectatores & affectas magni ſemper facere, omni grandiloquentia ornare, contra ſentientes vilipendere, & ſummo diſpectui habere. Hoc Gnoſtici, & Symoniani, & Manichei, & Novatiani, & Donatiſtæ aliiq; & omnes ubiq; heterodoxi & novatores graviter agunt. Terræ. Quod deſt meritũ & ſapientia, hoc clamore ſupplent & jactantia. 1 Kngs 18. 6.

The compare between the abilities of true Ministers, and these pretenders to be gifted men. Inſenſiſſima eſt ira & minime placanda ſimulatio que ab invidia ad deſperationem procedit, & i-deo odio habet quod alterius

eminentiam aſſequi aut emulari nequit. Laſt. ἡγοῦσιν τὴν ἰσχυρίαν πρὸς τοὺς ὀρθοῦς ἡ ἀνομιαν. Acts 8.9.

*The Anti-ministerials Insufficiency.*

whence the  
reall abili-  
ties of true  
Ministers;  
and what.

Mat. 12. 35.  
Vetere legendo  
& meditando,  
nova invenire  
discimus.  
Quint.

For what, I beseech you, (O wise and excellent Christians (for to you still I must appeal) are in good earnest those great gifts, and rare abilities which these later Donatists to much boast of against the true and Ordained Ministers of this Church? Are they those grave, learned, and well digested-collections; or those judicious, sweet, and wholesome Confections; or those cordiall and spiritfull distillations, of divine and saving truths, diligently gathered (as Industrious Bees do their Honey) from various readings, by assiduous studies, frequent prayers, serious meditations, and well-made observations? Are they from search and understanding of the Sacred Originals of the Divine Oracles, or from much converse in elaborate Commentaries upon the Scriptures; from diligent reading of secular and Ecclesiasticall Histories; from good insight into all commendable Authors and Sciences? All which the studies and labours of holy and learned Ministers have competently or plentifully afforded them; and they have brought forth to the Churches of Christ, in all ages; and in no age or Church more liberally, than in this last age, and in this Church of England. By which Methods of wisdom attending daily at her Posts and Gates, true and able Ministers have filled, and are daily filling the treasuries of their minds, with excellent and well-digested matters, both old and new, fitting themselves for every good word and work: All which digestions of holy studies, they seasonably, orderly, and discreetly bring forth with all the advantages (for the peoples profiting) of grave, clear, Methodicall and lively Eloquence, both in Praying and Preaching. These indeed have been, and still are, by Gods blessing, the reall Ministeriall sufficiencies, which the true Ministers of England have been, and still are blest withall; which these pretenders envy, despair of, despise, and would destroy.

The insuffi-  
ciencies of  
of the Anti-  
ministeri-  
als, and  
whence.

Because they know indeed (and so do the most and best of men) that their short reddar will by no artifice of clamour, rayling, and Popular flatteries ever stretch neer to that proportion which true Ministers have, no more, than the Toad in the fable, could swell it self to the emulated Ox. Alas, all the frippery of these Brokers and brokers, (who have nothing but a Long-lane, or second-hand divinity, which they so much hang out at their shop windows) extends to no more than a plagiary way of filching and stealing whole discourses, or taking some Sermon notes, from some able Ministers preaching, or writing; This good matter they miserably prophane and deface, with their evill prefacings, odd patchings, ragged manglings of it, and wild digressions from it, the better to conceal their theft; yet is this laziness and thevery the very best of their shifts; and among the most veniall arts, which are used by these Wisps and Drones, which now begin to grow Hornets, and hope to drive the true Ministers, as the

the old Canaanites, out of this good Land, that they may inherit it; Jos. 24. 12. They have no other *staves* and *crutches* to lean their lameness upon, but only such as they have gathered out of the Ministers own woods, and now (like ungracious children) they beat with them both their own *Parents*, and the *Planters*.

For, if at any time these *brazen orators* adventure to entertain their *leaden Auditors* (who like *Callow birds* gape wide, and are greedy to swallow any thing which is brought them,) with stuff of their own proper *mal-invention*, *un-preparation*, and *dis-composure*; Nothing is commonly more *weak* and *flashy*, (like whites of Eggs without salt,) Nothing more *loose*, *spongy*, *insinewie*, and *unsubstantial*, than what ariseth from no higher source than their own brains: their *sudden and shallow fancies*, which like *Rheum* easily swims out of their lips, yea worse, many times nothing is more *pestilently erroneous*, and more *fanatically confused*; Even most *unwholsome*, and (to well-tasting Christians) most *unsavoury medlies* of *filthy falsehoods*, *desperate and damnable doctrines*, tempered (as the *Ratsbane* of old *Hereticks* (which *Tertullian* tells of) was wont) with some mixtures of *Scripture Texts*, some *light inspersions of Truth*, to make them more *appetitious* and *passable* with their (at first it may be) somewhat *squeamish disciples*, who by little and little, as *Mithridates*, wonting themselves to nibble and sip off *poysons*, come to that confidence, that they venture to quaff up any draughts, into which their bolder *Mountebanks* evidently squeeze, and infuse the *venome* of most loathsome *Creatures*; such as have spit out their *poysen*, like the *Racovian Catechism*, and such like *primers* of the *Devill*, against *Christ*, and the *holy Spirit*; against the *grace of God*, the *Law*, the *Scriptures*; against the *glorious Essence*, *goodness*, and *wisdom of God*; against the *Sabbath* and *Sacraments*; against all *duties*, all *distinctions of order*, or *office in the Church*; against all *restraints of humane lawes*, against all *holiness*, *Morality*, and *modesty in mens lives*; The only *Antidote* which their wretched hearers have against all these, or the like *poysons of souls*, is no other, but their *custome* of drinking such horrid and *abominable liquors*, whose *venom* hath so *stupified their consciences*, that they are *past all feeling and sense*, of either *sin*, *shame*, or *sorrow*. Nor is there ever any of these *new Rabbies*, who can content himself with either the *orders of this Church*, or the *Articles of Sound doctrines*, or *Catechisticall foundations* and *principles* which it hath embraced and propounded, upon very *grave and good advise*, as most *safe and necessary* for *Christians*; They must ever have some *new fangle*, either of *opinion*, or *practise*, to make them *remarkable*.

peccandi sensum & conscientiam. Ber. Ephes. 4. 19. De novitate nomen, & ab improbitate famam querunt. Tert.

Terrea frons  
Oratores, plumbi  
ceretri auditoribus dele-  
bantur.

Nil proficit  
congestio Scrip-  
turarum, nisi  
plumbi aut sto-  
machi qui  
ineat everfio-  
nem aut cerebri.  
Tert. de Heret.

Adjectionibus  
& detractionibus  
ad dispo-  
sitionem Institut  
sui scripturas  
intervertit il-  
lorum tradi-  
tas. Cap. 17.

Ibid. Appian.  
in Bell. Mich.

Moderata  
sunt errorum ut  
& vitiorum  
inista, ex qui-  
bus tanquam  
ex minutis oculi  
ingenies non  
raro evascul-  
tur serpentes.

Eras.  
Consecratio  
peccandi tollit



*Gifts alone make not a Minister.*

7. *Gifts alone make not a Minister, nor furnish him with true Ministerial power and authority.* But, if I should yield ( which I cannot do with truth ) or only suppose some of these men to have *even ordinary Apostolicall gifts*, ( as they vainly and falsely pretend ) yet even these would not make them beyond, or better than *false Apostles*, unless they had the *call, mission and authority*, which *true Apostles* had immediately from Christ, and which *false Apostles* untruly pretended to, who, though they taught the truth, yet with falsity pretended, they had seen the Lord Jesus, and were sent as other Apostles by him; Nor will those *common gifts* make them ordinary Prophets or Ministers in the Church, unless they have the *ordinary call and mission*, which Christ hath settled in the Church; A Serpent of gold, would not have brought those *healing effects*, which the *brass* did, at Gods appointment, *Gifts of knowledge and utterance alone*, are not *qualifications sufficient* for men to challenge the *right of Ordination* to publick Ministry; for the moralls and practiques of men, as well as their *intellectuals*, are much to be considered; the Priest might be able, and the Levite lusty for service, when they were unclean, and so unfit for the Temple. The levity, haughtineſs, rudeneſs, boastings, and inconstancies *observable in some mens looks, gesture, habit, and carriage* ( as St. *Ambrose* guessed at the mine and garb of two *Presbyters*, who afterward proved stark naught ) makes them less fit to be ordained Ministers in the Church, than many, who have weaker gifts, but discover more prudence, gravity, meekneſs, humility, and diligence.

*Autoritas Charismata praesupponit, at Charismata auctoritatem non ponunt.* Gerard. de Minist.

*Qualis ordinatio talis successus.* Luth. 1 Cor. 3. 3.

*In actionibus tam sacris quam civilibus id validum quod legitimum.* Reg. Ju.

*Quo meliores eo deteriores.* Verulam. de Jesuitis.

*A stock, and gifts, and parts, either naturall or acquired, though never so thrifty and spreading, is of it self, but as a crabstock, and can of it self bear no other than four fruits, of Factions, Schisms, Emulations, and carnall confusions in the Church, till it is grafted with holy ordination, by that due ministeriall power, which is in the Church:* As there are *formally*, or truly, no true *Sacraments*, where the same *Elements, and words materially* are used, unless there be also a *right Minister* of holy things, who acts and consecrates not in any naturall or civil capacity as from his own mind, or other mens will, but by delegation and appointment from Christ; nor can there be a *right Minister*, or Officer from Christ ( as I formerly proved ) where there is not a right patent, divine power and commission *given in his Name by due ordination*; as it is but *treason and rebellion*, for the ableſt States-man or Lawyer, to undertake and act the part of an *Embassadour or Judge, untill he be made such*, by those, in reference to whose will and work, such power and employment *only* can be conferred; That cannot be done in anothers name, which is not done by his consent, and according to his declared will. Men of the *greatest gifts*, if they are disorderly in the Church, are but as *Wens in the body*, the greater the worse, the more they swell beyond the modell and true proportion of the *bodies features*, the more defor-

deformity and inconvenience they bring to the whole body; nor hath any man any caule to boast of them; for it is not *the greatnes*, but *finenes* of parts, which makes them handiome or useful to the whole; who knows not that *great wits and parts are oft-times great temptations*? as was said of *Origen*, whole frequent Preaching in the Church of *Alexandria*, before he was Ordeined Presbyter, gave great offence to grave and godly men, imputing his after errors and fall to his too great forwardnes and presumption. The Serpent, which was *subtiller than other beasts*, is chosen by the Devill, as a fit *organe* for to convey his temptations: Proud and presumptuous gifts in men, are no better than those *inordinate excrescencies*, which exceed mens noses, or blind their eyes, or sometimes swell bigger than their heads; nor will their fate be better at last, than that of the *Giants* was, who presuming of his vast limbs, and the extraordinary number of *his fingers and toes*, (which were twenty four in all) yet there wanted not of *Dauids worthies*, who slew him, when he defied the Church of God: If men be left to *measure themselves only by themselves*, (as most of these *overwise-men* do) which of them but is prone to think very *highly* of himself? and like the *Apes* in the fable, fancy they can build as brave Houses, and Cities, and Churches, as the ablest man, but when they come to the *Wood*, they have not so much as *Sawes*, or *Axes*, or any tools to begin the work withall?

*Magnum ingenium magnatentatio.* Vinc. Lyrin. de Origine, & Terul. Gen. 3.

1 Chron. 20. 6

2 Cor. 10. 12.

But these *over-forward men* usually reply with great sadness and severity against Ministers *Monopolising* of the duty and office of Preaching the Gospell, That *Paul rejoyced if any preached Christ*; though of envy and evil will, though not Ordeined, &c. I answer, first, It doth not appear, but those men might have due Ministeriall power, to preach the Gospell; and yet through passion or faction they abused this power, seeking their own things, and not the things of Christ. Or secondly, It may be their preaching was, but *privat, domestique, and charitative Instruction or confirming* of others, repeating as the *Bereans*, what they had learned of *St. Paul*, or other Apostles, which is not denyed to any sober Christians, but only required to be kept within those bounds of Order and humility, so as it neither becomes *rivall* to, or opposer of, nor yet a *despiser*, and at last an abolisher of the office of the publique Ministry, which is the design of the presumptuous, and pretenders against the Ministers. Thirdly, If those whom the *Apostle* speaks of, were not *Preachers by office*, but only by their own little motives of applause or profit, or Envy and the like, they were moved to preach the Gospell of Christ, yet they did not like our modern *Intruders* and *Usurpers*, boast of *Extraordinary gifts* and call; nor did they deny, or seek to overthrow in others the ordinary power and office of that Ministry, which Christ

Phil. 1. 18.

8.

Of St. Pauls rejoycing that any way Christ was preached.

Phil. 2. 27.

Acts 17. 11.

and the Apostles had settled in the Church, and to which they pretended to have a zeal. Fourthly, at the worst, what ever they were, or did, regularly or irregularly, as to the point of *Preaching Christ crucified*, the Apostle so far rejoyced, not, as they were passionate, or peevish, envious, disorderly, &c. but so far, as God restrained them in any moderate bounds of truth-speaking. It was some joy to see a less degree of mischief, and scandal arise from their perversities and spite; That they did not blaspheme that Name, and preach another Gospel; or corrupt this in points of doctrine, with Jewish or Hereticall leaven; no less than they did with those tinctures of passions, envy, and defects of Charity: A good Christian may rejoyce at any preparation of men to receive the Gospel, as in the Indies, tho they be first taught it, in much weakness and superstition; It is so far happy, in the worst of times and things, that there is no simple or sincere evil, which hath not some mixture of good in it, which it abuseth, e'ne it could not be at all; and some extraction of good may be from it by the omnipotent wisdom of God, causing all things to work together for the good of his Church.

*In omni malo est aliqua boni mixtura; Simpliciter enim absolute malum esse non potest; Neque enim est malum pura negatio, sed debiti boni privatio, neque est cognoscibile nisi per bonum.* Tho. Aq. 1. q. 14.

*Non humana est imbecillitas plena indagine cognoscere quâ ratione Deus mala fieri patiatur, quæ non incuria sed consilio permittuntur.* Salv. l. 1. Gub. *Mirandum non est quod mala exurgant, sed vigilandum est ne nocant, nec permittat Deus exurgere nisi sanctos per hujusmodi tentationes citius expediret.* Aust. Ep. 141.

*Gods permissions not to be urged against his Precepts and Institutions.*

*Quæ permittit Deus non approbas in permissis pravius agente, quamvis approbet permissionem suam profundissimè & potentissimè sapientia quæ bona ex malo*

But what sober Christian will urge Gods permissions against his Precepts and Institutions? The rule in the Word is still right, constant, and divine, though in the water of events, providence may seem crooked and irregular. Gods toleration of evil, of disorders, or heresies in the Church, doth not justify them in the least kind against his Word, which forbids them. The Apostle was glad (and so may we be in evil times) that things were no worse, but he allows them not to be so bad; nor would he approve the doing of evil, or the envy and spightfulness in preaching, that good might come thereby; He only considered it in the event, as to Gods disposing, not in the agent or fact, as to mans perverting; A sober and wise man may make a good use of others madness and folly, as God doth of mans and devills malice. One may rejoyce, that there are some poisonous creatures, by which to make Theriacs and Antidotes; Many venomous beasts have the cure in them against their own stings and poisons.

*ducenda novit.* Vid. Aust. Ep. 110. & Ep. 159. *In abdito est consilium Dei, quod malis bene utitur, mirificans bonitatis suæ omnipotentiam.* Rom. 3. 8. *Multa sunt in intentione operantis mala, quæ in eventu operis bona sunt.* Aquin. *Prescientia & præpotentia sua non rescindit Deus libertatem creaturæ quam instituerat.* Tertul. lib. 3. cont. Marcion. vid. Synes. ep. 57.



The same Apostle might rejoyce in the supposed ( not decreed and absolute ) *Necessity of Heresies* ( *There must be heresies ;* ) that ( as in these times ) the *constancy* of judicious and sincere Christians may be made manifest. It is some case that *Impostumes* break, whereby corrupt humors are let out and spent : possibly the *Apostle* might in some sense or notion have rejoyced in the *storm* he suffered, and the shipwreck, so far as it discovered Gods extraordinary protection to him, and for his sake, to those with him. And so may all his faithful Servants the Ministers, have cause at last to rejoyce, when the Lord hath brought them and this Church to the fair haven, after this foul weather, which seeks to overwhelm them. But Christ is in the ship, and they have a good Pilot God, whose Spirit, with their own, bids them be of good cheer. The Lord can and will save his that be godly, from so great a death. But such joyes are the serious and sincere raptures of very godly and wise men, far enough separated from the flashes of the world ; which hardly ever discern in Events, what is of God, from what is of man ; Good events, in which Gods over-powring is seen, are oft consequentiall, not intentionall, as to the second agents, and flow not from their will or vertue, but follow their work, through Gods sovereign over-ruling ; who, as St. Austin sayes, would not permit any evill of sin to have been in, and from the creatures pravity of free will, and infirmity of power, if his infinite both power and goodness, had not known how to extract the good of his glory, out of the greatest evill.

And truly this good, we hope, *through the mercy of God*, both all true Ministers, and all true Christians in this Church of England, which may will reap, by this envy, contention, spitefull, unfinere and uncivill dealing of these *Anti-ministeriall Adversaries*, ( who cry up their new preaching, and prophesying wayes, thereby thinking to add new *to those bonds and distresses which are upon Ministers in these dangerous and difficult times*, ) That this will make all true Ministers more study to be able for to walk worthy of, and alwayes to adorn that *holy profession*, and divine Ministration which they have upon them, that so they may *stop the mouths of gainsayers*, who lye in wait for their bailing, and reioyce at their fallings; Also it will breed in all others that are serious, sound, and good Christians, a greater abhorrency of these insolent and disorderly wayes in the Church, the root and fruits of which are carnall, not spirituall, pride, faction, strife, bitterness, confusion, scorn of religion, corruption of all true doctrine and holy manners, neglect and disuse of holy duties; prophane and disposition to all superstitions, licentiousness, flatteries, and lukewarmness, as to the power of the true reformed Religion; As is most evident in those places, where these *New-pretenders* have most intruded themselves, and extruded the true and able Ministers.

**Snd**

1 Cor. 11:19.

Plus est jucunditatis in sapientia Dei, quae bona è malis extrahit, quam in malis molestiae. Lact. l. de Ira. Respondet Episcopus quæst. cur Deus permittit mala, cum omnipotens sit, & bonus, Permittit malum ut emicet bonum. Id. Acts 27.

Severa res est  
gaudium, Sen.  
CL Alex. 770. 4.  
τοῦ θανάτου ἡδονή  
καὶ τοῦ βίου ἀπο-  
τίμωσις τοῦ ἀνθρώπου.

The good  
which may  
come from  
this evil to  
true Mini-  
sters.  
Phil. 1. 16.

**Tit. 1.9**  
Saluberrimus  
est malorum &  
inimicorum u-  
sus, quo illorum  
quidam averti-  
entia, & me-  
liores & vigi-  
lantiores reddu-  
ntur. Erasim.  
1 Cor. 3.1.

Contempt of Sad experience will shortly teach all such as love this Church and the Mini- Reformed religion, how much it concerned them to have endeavoured sters of the great vindications, and by civill Sanctions of the honour of the pub- Gospel, paves like Ministry; That there may be exact care in the right authority and strowes for ordination, and true antient succession, which confers the Divine the Devils power and office; as also good encouragements, and assistance in the high-way to due execution of it, that it may not be exposed to so many affronts, all impiety, reproaches, and disgraces, of vile men, and insolent manners, who fear not, openly to contemn such a reformed Church, and its so famous Ministry, together with the whole Nation, and the Lawes of it, even in so high a nature and measure as this is, to vilifie their publike Religion, and to seek to extirpate the true Ministry of it.

Nulla magis  
illustratur &  
consistuntur re-  
ligioni Christiana  
ne dogmati,  
quam quæ ver-  
issimæ hære-  
ticon præva-  
tæ & deturpare  
& eradicare  
conabatur.  
Chamier.  
Doctis medicis  
dant pretium  
medicari, ut  
veris Theologis  
insusci & impu-  
dentes Theolo-  
gastri: Isti mor-  
bi minus noxii  
sunt quam me-  
dici impii.  
Fernel.

As good Lawes oft rise by the occasion of evill manners, like Antidotes from Poysons; so advantages may at last accrew to the Reformed religion, and to the true Ministry of it, by these oppositions. Nothing makes the lustre of truth to shine more clear and welcome, than those cloudings and blasphemies, under which it may, for a time, be hidden and Ecclipsed; Nothing will make able Physicians more necessary and valued, than the swarms of such ignorant Quacks, as are of no vaw, who are more dangerous than any Plague or Epidemical disease; Nor is the estate of any Church, as to Religion, more safe, by the multitudes of preackng Mountebanks, in stead of True and able Ministers. In stead of Propating the Gospel, they will every where so corrupt it with errors, so abase it with pre- judices and scandals, so harden men against the power of it, by the rottenness and hypocrisie of their wayes, that there will be more need of able and true Ministers to recover and settle the honour of the true Christian religion in this Nation, than if it were now first to be converted from Paganism; For the Devils strongest holds are those, which are fashioned after the platforms of religion, and pretend to more than ordinary piety.

9.  
The Chara-  
cter of Anti-  
ministeriall  
preter dæsto  
gifts,  
Misa ruit de  
Sæpente à xxi-  
dignæ deie à xxi  
ipudens. Naz.  
Mipson et reg-  
no de throni  
icri à xxi.  
Naz. Or. 1.

So that when I consider the temper and form of this Anti-ministeriall faction in England, I find, that their heads by a rickety kind of religion, are grown too heavy for their weak and overbur-thened limbs; Their self-conceit of their extraordinary gifts and abilities, presuming themselves to be able to do, what ever they fan- cy, makes them more than ordinarily disabled, as to any good word or work; Like Narcissus, they are so deluded with the flattering Echoes of their silly admirers; and so taken with their own fashion, in such false glasses; that they are like to doe, till they die, and starve themselves, as to all reall sufficiencies, by the fond imagination of how great gifts they have, and their ignorance of how much (indeed) they want. Nothing more hinders reall abilities, than too hasty presumptions of them; If any of these glorieses have any competent

competent gifts of knowledge, as to some things of Religion, yet (like the *Chickens* hatcht by the force of Ovens in the heat of *Camels Dung*, as at *Aleppo*, *Damascus*, and other places in the East) they have commonly something in them, *monstrous*, *odd*, *extravagant*; either defective or superfluous in opinions, or practise; In intellectuals, or morals, or prudentials; Either vain or morose; light or tetricall; rude or proud; *popular* or *affectuated*; Impatient of nothing so much as the bounds of that honest calling, in which God, and the Laws have placed them; Unsatisfied and ever quarrelling with that sober, peaceable, settled way of judicious and humble piety; which becomes good Christians, adorns the Gospell, and keeps up the honour of the Reformed Religion, and of this Church of England; which, these mens late *violent extravagancies*, and *disorderly walkings*, beyond and contrary to all holy rules of Religion, all modest bounds, of reason, Law, and common order among men and Christians, seek to make *weary*, *sick*, and *ashamed* of it self; when it shall see it self robbed and spoyled of all its *able Ministers*, Reverend Bishops, *learned Presbyters*, and orderly Professors, and only guarded by *arrogant* and *incomposed* rabble of such, whose ignorance, weakness and confusions will only serve to betray and destroy, the Reformed Religion; but never to defend it, against those many, malicious, crafty and well armed *adversaries*; who do but ly in wait for opportunities, to weaken, dishonour, disorder, and quite overthrow, both this and all other Reformed Churches.

Alas, these *gifted men*, who spread so large sayls, hang out such fair streamers, and seek to make so goodly a shew to the *vulgar simplicity*, as if they were strong built, *well rigid*, and richly laden vessels, (fit to endure those *rough Seas* and storms, to which both the Truth and Ministry of the Gospell are frequently exposed;) are easily judged by all wise and truly learned Christians, to be but light keels, and flat botomed Boats; by their *floring* so loftily; by their running so boldly over any *shelves and rocks* of opinion; by their putting into every small *creek of controversy*; which shews, they draw very little water; that they have not the due *ballast* of weighty knowledge and sound judgement; the want of which makes them so *fool hardy*, so apt to be tossed to and fro with every *wind of doctrine*; so prone to grow *Leaky* and foul, either *letting in under water*, cunningly and secretly, corrupt and brackish opinions, or *shipping in above-deck*, openly and boldly, *whole Seas* of any *sinister ends*, and *worldly interests*, that are abroad in the storms and wayes and confusions of *civill affairs*; from which the best

*Ardeliones isti  
repidos se sus-  
piciantur nisi  
inquieta sint,  
nec zelantes sa-  
tis se credunt ni-  
si omnia incen-  
diis commiscen-  
tes & pulcher-  
rima quæque  
Religionis in  
cineres redigen-  
tes. Gerard.*

Phreneticus  
& immundus  
ignorantie  
Spiritus.

Inc. I. C. 13.

Qui custodiet

ipsos custodes.

*Turela intusis-*

шта.

1921

\_\_\_\_\_

ਅੰਤਰਿਕਸ਼ਿਕਾ ਲੇਖ

**பித்தலாட்டம்**

καὶ τὸ χάρισμα

REMARKS: The ship was in the water for 10 days.

des de la zone, et

πάντες τλαῖσιν.

**Arist. de Virt.**

z. Vit.

...quidam re-

...cu malicia

voluntatis con-

**Sancti. Aquin.**

Ph. 4. 14.

Feb. 13.9.

peralvix prn-

[illegible]

## Christians



10

10

1

μηδ' αὖτ' ἀμείβας γὰρ τοὺς ἀνταποκρίσεις. Synes. Ep. 14. *Confidentia flutorum imperatrix prae-*  
*sentium scurræ.* Sido. *De rebus amicitiae laqueus.* Naz. or. 26. *Temeritas inscitia filia.*



*Churches extraordinary necessities how to be supplied.*

Christians study alwaies to keep themselves most free and unspotted.

Mat. 23. 5.  
Confirmatur hy-  
pocritis Phari-  
saei quando am-  
plianitur Phi-  
lacteria. Chrys.

The large *Philacterias* of pretended *preaching* gifts, which some men so *Pharisaically* set forth to the vulgar view (who as St. *Jerom* saith, easily admire what they hardlyest understand) do not presently make them such *Rabbies*, and *teachers* in *Israel*, as they fancy and affect to be counted, where there is or may be had far better supplies of such able, and right *ordained Ministers*, as the Church of *England* hath brought up. There are graces and gifts of the Spirit to be shewed in mens silence, as well as in their speaking: (as he that knew how to hold his peace put in his name among the famous Orators;) Yea if the case of this Church were so *desolate* as some pretend, and destitute of able and faithfull *Ministers*, (which blessed be God it yet is not) yet few of these *forward intruders* of themselves have such sober gifts, and well-grounded knowledge in the mysteries of Christian, and in the ordinary controversies of the *Reformed Religion*, as might supply the Church in its *cases of necessity*; wherein any Christians or Churches may possibly crave and have some relief, as to the *teaching*, *confirming*, or *comforting* part of the Ministry, from the larger and *golden rule of Charity*; Where Christian communion makes believers usefull to each other, not out of Office and speciall duty, but out of love, and that generall relation they have to each other; Which necessity thanks be to God is not yet the Case of this Church, nor shal' ever need to be (by Gods blessing) if *Magistrates* and true *Ministers* would do the duties, which become them in their places: Though the Harvest be great, yet the Labourers are not few, which are of the *Lords sending*, if they may be suffered to do the *Lords work*: And if those *sturdy gleaners and pilferers* (who thrust themselves into others mens *fields and labours*) did not every where disturb and hinder them by their *sharking and scrambling*.

Mat. 9. 37.

10.

The Churches supplies in cases of necessity, When true Ministers cannot be enjoyed.

John 2.

Lauda facili-  
de necessitate  
virtutem; sed  
plus illam quā  
elegit libertas non indicit necessitas.

Who doubts, or denies, but in cases of reall, not feigned, affected, or imaginary *necessity*, when Christians are forcibly deprived of their true Pastors and Ministers, the Lord *Jesus Christ*, who hath speciall care of his Church, by the assistance of his Spirit, can turn the water of some *Lay-mens weaker gifts*, into wine, for the Instruction, confirmation, and consolation of scattered and desolated Christians; Although those teachers are not every way *exactly prepared*, nor fitted for every work of the Sanctuary? Rather than poor Christians, that hunger for the food of Heaven, should wholly want refreshing, Ravens shall feed them, as they did *wildred* and *bannished Eliah*: A lay mans *barrell of meat* and *cruse of Oyl*, that is, his good skill and sound understanding, in the *main fundamentals* of Religion.

Ber. Ep. 123. 1 Kings 17. 6. 1 Kings 17.

of faith, and holy practice; Also in those gracious promises which God hath made to upright hearts; these may have miraculous augmentations and effusions to sustain a widowed Church and Orphan Christians in time of dearth: But we must not therefore suffer these *Accephalists*, these *circulators* and *heggars*, to periwade us, that we are famished in our fathers house (where we see servants are wanton with fulness of Bread) merely that they may boast how they have made us to eat of their mouldy scraps, and drink of their musty bottles. In the confusions of a family, where violence overbears settled order, (removing both chief and inferior Officers,) those supplies are commendable, which the charity and discretion of any servants can afford one the other, yet without usurping any place and authority, which they have not, over others: But in a settled and orderly family, where there are *Stewards* and *Officers* appointed, it is a preposterous charity for every Servant to undertake to give to the Children, or Servants of the family, their portions. Precedents of extraordinary sustentation with Bread, Wine, and Oyl, either by miracle or Charity, are no warrant for any mens presumptions, rashness, and disorder, in ordinary cases, any more, than those fore-named examples should justify any man from madness, who presuming of extraordinary supplies, would cut up all Vines, or plant no Olives, or use no tillage and Husbandry, which are the wayes of Gods ordinary providence, both to exercise and reward mens honest and orderly industry: In like manner, where the Churches or societies of Christians greater or smaller are blessed with the enjoyment of those institutions and gifts which Christ hath appointed and bestowed for the joynt and publike good of his Church, in planting, preserving, and propagating true Religion with good order: (which ever was, and is to be carried on by the right Ministration of the word and Sacraments, and other holy Offices properly belonging to duly ordained and authorized Ministers) there, no pretended liberty, or affected and self-made necessity, no right of commonage or levelling zeal, may violate the bounds, which Christ hath set, and the Churches ever observed: He that breaks the hedges of Religious order in the Church, the Serpent of an evill conscience shall bite him.

*De Accephal. Has magis inter licitas que inter clericos Religio decet: divina mixtum genus est proleque bisformis.* Ibid. Hispa. de off. Ec. lib. 2. c. 3.

*Prima est manifestum quam precipiamus Dei auctoritas imponit; Secunda, quam permittit providentia dispensat; Tertia quam deficientia in officio negligentia cogit, quam & peccatum esse & sui poenam credat.* Bern. *Necessitas quod cogit defendit, modo abhi. malum morale.* Eccl. 10. 8.

All true *Christian Liberties*, that is, such as are comely, or orderly and usefull, are by all godly and learned Ministers, allowed, and encouraged, in all faithfull people, of whatsoever calling, quality, and condition; *Masters* in their families; *Magistrates* on their Benches; *Commanders* amidst their Souldiers; *Princes* among their

II.

*Of Christians Liberty to use their gifts.*  
Libertas ut sub matrona, decora

non est honesta  
si non sit. Gi-  
beuf.  
1 Kings 8.  
Augustus Salo-  
mon in genua  
procumbens, quā  
in solio sedens :  
ornator orans  
quam imperans.  
Jeron.

Acts 17. 11.

Spontanea vo-  
luntate non sa-  
cerdotali auto-  
ritate obtule-  
runt sacrificia,  
Abram, Isaac,  
Jacob. 1. lid.  
Hisp. 1. 2. off.  
Eccl. c. 3.

subjects, cannot appear, more to their honour and advantage with-  
in their places and callings, than, when, like *Salomon*, they shine  
with that wisdom, piety, and devotion, which becomes all true Chri-  
stians, on all occasions; and may make them merit the honour of  
*Princes and Preachers* too in *Jerusalem*; which liberties and a-  
bilities, the humble piety of wise and modest Christians knows, how  
soberly and discreetly to use as to any occasion of private charity,  
or publike edification in their places; yet not insolently and un-  
seasonably to abuse it: so, as to disparage, neglect, and usurp upon  
the *publike ordeined Ministry*. Every one may read and recite, and  
tell others of an Act or Proclamation, and help them to understand  
it; but only an Herald or Officer may publicly proclame it, in the  
name of him that grants it. Children or servants in any family may  
impart of their Provision and Bread to one another in charity and  
love: but this they do, not as Stewards and Officers, whose place is  
to give to every one their portion in due season. We read the *Be-  
reans* were *industrious*; More noble: Not for undertaking to Preach,  
but for industrious searching the certainty of the truth, duly Preach-  
ed to them by the Apostles. Nothing is more generous and noble  
than orderly and Religious Industry. It were happy for all good  
*Ministers*, if there were every where more of those noble, *gene-  
rous* and *industrious* Christians among their hearers, who like the  
*Bereans*, by often meditating, searching, repeating, mutuall con-  
ferring, applying, and (if need be) by further explaining, as they  
are able and have experience, of the word, duly Preached to  
them, would as it were *break the clods*, and *Harrow in the good  
Seed*, after the *Ministers Plowing and Sowing*: Yet still there is a  
large difference, between a true *Minister's* Preaching in Gods name  
to the *Judges at Assizes*, and the *Judges* reciting or applying some  
points of the Sermon, with wisdom and piety; so far as suites with  
the charge he gives; not as a Minister but as a Christian Magistrate;  
whose Commission is only civill, to do civill Justice according to  
Law, and power given by man, between man and man; the other  
as a Minister is sacred; to reveale the *righteousness* of God in Christ,  
to men, for the eternall salvation of their souls.

But why any Christian should affect in *peaceable times*, and in  
a plentifull soyl, to have either any man that lists to employ him-  
self, or no Husbandmen or labourers at all in *Gods Field* and Vine-  
yard, who by speciall care, skill, and authority should look to its  
right ordering and improvement most to the encrease of Gods glo-  
ry, and the Churches benefit, I can yet see no reason; save only  
those *depths and devices of Satan*; which are hid under the arbi-  
trary speciousness and wantoness of some poor gifts, the better to



cover those designs, which the pride, malice, -hypocrisy, and profane-  
ness of some mens hearts aym at; which are not hard to be discerned  
in many men, by that extreme loathness, and tenderness, which  
those tumors, and inflamed swellings of their gifts, and self concei-  
ved sufficiencies have, to be tried or touched, by the laying on of  
hands; that is in a due, exact, and orderly way of examination,  
approbation and Ordination; The fear is, lest if such pittifull  
Prophets Spirits should be subjeet to the Prophets, they should be  
found to have more need to be taught the mysteries, and principles  
of Religion, than any way fit to teach others; by a most prepos-  
terous presumption; whose foolish hast makes but the more wast, both  
of Peace and order, truth and charity in the Church.

*Sophista ver-  
borum magis ef-  
se volentes quam  
discipuli ve-  
ritatis. Ire-  
næus de iis  
qui successione  
Apostolicam de-  
serunt. l. 3. c. 40.  
1 Cor. 14. 32.  
In docti præpro-  
pere docentes  
plerumque de-  
docenda docent;  
plus rixarum  
quàm critici  
seminantes:  
culturam Do-  
mini inficiunt  
magis quam  
perficiunt. Aug.*

The greatest abilities of private Christians, being orderly and  
humbly exercised, are no way inconsistent with the function of the  
Ministry; they may be easily and wisely reconciled, however some  
men (whose interest lyes in our discords and divisions) would fain  
set them at variance; That Ministers should be jealous of their  
ablest hearers; and these emulous of their faithfulest Ministers.  
No hearers are more welcome to able Ministers, than such as are,  
in some kind, fit to teach, reprove, admonish, and comfort others:  
Nor are any men more humbly willing to be taught and guided in  
the things of God, by their true Ministers, than those who know  
how to use the gifts of knowledge, they attain, without despising  
the chiefeft means by which they and others do attain it; which  
is, by the publike Ministry of the Church: This enables them to  
benefit others, in charity; but not to boast of their gifts in a factious  
vanity; or to give any grief, or disorder to the Ministers of the  
Church; who besides their labours in the Pulpit, have so furnished  
the Church with their writings from the Press, that, such Christi-  
ans as can content themselves with safe and easy humility, rather  
than laborious and dangerous pride, may, upon all occasions, (I  
think) full as well, and for the most part, far better, make use, in  
their families, of those excellent English Treatises, Sermons, and The use of  
Commentaries, which are judiciously set forth in all kinds of Divi-  
nity, than any way pride and please themselves in that small stock  
of their own gifts, either ex tempore or premeditated; which serious  
reading of those learned and holy Ministers works would do every  
way as well, and far better than this, which weak men call proph-  
ecy, that is, reciting (it may be by rote) some raw and jejune no-  
tions, and disorderly meditations of their own; which must needs  
come far short of reading distinctly, and considering seriously those  
excellent discourses, which learned and wise men have plentifully  
furnished them with, both with less pains, and more profit to  
themselves,

themselves, and others; I am sure with less hazard, of error, froth, and vanity, than what is incident to those self Ostentations of gifts, which have more of the tongue, than heart or head; and oft-times resemble more the Player, than the Preacher.

12.  
Animad-  
versions on  
some passa-  
ges in that  
Book called  
The Peoples  
Privilege  
and Duty as  
to prophecy-  
ing, &c.

So that the late published Patron of the *Peoples privilege and duty as to the matter of prophesying*, needed not to have added to his Book the odious title of *the Pulpits and Preachers encroachment*: For, if that Author will undertake to regulate the tryall and exercise of those gifts of *Lay people*, which he finds or fancies in them, within such bounds of reall and approved abilities, of humble, usefull, and seasonable exercising of them, without any Enterfering with, or diminution of the function, and authority of the true, and *ordained Ministry*, which is the aym he seems to propound, I wil undertake that no able and good Minister shall *forbid the Banes*, which he hath so publicly asked; Finding indeed no cause, why these two may not be lawfully joyned together, in a Christian and comfortable union, the *publike gifts* of Ministers, in a publike way of *divine Authority*; and *private gifts* of the faithfull, in a way of *private Christian Charity*: Nor ever did the Godly *Fathers and Ministers* of the Church encroach upon, put away, or give any bill of Divorce to the *humble and usefully gifted Christians* Liberty; Only, finding by experience, that (like *Dinah*) it is prone to gad abroad, run out through wantonness, pride, or weaknes, to much disorder, vanity, and confusion (besides foolish and corrupt opinions,) and of late, to a petulancy, contempt, and emulating of the publike Ordinance of the Ministry, the wisdom of the Church, in all ages (for ought I can see) did think fit to keep it, within those safe and private bounds of families, or at most within such friendly meetings, as are short of *publike solemn Church assemblys*: Nor was the modesty of any humble Christian ever grieved, that his abilities should be so wisely restrained; While yet, it had all *private freedom* and due encouragements; And in publike far better and more orderly supplies from Gods rich treasury, than from its own purse and penury.

Inconveni-  
ences atten-  
ding that  
prophesying  
of the people  
on the Lords  
Day.

As for the publike use of that Liberty and gifts of prophesying, which that Gentleman so much crys up and magnifies; I do not think him so much a *puny* in discretion, but that he must needs see, it will be incumbered with many and hardly evitable inconveniences, so that it will be easy for a wise man to see the *Quare impedit*. For first, most good Christians are commonly well satisfied with those solemn publike exercises, and duties, upon the Lords Day, as praying oft; reading oft; expounding the Scriptures; Catechising many times; and twice Preaching alwaies; besides the celebrating of one,

or

or both Sacraments; All which are the  *blessings*, which the bounty of God hath plentifully provided for Christian people, and pow'rth on them every Lords Day by the  *Labours* of their faithfull and able Ministers; whom Christ and the order of the Church, have undoubtedly set over them in the way of Divine Authority; And to whom all serious Christians attend, as of duty and conscience; affording means  *sufficient*, by Gods blessing on their devout  *attentions*, judicious  *understandings*, retentive  *memorys*, fervent  *affecti-* ons, and suitable conversations, to  *save their souls*; For whom it were infinitely better, to have every where such a  *Minister duty* settled, and competently maintained, by those  *Revenews*, which are in all Law both divine and humane, due, as given for this service of God and the Church; than for Christians to be  *fobbed off*, with new projects of Prophets, gifted Brethren, and modern  *Itinerant in-* constant and  *Mendicant Preachers*; which will amount to nothing but mischief; however they may make a shew for a while, as if there needed no constant resident Ministers, or other settled and ordained Ministry; That so a way may be made to ignorance, superstition, Atheism and profanels, First; And in time, that sacred  *Revenew* which is given to God, for the maintenance of his public service and Ministry, may be turned to some secular uses, and come into private purses. It is most evident, that what  *prophecy exercise* is by any gifted Brethren added (in publike) on the Lords Day to this  *sufficiency of the Ministry*, will (for the most part) come very short of that weight, worth, and Authority, which usually is in the Ministers learned pains; So that, it will seem, but as a  *Churl upon the Gentleman*; as tedious and nauseating, as  *small Beer and Water*, after men have drank well of the best  *Wine*; Or as the scraps of  *coarse and plain Country fare*, after men have been filled with a feast of  *marrow and fat things*.

Besides, this exercise of  *prophecy*, which that Gentleman so pleads for, will hardly find any  *convenient time*, or  *temper* in Christians minds, on the Lords Day, either among or after the publike duties of the Ministry; It must needs seem, as  *unseasonable*, flat, and  *tedious*, as all  *superfluities and excesses in matter of Religion* easily do, when they border never so little upon the  *Nisiery* or too  *much*: It is great wisdom to keep people short from a surfeit of  *ho-* cris,  *ne sit sa-* ty things; and to leave them with appetites, and give vacancy for  *tium*; Ne mi- digestion, rather than to  *cram* and  *cloy* them with matters either of  *nimium deuo-* superfluity, or  *curiosity*; when indeed men do scarce with chear-  *rando, salsidiosa* fulness and intention bear the holy duties of clear divine use, and  *sit regurgitatio* most absolute necessity; In all which,  *cidi. Cui dige-*  *rando vacare* addition of a  *prophecy exercise* on the Lords Day, will be but  *debet, ut salu-* hindered  *briter nutriat,*  *Greg.*



hindered from that profitable Meditation, and carefull remembrance, of what they have already plentifully heard from the Minister, whose lips ought to preserve knowledge, and on which the people ought to wait, as those that must give account of their souls.

*Inflantur poli-*

*us ad morbos & vanitatem, quam superfluis ferculis nutriuntur ad sanitatem & vires. Ber. Amantur mihi* *metas quod poterat condire mensura. Chrylost. p. 125. Pro. 27. 7. The full soul loathes the Honey* *comb. Mal. 2. 7. Heb. 13. 7.*

It will then be neither convenient nor usefull (as it is not necessary,) to bring up *Propheying* thus in the rear of preaching, as to the common peoples capacities or occasions; yea, rather it will be to the injury and hindrance both of Minister, and godly people, on the Lords day, unless you be sure to provide the people seldom any Minister; and none constantly resident; or else such weak and short-winded Preachers, that they may be sure to give time and room enough to these eager Prophets, and to be only as foys to set off their fresh and more glistring gifts; or, as an antepast of coarser meats, to whet on the appetite for that more delicate fare, which these prophets will pretend to bring forth; we see already many of them stickle for the Pulpits, and are smart rivals against the Ablest Ministers, whom either small maintenance, or some factious and ingratefull people have almost quite dispirited; Upon whom the Cryers up, and admirers of these new prophetick gifts look, but as the forlorn hope, which is to make way all this while for the main body of those gifted prophets; Many of whom have so great an activity and confidence joynd with their weakness, that they had need be very well-disciplined, and kept carefully in their due ranks and posts, or else they will soon rout all order, and honour of Religion in this or any Church; Notwithstanding all the good hopes, all the soft bespeakings of esteem, and gentle insinuations for their acceptation made by that Charitable writer, who hath so largely pleaded ce, them, at the common peoples bar; And who merited indeed, to have bestowed his pains so publickly, upon a subject that had a better title in the Scripture, and the Church, than this of peoples prophesying seems to have.

*Ignorantia & imbecilitas proxima est Temeritas.*

*Tot erunt vana quot incenia, tot permicies, quot & sorcies, tot dolores quot colores, as Tertul. begins his Scorpium*

Besides this, (which I have alleged for inconvenient, superfluous, and so far hurtfull, as it is inconsistent with the ministers and peoples duty on the Lords day;) That Gentleman cannot but consider, how many childish triflings in discourses, how many triviall skirmishes in disputes, how many captious bickerings in words, how many uncomely thwartings are prone to arise (as in Country cudgell-playing) among the vulgar, be they never so godly; if you put them one pin above their pitch, they either crack or sound like strings over-strained, harshly and out of tune; although they may have good gifts yet

yet as *Arelus* a Painter in *Julius Casars* time, who had good skill, in this corrupted his art, that when he was to paint any Goddeis, he alwayes made them like some of his Mistresses; so these are prone to adorn by their gifts, some error or odd opinion, and set it forth as a divine truth, and rare doctrine. Nor can you avoid (besides erroneous and fond opinions) *envyings*, evill *surmisings*, *jealousies*, *unsatisfiedness*, and  *factions* bandings among the people, whose minds will soon be divided; some *liking*, others *disliking*; some *admiring*, others *despising*; some *attending*, others abienting from this unwonted uncouth exercise of Prophesying, which thus confused and abused will soon appear to judicious and sober Christians, a tedious and useless businels (like Fiddlers alwayes tuning, and never playing any good lesson) and no way fit for a *Sabbath-dayes* sanctification; when once the Country gaping, or the *gloss* and *novelty* of it is faded.

So then, if the *Guardian* of the peoples Liberty, and privilege in Prophesying, can find any *other time* on the *week-dayes*, wherein to set up this exercise of *Lay-mens prophesying*, (that so people may not at all times come short of that, *which he calls their duty*;) He must be sure to provide Prophets of some *competent gifts*, besides their discretion, else he will have much adoe to persuade people, that *it is their duty* to neglect their weekly occasions, and to lose both their time and labour in attending rusticall *impertinencies*, and ignorant *triflings* in religion, which (of all things) should by wise men be avoyded among the *vulgar*, whose affections like the poor womans wort is oft very hot in the point of *Zeal*, when it is very small in point of judgement, And is prone to run out from familiarity to contempt, from contempt, to down-right prophaneis and Atheism in matters of Religion, when made cheap and vulgar: If he can indeed, furnish out men, or women, (for they prophesied too 1 Cor. 11.15.) of such *prophetick* gifts, as are worthy, to be esteemed and encouraged by sober and judicious Christians, I shall promise him that I more willingly, and more constantly will be *their auditor*, (at convenient times and places,) when I hear they do, what becomes wise, humble, serious and modest Christians, than most of these *pretenders* to be such gifted men, and to have such prophetick spirits, are *hearers* of the true *Ministers* of this Church, be they never so able, either on the Lords day, or on any week-day *Lecture*; For, the first way, that many make to bring in their *Lay-prophets*, and *gifts*, is with *their feet*, *trampling*, as it were, upon the best *Ministers*, and *their faithfullest pains*, while they scorn to step out of dores to hear them, either *Praying* or *Preaching*, which pride and negligence, are not the least of those virtues, which recommend those Prophets.

F f

To

Of peoples  
prophesying  
on the week  
dayes.

οὐδὲν ἀπορία  
ἐπιστολῆς, μὴδὲ  
λαὶ τῆς τοῦ θεοῦ  
ἐκκατηγόρου.  
Synes. ep. 143.  
ex Lyfide  
Pythagoreo.  
Contempt of  
Religion ris-  
eth from mak-  
ing holy  
things too tri-  
viall and  
common.

Mat. 23. 7.

To be plain, the truth is, so much bran, filth, and dross of pride, popularity, schilm, malipertneis, and contempt of all men, that differ in any way form or opinion from them, and (of all Ministers above all) do hitherto generally appear in the face and manners of many of those (who more affect the name of *gifted men and Prophets*, than ever the *Pharisees* did the title & name of *Rabbi*;) that most sober and wise Christians suspect, they will hardly ever make such *Loaves*, as may be fit for *Shew-bread*, to be set up in any *publike place* of Gods house and Sanctuary; If that Gentlemans piety, which seems tempered with much ingenuity, can *sift or boulst out any good meal*, or *finer flowr*, that so they may be decent for Gods service, and the Churches use in any *publique way*, I know no man will hinder him from *baking, making, and distributing his bread*: But let them take heed, lest the Corn being ground in *such a new beaten mill*, it prove not full of *grit and gravell*; which hath more offence, than either profit or pleasure in eating of it.

13.  
Of the private exercise of Christians gifts that are truly good.

For the private *Exercise of his Prophets gifts* (which will now serve the turn) no man ever spake against it, further than it frequently carried it self unseemly, by neglect, separation, boasting against, contempt and opposition of far abler gifts in the publique Ministry, oft *undermining and shaking* those truths, that order, and holy way of life, wherein the peace of the Church, and the honour of true Religion consisted; And even in this I conceive I have shewed to humble Christians a more excellent way; Namely, *in using the learned helps* of other mens labours; which are in every kind well composed; rather than to please themselves meerly in the *barrenness and ravenness* of their own *inventions*, which yet they may add too, if need be, that so they may not seem to say nothing of themselves, or be forced to break for want of vent: If these be *cryed up gifted men*, be found meet to be made *publique teachers in the Church*, under the name of *Prophets*; why may they not be ordained Ministers, in a *just and due way*? There is like to be want enough of men of any competent parts, in the great decay and discouragement of such as are very learned and most able: If they are not fit for all offices of the Ministry, I wonder how they can have confidence enough to be publique Teachers in any kind; which work requires greater abilities and equall authoritie to any other holy Office; if they have any thing in them of modest and humble Christians, sure they would be more *swift to hear, and slow to teach*, as *St. James* advileth.

James 1. 19:  
Tutior est in  
audiendo quam  
loquendo coloratus.  
Non tam  
facile aures ac  
labra impinguant. Ma'e au-

As for those *Histrionick Players*, and vaporing Preachers (who with a *Theatricall impudence* in many places, seek to *fill the world*, with meer noise and clamor; crying down all the *antient Ministry*, as *Antichristian*, and the Ministers as *no way called, sent, or authorised by God or the Church*, turning all either into *spirituall, or new prophetick gifts*,



gifts, to which they highly pretend) certainly, their vanity can move diendo solus ip-  
 wise Christians no more than those cheats and wanderers do, who se laboris; male  
 swear, they have found out, and can sell you the true Elixir, the loquendo & a-  
 Philosophers stone, which will turn baser metals into gold, while yet lios secum in  
 (poor men) their raggs, swords and beggery, sufficiently confutes ruinam pertra-  
 their rare skill, proclaiming to all, but fools, their lying and prond his. Pelarg.  
 beggery, which more needs anothers charity, than is any way able Tenuitatis sua  
 to relieve any mans necessities. maxime con-  
 & mendacissi-  
 ma solent colli-

eri. Immodica enim ostentatione licet: men aliquod, remedium, & quasi patrocinium, aliorum credulitatem  
 prope in mendicitatis querunt. Erasmus. Mendacia mendicabula.

If this Gentleman be in good earnest, for a duty and office of Of the pri-  
 prophecy, (besides, and not against, the order of the Ministry) mitive pro-  
 tive Prophets, which may serve worthily to demonstrate beyond what phetick  
 is already done by excellent Writers, the true sense of the Scriptures, Church.  
 as to the great mysteries of Jesus Christ the Messias; God forbid such  
 shou'd not have a primitive use, and esteem in the Church: But let  
 us not be abused with such triflers, as shall either darken what others  
 have well explained, or shall only produce old promite and stoln no-  
 tions of other mens works, as if these were the rare and new fruits  
 of their own private prophetick gifts; Possibly (with this Gentle-  
 mans good leave) the Church of Christ, neither hath now, nor needs,  
 any such prophetick gifts, as were primitive, and may truly be so  
 called; No more than it doth tongues, miracles, and healings, which  
 it had, and wanted too in those first times and dispensations, when  
 the Gospell of Christ was strange and new to the world, and to the  
 Churches which were but newly planted or in planting; which  
 now it is not, specially in England, after the Church hath enjoyed  
 those plentiful diffusions of Evangelicall light from Christ and the  
 Stars in his right hand, for many hundred of years; so that know-  
 ledge hath abounded, as the waters of the Sea. It is very probable  
 the Churches in ages succeeding the Apostles, gave over the form of  
 the exercise of prophesying, when once they saw the (xlaqua) or  
 speciall gift ceased; I remember no mention of this Prophecy a-  
 mong the publique officers duties or privileges of the Church; No  
 Councill, no Father, that I find, regulates it, or reckons upon it; nor  
 doth this Gentleman produce any one testimony for it, out of the  
 Churches after-practice in Ecclesiastick Histories and antient Re-  
 cords, which may best distinguish for us, what things were of tempo-  
 rary, what of perpetuall use in the Church. It is evident that all  
 things that were primitive and occasionall, are not therefore to be  
 made perpetuall, or after long cessation, to be restored; many things  
 used in the infancy and minority of some, or all Churches, have soon  
 Tacito omnium  
 consensu per de-  
 suetudinem ab-  
 rogantur.  
 Blood.

Chrysost. orat.  
 88. Gives  
 reasons why  
 Miracles are  
 now ceased in  
 the Church.  
 So Iſid. Pel.  
 l. 4. Ep. 8.  
 Rev. 2.

Tacito omnium  
 consensu per de-  
 suetudinem ab-  
 rogantur.  
 Blood.

Those collections for the poor on the Lords day, *Cyp. calls Gæzophylacium, and Corbana. de Eleemos.* after been disposed, as the collections on the first day, *1 Cor. 16.* So the *Agape*, the *Agapa*, or love feasts, *1 Cor. 11. 20.* were by divers Councils forbidden, when they degenerated from the Primitive simplicity and purity; *Jude 12.* Spots in your feasts, feeding themselves without fear. So the *Holy Kisser*, or saluting, *Rom. 16. 16. 1 Thes. 5. 26.* The common stock of goods, *Acts 4. 32.* publickly dedicated to the relief of the Church; in which the poorest believer had as much interest in what was given, though they contributed nothing, as he that gave most of his estate. So the anointing of the sick, *James 5. 14.* So the Celebration of the Lords Supper every Lords day. The peoples *Amen*, *1 Cor. 14. 16.* which *Jerom* sayes, was in his time, as a *Clap of Thunder*, such consent, lowdness and alacrity was in that voice of Christian Assemblies. The observance of the Jewish Sabbath, with the first day of the week; The abstinence from blood and things strangled, and the like.

*Nec animalium sanguinem in esculentis habemus, Apol. c. 9.* Nothing is more ridiculous in Religion, than (as some fond or fraudulent Papists do their exorcisings and shews of daily Miracles) to continue the ordinary use of all those things in the Church, which we read were practised in Primitive times, upon some extraordinary account, either of necessity or charity, or speciall gifts, then only conferred; Which, when they were at the highest tide among professors, yet were never wont to overflow the constant banks of the divinely established calling of the Ministry, but still were kept within those modest, holy, and humble bounds, which became the Christian flocks, toward those Guides, and Pastors, which were to be constantly over them in the Lord, with whom Christ promised to be, as by his Authority and blessing, so by his Spirit and assisting gifts, to the end of the world.

As for this Gentleman, whose devotion and charity hath raised him to so good hope and expectation, of finding or making fit Prophets among the common people; truly, if he can bring forth any Gentlemen, either Lawyers or others, of so pregnant parts, so ready in Scriptures, and of so good utterance, as in him appears; together with so much gravity, candor, and equanimity, as (for the most part) he exprest to the Ministry, as a secular Calling, and divinely instituted office, such Prophets will be so far welcome, as they shall be usefull to the Church. Both Ministers and others wou'd be glad to see the Inns of Court or Chancery come in (like *Zilpah* and *Bilhad*) to supply the feared barrenness and decayes of *Rachel* and *Leah*, the two Universities, which were wont to be the fruitfull Mothers, and carefull Nurses of the true Prophets and Ministers; Nor would it be a less acceptable wonder to all true Christians and Ministers, to see such Zenasses, devout Lawyers, run cross to *Demas* his steps, and forsa-

Gen. 30.

2 Tim. 4. 10.

foraking this present world, to follow after *St. Paul*, than once it was to see *Saul also among the Prophets*. Men that can write & (I presume) speak too, after so serious and *Spiritual* a way, as that Author en- devours, may merit as much freedom, and publique encouragement, as others vainly affect, and insolently usurp, under the pretence of their prophesying gifts; when indeed they are for the most part but meer pratings, very weeds and trash, the soyl and load, which may rend this *Gentlemans net*; but they are not those good fish, which he seeks to catch, not so much (it seems) for the Churches necessities, (which the constant Ministry may well, as it ought to supply (as he confesses,) but for its *Lenient dainties and varieties*, which blessed be God are not hitherto much wanted in any Church, and least of all in this, which hath hitherto enjoyed those *Manna and Quails*, which the Lord hath from heaven plentifully poured round about its rents, by the care and pains of the able, orderly and duly Ordained Ministers; If some places in this Church have wanted of that large provision, yet others have gathered so abundantly, and fed so excessively, that, while they murmur, they surfeit; while they complain, their food comes out of their nostrils, as sometimes theirs did among the ingratefull and wanton Jews.

1 Sam. 19. 24.  
Talis cum sis  
utina nostrar es-  
ses. Argel. ad  
Farnabasum  
inimicum, ac  
mobilem.

Numb. 11. 30.  
Satiatus omnis  
sibi ipsi contu-  
meliosa. Aug.

These concessions then, of all able and true Ministers, being so liberall and friendly to all private uses, and to all gifts which are really fit to be publike, I cannot tell what that great and dangerous pertinacy is, with which that Gentleman (towards the end of his book) p. 78. charges so gravely, and threatens so severely the Preachers in England; as if all the fire of Gods and mans wrath, which hath fallen on them, in these times, hath not made them so much, as willing to part with, and be purged from their Babylonish superstitions, their popish opinions and practises; which (says he) they hold as fast, as their right hands, and right eyes.

14:  
Answer to  
the Asper-  
sions of per-  
tinacy and  
superstition  
cast upon the  
Ministers  
in that book,

A very sad reflexion, if true, upon All us that are, and must ever own our selves Christs Ministers; And wherein this Gentleman had done more worthy of himself, if he had given clear and particular instances, than such generall and obscure intimations; which without sufficient proof, will seem no better, than those odious aspersions, and vulgar calumnies, with the Anti-ministeriall Levellers, to hide their own deformities, are wont to cast upon Ministers, and all men, that differ from them, and oppose their folly, our of principles of higher reason, and sounder religion, than that sort of people use to be acquainted withall; From the faults and saylings, it may be, of some Ministers, but chiefly from the hatred and malice of those men, against all true Ministers, it's probable. this author, may without any great spirit of prophesying foresee, and thus solemnly (as he doth from the *Tripes*) foretell, the great sufferings, which Ministers

Tis laudis re-  
verendissimi  
ut dicitur imp-  
Naz.  
Or. 20.  
Kpota-ma dnu  
dnu dnu  
v. 20.  
v. 20.  
v. 20.  
Basil. in  
ep. 54.  
Lingua maledi-  
ca sanctos car-  
poris solta est in-  
salutium delin-  
quentium. Io-  
qnad Eust.



Cum quis cleri-  
cus ceciderit  
statim omnes  
tales esse, licet  
non manifestari  
possunt, jacti-  
tant profani,  
cum tamen si  
maritata aliqua  
adultera sit, non  
statim uxores  
suas projiciunt,  
nec matres suas  
tales esse dicunt.  
Aust. Ep. 1. 37.

Ministers of learning, constancy, and honesty, are like to undergo, if God did not as well know how to restrain the pride and power of these men, as he doth behold the rage and bitterness of them, against all true Ministers; Not, because they will not come out of Babylon, as he phraseth it; but, because they will not so easily return (as many unwary souls do) to folly, and the principles of all confusion, to the oppression of all that truth and order, which the wisdom of our pious Progenitors hath observed for 1600. years, and transmitted to us, from the hands of the blessed Apostles, according to the rules of Scripture, and all religious reason.

Aust. Ep. 1. 37. Ideo à malis boni petuntur calumnias; is est etiam dicitur in libro  
sive etiam dicitur à malis boni petuntur calumnias, is est etiam dicitur in libro. Is. Pel.  
l. 2.

Vid. Aug. Ep.  
118. ad Jan.  
contra presba-  
teros illos qui  
superstitiosa ti-  
miditate con-  
suetudini cujus-  
libet ecclesie  
repugnant, que  
nec fidei nec  
bonis moribus  
adversatur.  
Unaqueq; pro-  
vincia suo sen-  
su abundet:  
pro more &  
consuetudine antiqua: Consuetudines Ecclesiasticæ, que fidei non officiant observanda, ut à majoribus  
tradita sunt. Jeron. ad Licinium. Cavendum est, ne tempestate contentionis serenitas charitatis ob-  
umbretur. Aust. Ep. 86.

But what I beseech you is this finfull *obstinacy* of the Ministers of England, for which this Gentleman hath such a *Sybilline rapture*, and more than a *prophetick horror*? Is it because their judgement is constant to the approbation of that due obedience and legall conformity, to which they formerly with good conscience subjected, as in matters of *extern right and decency in this Church*, wherein they had a liberty common with all Christians, (so far as they opposed not either sound doctrine in faith or holiness, and morality in manners) to conform themselves then in the use of them, as now they have liberty not to use them, while by force and terrour they are hindered; They being not of that nature of things sacred, for which a Christian is bound to kindle the fires of *Martyrdom*, nor of private contention against publique *Prohibition*,

Id vero gravi  
prudenter, dig-  
nissimum, non  
facile permuta-  
tis nec ad vul-  
gi auctoritate  
nutum, utamur,  
leviter commo-  
veri. Zanch.  
Oraz. 1. Joh. 4.  
1.

Is he angry, that *Preachers* do not all suddenly shipwreck their judgements, learning, and consciences upon every rock of *vulgar fury*, or fancy? that they are not presently melted with every popular gloeing heat of seeming piety? and that they run not into every mould, which any faction hath formed for the advantages perhaps of secular interests? Is he displeased that they are not taken with, admire or adore every *Idoll of fanatick novelty*? that they seriously try the modern spirits, whether they be of God or no, and receive not every spirit? Is he grieved, that men of learned and sober piety, will not be subject to the gravity of the Fathers; the wisdom of the Councils; the acuteness of the Schoolmen; the fidelity of the Ecclesiastick Historians, together with the excellent learning and accurate judgements of the best modern Writers and Divines in all reformed Churches; yea, and

and the authority of the Scriptures themselves, in their most clear light and concurrent strength; that they will not prostrate all or any of these, to a company of wretched Pamphlets, fitter for Cooks and Chandlers shops, than for the reading of judicious and serious Christians; who have cause to look upon those putrefactions of Pens and wits, only as Moths and Vermine every where creeping up and down, and hoping (like Ants) only by their numbers to devour all ancient Authors, and all good literature, that so they alone may survive, and satisfy the grosser palates of those who never relished any book so much as a Ballad or a Play, or a Romance, or some Seraphick raptures and pious nonsense? Is he scandalized, that we count not the diseases of Christians, health; their putrefactions, perfections; their distractions, raptures; their ravings, reason; their dreams, oracles; baseness, liberty; their Chaos, comeliness? Is he jealous of us, because we rather study and profess solid truths, sober piety, good manners, and orderly government, which only become all true Christians, and Ministers above all? Is it our fault, that we endeavour to Pray, Preach, Write, what we and others may understand; that we covet not to be admired, by not being understood; that we aim to do all things as becomes Men, Christians, and Ministers of the true Church of Christ, not after the manner of plausible, and easie fondness; which is afraid to offend, where there is power to hurt; that counts greatness as a badge of goodness, and success a sign of Sanctity; but rather with all just zeal, courage, and constancy, beseeching the demonstrations of the truth and Spirit of God, which never needed more to be asserted as to its divine power, and eternall honour, than in this pusillanimous and frothy generation of vapourers, who are the greatest enemies to, and betrayers of our Religion, as Christians, and as Reformed; whether they be Gogs or Magogs, open or secret; the one, or the many Antichrists; Papall or popular delusions? We hope this Gentleman is so good natured, that with all other excellent Christians he will forgive us those wrongs, by which we have been, and ever shall be piously injurious, and faithfully offensive, as aiming not to please men, but God.

Wherein then are we the Preachers of the good old way (One and all) meritors of such fatal terrors, as those words import, which like Apocalyptic Revelations are dark, but dreadful; portending God knows what sufferings upon them all? If there be no men more single-hearted, none more open, candid, and ingenuous, than all good Ministers pray to be, who are no Statists or Politicians, but able and honest Preachers of the name of the only true God, and Jesus Christ, whom he hath sent, to shew Sinners the way of eternall life; If there be nothing more necessary, more usefull, less offensive, or burdensome, to any wise, sober, and godly minds, than their lives and labours are;

Prov. 26. 33.  
Burning lip,  
and a wicked  
heart, are like  
a pottherd covered with silver dross.  
Grande hoc &  
subtile artificium nescimus,  
vulgi ineptis,  
& novitatibus  
offensivi, non enim tam blandi sumus hominum inimici.  
Ieron.  
Sua dum pingunt vitia, nostras dedecorant student virtutes lenones vulgi.  
Erasim.  
Planda pernicios, Cyp. de Error.  
Adulantiu non amantium vax est. Satis p, modo divites essis, prohi satis si prosperi, sancti & sapientes satis si lato & magnifico utuntur successu, fortia tantum & fulminantia venerantur numina.  
Bern.  
1 Cor. 12. 13.

*Ministers of England not Popish.*

If no men are more modest and moderate, in all their desires and designs, than learned, humble and diligent, (which are the *unpragmatick*) *Ministers*; what is the grief? why this complaint, *lamentation* and *burthen*, which this *Gentleman* takes up so prophetically against them, both as to their sin, and their suffering? unless men be *vexed*, that any worthy men are duly made *Ministers*, or that *Ministers* are but men; unless it offend, that they have food and raiment, which most of them *dearly earn*, and hardly get; unless they are impatient, as the *Wolf* was with the *Lamb*, that we breath in the same common ayr, or see the same *Sun*, or tread on the same *Earth*, or drink of the same *stream*; the troubling of which, is by the *troublers* of it unjustly imputed to their innocency; who must therefore be accused, because violence hath a mind to destroy them; What is the *error*? what the *heresie*? what the *superstition*? what the *Popish opinion* or practise, which any of us *Ministers* so resolutely maintain?

1 King. 18. 17.

*Profracta est illa & superstiosa timiditas, quæ à bonis abhorret quibus abutuntur mali. Aust.*

*Qualis affectatio in civilibus talis superstitio in divinis. Venulani.*

*Misericorditer plebitur qui ad emendationem ducitur. Aust.*

1 Cor. 9. 9.

*The appeal* But to all excellent and impartiall *Christians*, we may, and do of all true as in the presence of *God* appeal; Is not this in some mens sense and and faithfull censure, the sin of the ablest and best *Preachers* (both for learning, *Ministers*, piety and constancy) that they do not so easily yield to, or applaud as to their

Sure this *Gentleman* is not to be thought of so low a *form* of *foundlings*, and *novices*, who suspect and dread every thing as *Popish*, which we hold, or act in common with the *Pope* or *Papists*; wholly to recede from any thing common with them, must divest us, not only of the main truths, duties, virtues, and grounds of our Religion as *Christian*; but we must cast off all, or most part of that, which denominates us either rationally or humane, both as to the nature and society of men: But, if we obstinately retain any thing, either for opinion or practise, which may truly be branded with the *mark of the Beast*, as either erroneous or superstitious, beyond the bounds of *Christian* truth, or liberty, or decency: If either any generall *Council*, or any *Synod* of this *Church*, since it were reformed; or any *Parliament*, and civil Convention of the *Estates* of this *Nation* have condemned what we teach, or practise, or opine; If any wise and learned man, not apparently engaged in *faction* or *schism*, against the publique Constitution both in *Church* and *State*, did ever so much as accuse or convict us of any such crimes; In *Gods* name let us suffer what *He* thinks fit. If we have deserved it from men, it will be a mercy to be punished, and amended by them; If we have not, it will be an honour and crown to us, above all men, to suffer for the testimony of *Jesus Christ*, the honour of our function, and this *Church*, from unreasonable, and ungratefull men, who use *Ministers* as their *Oxen*, (but not in the *Apostles*, or *Gods* sense,) first exhausting and tying them at hard labour, and then they destroy and devour them.



a Military or Mechanick religion? that they are sorry to see so good integrity far  
ly a part of the Catholike Church, so stately a pillar of Gods house, from thus  
as the Church of England lately was, so every day hewing in pieces, superstition  
and mouldring to nothing, for want of due order and government, or charged on  
seasonable and fit reparings? Is not this the Crime, that no learned them,  
and worthy Minister can own either the Swords Sovereignty, or  
the peoples Liberty, to be the grand Arbitrators of piety, the disposers  
of mens consciences, the Dictators of all Christianity, the interpre-  
ters of all Scriptures, the Determiners of all Controversies; and this  
so absolute, as admits no Conference with, nor endeavouring to con-  
vince, either Ministers or others, who are of different judgements?  
Is it not their trespass, that true Ministers know too much? that they  
see too clearly? that they examine things too strictly? that they ad-  
mit no latitudes of Civill interests, or State policies, and sinfull ne-  
cessities, as dispensations of Gods Morall Law, and the rules of  
both common honesty and true piety? That they stand valiantly (many  
of them) and as becomes them, in the gap, against the insinuations  
and invasions of those infamous heresies, those received errors, those  
vile and putrid novelties, those perfect madneses, those apparent blas-  
phemies, confusions, and dissolute Liberties, which threaten this re-  
formed Church, with a more sure inundation, than the Sea doth the  
Low-Countriss, if the banks and dams be not preserved? Is not this  
with some men the unpardonable sin of the best Ministers, that they  
do not crouch and flatter, and fawn on every plausible error, on every  
powerfull novelty, every proud fancy, and high imagination? that they  
lick not the sores of any mens consciences, or the pollutions  
of any mens hands with servile and adulterate tongues? That they do  
not cry up, or in any kind own for the gifts of the Spirit, those passio-  
nate, or melancholy, or cunning and affected motions and extravaganc-  
cies, which some men strongly fancy to themselves, and weakly do-  
monstrate to others; as to any thing like to sound reason, or Scrip-  
ture religion? That they oppose these Bells and Dragons of fanatick  
Divinity, which the Authors of them will never be able to advance  
to any publike veneration, or reception, as spirituall, heavenly, and  
divine, among sober Christians in England, while such wise Daniels  
live; who have neither leisure, nor boldness so to mock God, and to  
play with religion; nor untill as Ptolemy did to magnifie the Image  
of Diana, to be (according to the story) faine from heaven, so they deal with able  
Ministers; when the best Statuaries had formed an Image of Diana  
to rare perfection, the King at one supper destroyed them all by the  
ruine of the house where they were, and after produced the Statue  
faine from heaven. Or as Herod the Idumæan or mungrell Jew did  
with the antient Records and Genealogies of the stems of the Kings,  
and succession of the Priests, among the Jews, that so he might by

Multis in cul-  
pactis, et Socris  
et Athenis  
et Agrippis  
pietatis, litera-  
tura, omni-  
num, virtutis  
eminentia, cu-  
jus individua  
comes est inva-  
dia, Melan-

Veritas nemini  
blanditur, nemini  
nem palpat,  
nullum seducit,  
a perie omnibus  
denunciat, &c.  
Bern.

Suidas in An-  
notis.  
Herodes primus  
ex alienigenis  
ex Judæorum  
ex ima plebe  
tus, Ignobilis-  
tis sua conscia  
Genealogia  
Judæicas exus-  
sit, quantæ po-  
tuit, ut sit faci-  
lius nobilitatem  
suam ementia-  
tur. Euseb. hist.  
Eccl. l. 3. c. 7. J

*The greatest faults of the best Ministers.*

*Artificiosa sibi  
parant Lumina  
Histriones quâ  
melius viderent  
vires suas obte-  
gere & simulari  
possint: Leno-  
cinantibus lu-  
cernis meridia-  
num solem qua-  
si de nimio splen-  
dore exprobran-  
tes, Sydo.  
Veritas loquen-  
di grande pra-  
esidium mali.*

*Laet.*

*Psal. 18. 24:*

*Asi dimittitur  
dignitas ex deo  
in dandis &  
negotiorum is  
deusque vult.  
L. Pel.*

*Page 3.*

abolishing them, the better bring on his own tide; So must these Antiministeriall adversaries, *first destroy* and cancell both common reason in mens souls, and the whole Canon of the Scriptures, which are the *durable oracles* of God, for the Churches directions, and all learned interpreters of them: *Torches* of private Spirits are ridiculous too be lighted up, while the *Sun* shines; unless it be for those who (having some mask or play to act) reproach the Noon-day Sun of to much splendor, and make to themselves and others an *artificiall* Night, which will better serve their turns: When all light of true reason, and Scriptures are extinguished in this Church and Nation or *much Eclipsed*; then, and not before, will *honest-hearted* Christians believe, that they have *no need of true Ministers*; or that those, they have hitherto had, have not been worthy the name of reformed; or have pertinaciously retained any such Popish opinions, or *superstitions*, as are inconsistent with true piety.

And in this thing let the Lord deal with us, according to the clearness of our hands, and the uprightness of our hearts in his sight, either to deliver us into, or redeem us out of the hands of violent and unreasonable men; whose very mercies have proved cruell to poor Ministers; whose *pious constancy* is the greatest thorn in some mens sides. But if our wayes please God, he can make our very enemies at peace with us. Prov. 16. 7.

Wholy to remove the ancient Ministry, as some men say, under pretence of bringing up a new nursery of *gifted brethren*, and *Prophets* (which like *under-woods* are not so likely to thrive, while *Ministers*, like goodly *Timber trees* grow so high above them and over drop them,) will be a work, fully compleating those sad effects, which disorderly, unordained, unient, and unabled Teachers and false Prophets, have already begun to bring forth in this Church; And how can it ever be thought or hoped, that they will bring forth *better fruits*, either for the truth, honour, or power of the Reformed Religion; either for the Peace of Church, or State, unless there be a *speciall committee* appointed, for the regulating of *Prophets* and tryall of their gifts? in which none may be fitter (for learning, piety, and moderation) to be *Chayr-man*, than that *Author* and *zealous assertor* of the peoples Liberty and Privilege; who says he is not so much a friend to these new *Prophets*, as to be an utter enemy to the function of the old *Ministers*; though he would have *Prophets* planted, yet not *Ministers* pulled up root and branch; but only pruned from that, which he calls *superstition*: wherein his *Charity* to *Ministers* may perhaps make his censorious severity veniall. He that so much studies the Reformation of *Ministers*, we hope will not bring in such *Esopick* and deformed *Prophets*, as most of those, who have yet appeared, rather to scare men from, than to instruct good Christians in, true holyness and Religion. It

It is evident enough, and too much, to all true reformed Christians, what wide gaps, that generation of pretended Prophets, and gifted Brethren, have already made, for the easy inroads of what is truly Popery, superstition, or meer formality; All sorts also of corrupt opinions and Heresies; together with Idleness, barrenness, barbarity, Illiterateness, Ignorance, Atheism, and contempt of all true Reformed Religion, both in the power, and extern form order and profession of it: Many men (being prone) have learned easily to make little conscience of hearing, reverencing, or obeying the word of God, *Even from any true Ministers*, never so able and worthy; since they have learned to scorn, make sport of, and laugh at these novell and pittifull pretenders to Preaching and prophecy-  
 ing, of whose insufficiency and non-authority to Preach, and administer any holy mysteries in Christs name, common people being fully satisfied; they are ready to dispute, and neglect, even that divine Authority, which is in the calling of true Ministers.

What little or no good effects the usurpers against, and opposers of the Ministry of this Church can boast off, with truth, either as to speaking judiciously, or writing solidly, or walking exactly, so as tends any way to the advantages of piety, truth, charity, or peace in the Reformed Churches; or to the honour and happiness of this Nation, either converting, or establishing any in truth or holiness, I leave to the judgement of all considerate and wise Christians, whose prayers, sighs, tears, complaints, griefs and fears of future darkness, are in nothing more exercised, than in the present deplored aspect and almost desperate State of the Reformed Religion, in many places of Christendom, and in none more, than what is threatned in this Church of England: Fearing lest the shadows of the evening being encreased, and those day stars, which formerly shined in a learned successive and Authoritative Ministry, being darkened and Eclipsed; the evening Wolves should also encrease; and the Beasts of the Forrest multiply upon us; every one seeking for their prey; whom they may deceive and devour. Such as loathed Manna, were justly stung soon after with fiery Serpents.

Numb. 21.6.

On the other side ask the looser and profaner Spirits, what restraining power or converting influence, they feel from the char-mings of these new-gifted exorcists, who undertake in the name of Christ (but indeed in their own name, and after their own fancies) to call over, and cast out the devils of ignorance, Atheism, unbelief, profaness, and hypocrisy, which are in mens hearts or lives; You may hear them with one voyce answering, as those did; *Jesus we know, and Paul we know; the learned and duly ordained Ministers*, in a successive power from Christ, and his holy Apostles, we know,



Merito à Diabolis plectuntur, qui à Deo non misentur: Ault.

Omnem præter Dei temeritatem Satanas, nec nomen Jesu syllabarum sono terret, sed divina illa, quæ armantur potestas, qui in Christi nomine Ministrant. Ieron.

Mat. 8. 29. Demones Christi præsentia cruciantur; ut malefici ad conspectum judicii: Nondum enim judicis sententia damnatos, propria condemnat & torquet conscientia. Pelarg.

Facile in laqueos Diaboli incidunt, qui à viâ Domini decedunt. Ault.

Mat. 15. 14. Cæcos à cæcis duci; non major est in seducendis arrogantibus, quam in seducendis insania; in utriusque summum periculum; nec minus dolendum quam meriti ridendum. Ault. Gemine plerumq; cecitates concurrunt, ut qui non vident, quæ sunt; videre videantur, quæ non sunt. Tertul. Apol.

but who are you; self flatterers, self lovers, self senders, self seekers, self ordainers; nor is it to be expected, but that at last these Sons of Sheva will find those evill Spirits in mens hearts, of pride, unbelief, Atheism, enmity against God, and all true holiness, any whit milder or better natured than those were; who contemning the bare sound of the Name Jesus, when destitute of the Authority from Jesus; and mocking at the presumption of those censurers; flew upon them, wounded, and expulssed them: So unsafe, and in the end so thankless and comfortless an undertaking it is, to attempt this good worke even of casting out devils from men; where there is nothing but a mock-power; and no reall divine Authority to do it. The devils, which felt torment at Christs presence, and were subject to the Apostles, whom Christ sent, falling down like lightning; had the pleasure to beat and baffle those, who would chain them up, or cast them out, without divine Authority. And no wonder if these Estrick Birds, who set forth their soft and gay feathers, having but little bodies and lels brains, by wandering from their Nests (their shops, and looms, and slayls, and mills, (the honest stations), and no way despicable callings, wherein God and man have set them; and from which they have no sufficient call either from God or man to moove them) no wonder (I say) if they fall themselves, and lead others into many snares and drivers temptations; which they can hardly avoyd, being (in good earnest,) most of them very blind leaders of the blind. Imagining as the Turks do of blind and mad men; that they have speciaall visions, because they want their eyes; and extraordinary revelations, because they are destitute of common reason. Indeed it is feared that most of these mens Prophecyng and Preaching, is either design to bring all confusion on these Reformed Churches; or else meerly out of wantonness, in jest; as a kind of recreation and diversion; but not as any business or matter of duty and conscience; In one thing they are in good earnest and most serious, that is to carry on their perfect contempt and malice against all true Ministers.

16 Who sees not, what weakness it is for sober Christians, after so great light of truth hath shined so long among them, to imagine, The weakness and sin that such a disorderly Company of people, who for the most part of Christians to follow some worse Spirit; no less, than by apparent over-weepings of their delusions and small, and at best but very moderate gifts; not tried or approved forsake ready by any wise men; but only blown up by the pittifull applauses of some silly men and women, who have with levity and unthankfulness

fulneſs forſook their true guides and Paſtors; and not enduring ſound doctrine, and holy order, deſerve for their itching ears to be condemned, to follow ſuch heaps of Teachers, ever learning, and never coming to a ſound and ſetled knowledge of the Truth? who ſees not (I ſay) what ſin it is, to follow, countenance or encourage ſuch dangerous and diſorderly ſeducers, and what weakneſs and meer folly it is, to imagin, that ſuch, as neither have ſkill to handle ſword or ſword, ſhould either build or defend our Jeruſalem? When they dayly pull down better work, than they can erect; And, what they ſeem to build, is of ſuch unpoſhed rubble, ſuch rude, and rough-hewen ſtuff, with ſuch intempered materials, that it is as ſand without lime; undigeſted, unprepared, unever, neither for matter nor manner conſiderable; without rule, plummet or levell; neither according to Scripture precept, nor the holy example, and Catholick practice of the Churches of Chriſt. So that the gaping, flaws, ſwellings, lowneſs, hollowneſs, unſtable, crookedneſs, and weakneſs, (together with the dayly ſhaking of their Childiſh ſtructures) ſhew, what wiſe builders they are, and how fit to be made publick Architects, or Maſter-builders in this Church. Over whoſe Walls the crafty malice of Jeſuitick Foxes, and any other enemies, will eaſily go, and break them down, when ever they paſs; which makes many men ſuſpect, that theſe Lay Preachers, are but the left hand of Babels builders; fit instruments to divide, confound and deſtroy the Reformed Religion in theſe Britiſh Churches, and all thoſe who ſtudy to preſerve it. Which they only can, with any ſhew of reaſon, effectually do (by Gods bleſſing) who are workmen, that for their Authority and approved ſkill, as well as their good will and readineſs to build, need not to be aſhamed. Of whole real ſufficiencys, theſe new bunglers are moſt impatient hearers and perfect haters; becauſe from thoſe Miniſters exactneſs, theſe mens bungling receives the ſevereſt reproaches and juſteſt oppoſitions.

A man may as well hope, that hogs by their rootings, and males by their caſtings, will Plow and till his ground, as that ſuch Arbitrary, Caſual, and contingent forwardneſs; or ſuch inordinate activities of poor, but proudly giſted men, will any way help on the great work of Chriſtian Religion, the propagating of the Goſpell, or the Reformation of hearts or Churches; which require indeed the greateſt competency and compleatneſs, both for gifts, learning, and due Authority, that can be had, both for the Maſteſty of Religion, and for the defence of the truth; as alſo for the binding to diligence and exactneſs the conſcience of the Miniſters; no leſs, than for the ſatisfaction of other mens conſciences, in point of the validity of Sacraments, and other holy Miniſtrations; which have not

*The Spirit of God not to be grieved in any.*

any Physicall or naturall vertue, but a *mysticall* and Religious on-ly, which depends upon the relation they have to the word and Spirit of the holy Institutor and Commander *Jesus Christ*. So that it is indeed a very *strange bewitchedness*, and depravedness in many mens appetites, that they should so cry up those *mush-room Prophets and Teachers*; who need more *sauce* to make them safe or savory, than their bodies are worth; (who are self-planted; soon star- ted up in one night;) as if they were beyond all those former Good- ly plants, for beauty, sweetness and wholesomeness; which much study, care, learning, pains and prayers have planted in the Church. Or that Christians should so far flatter themselves that the *soyl* here in England, since it was watered with *evill blood*, is so well natu- red and fruitfull, that there needs no such care and culture as was antiently used in the Garden of God, either in setting, watering, preparing, or transplanting those trees of the Ministry, which should be full of life; whose leaves should be for the healing, as well as their fruits for the nourishing of mens souls. So confident the devil seems to be of the *giddiness*, folly, negligence, and simplicity of these times, that he stirs up the *very thistles*. (the most useles and most offensive burthens of the earth, which the foot of every vile beast is ready to crush and trample upon) to challenge and condemn the *Cedars of Lebanon*; And he would fain periwade reformed Chri- stians, to cut down and stub up those *goodly trees of the Lord*, which are tall, strait, and full of sap, as cumbering the ground; that those *sharp and sorry shrubs*, those dry and sapless *kexes*, may have the more room, and thrive the better; pretending that they will at easier rates and with less pains supply all the Churches occasions; when the Lord knows, and all excellent Christians see, by sad ex- perience, that they are so far from that length, strength and strait- ness required in the *beams and pillars of the Temple*; that their croo- ked and knotty shortness, will scarce afford a pin, on which to hang the least vessell of the *Sanctuary*.

Rev. 22.2.  
*Superfeminati-  
onis satane.*

2 Kings. 14.9.

17.  
*No design in  
the Author  
to grieve any  
good mans  
Spirit, or dis-  
courage his  
gifts;  
1 Joh. 4.1.*

Luke 9.42.

Excellent Christians, I protest before the Lord, that I write not thus, out of any desire to grieve, quench, or exasperate any mans Spirit, in whom the wise and sanctifying graces, or usefull gifts of Gods Spirit do dwell in the least measure, with truth and humi- lity; but only in the way of trying the gifts and Spirits, whether they be of God or no; if they be found, by the word of God, to be proud, foolish, evill, unclean, unruly; refusing to be bound with any bonds of good order and government; (such, as seems to have possessed some in this Church, who seek to bewitch others and to trou- ble all,) God forbid we should not all of us strive, by fasting, prayer preaching, writing, and all just rebukes of them, to cast them out, notwithstanding their crying, tearings, and foamings.

It



It is far (I hope) from my Soul by any envy or undervaluing of any good Christians to damp the Spirit of Christ in them; I would have every one study to improve the talents he hath; and to be employed according to his real improvement; of which no man being naturally proud and self flatterers is fit to be judge himself, but ought to be subject to the tryall and judgement of others; both as to that light and heat, knowledge and zeal, gifts and graces which any may pretend to, and wherein they may be really usefull to the publike, or any community of Christians; whose edifying in faith and love we have all cause, both in conscience and prudence dayly to nourish and increase in Gods way; which is an orderly, peaceable, and blessed way; wherein only either private Christians or Church societies can hope to thrive and flourish: I Num. 11. 29. with Moses all the Lords people were Prophets; Both able to give an account of their knowledge in the mysteries of Christ, and also to help on, in an orderly way, (as every wheel or pin doth in the motions of a watch) the great and weighty work of saving souls, which is the main end of the Ministers calling and pains. Better we Ministers be despised, than the Spirit of Christ in any gracious heart be justly grieved; or any good work of God in the Church hindered.

But we are well assured, by good experience, that none would be less despisers, or more encouragers, lovers, and zealous preservers of the true Evangelicall Ministry, and its divine Authority, than such men who have graces, with their gifts, and are both able and humble; none are more slow to speak to others in the name of Christ, James 1. 19. than they, who cannot hear others Preaching with due abilities and authority, without fear and trembling, as reverencing God, and the Lord Jesus Christ in their Ministers. There is no danger of able parts, where there are humble and honest hearts; no more, than we need fear the strength of any part in the body, will hurt, or offend the whole body, or disorder and violate any other Member, which is above it in place, in honour and in operation or function. Reason teacheth us, that the ability or strength of any part, in its place and proportion, doth not make it usurp the place, or execute the Office of any other nobler part: The measure of every part is the beauty and safety of the whole; which cannot in naturall, and ought not in Religious Bodies (which are Churches) be fitly disposed, but only in such a way, as God hath appointed for the daily forming, building and well-ordering of his Church, by such wisdom and Authority, as Christ established in it; Of which the Apostles and the Churches after them give us most evident testimony.

But we must not be deluded either with the devils fulgurative delusions and flashes, or his transfigurations and disguises; We must not forsake

But to avoid destructive delusions.

Luke 10. 18.  
I saw Satan  
fall like light-  
ning from  
Heaven.

2 Cor. 11. 14.  
Satan himself  
is transformed  
into an Angel  
of light.  
1a. 1. 13.  
Eccl. 5. 1.

Exod. 20. 26.

Lev. 10. 3.

*causate Juda  
traditoris E-  
angelium o-  
stentabant. Ophi-  
ta angelum in  
omni mundicie  
assistentem di-  
cebant & in-  
vocabant. Hanc  
esse perfectione  
aiebant sine tre-  
more in tales a-  
pire operationes  
quas ne nomi-  
nare fas est.  
Iren. l. i. c. 35.  
Nulla erroris  
secta jam contra  
Christi veritatem  
nisi nomine coo-  
perta Christiano  
ad pugandum  
prohibere audeat.  
Aust. Ep. 56.*

for sake or stop up Gods fountains of living waters; by digging the devils ditches; and wells, which hold no water; nay we may not wash our hands at the Devils Cistern, to fit them for Gods service; Nor, may we take water from his troubled, muddy and poysonous streams, to water the plants of Christs Church; We may not take strange fire from Satans Altar to kindle the sacrifices of God: What need we cut off Dogs necks, and offer swins bloud, when we have so many clean beasts, which are appointed for acceptable services; that we shall not need any such vain oblations; which are but the sacrifices of fools, who consider not that they do evil, nor look to their feet, when they go to the house of God; being as ready to stumble and fall, and discover their nakedness and shame, as they are forward to ascend to the altar of the Lord, upon the steps of pride and presumption, which were forbidden to be made; The humble heart being alwaies most welcom to God; while others in vain arrogate to themselves power to perform those things which are not required at their hands. God hath said, he will be sanctified of all those, who come nigh to him in his publike service; which is done not only by that inward sanctification of the heart, by faith, fear, and reverence toward God, but also by that exact observation of such rules of order, power and Authority, which he hath set (who alone could do it) in the publike way of his worship and service before the Sons of men.

We must not be such Children in understanding, as to allow all to be gold which glisters, when it will not endure the Touch-stone of Gods word, or the probation of the Churches judgment: We may not easily think, that Gods Spirit, in any private men, runs counter to that holy order and clear Institution, which the undoubted Spirit of God hath clearly set forth in the Scriptures, and which the Church in all ages hath observed in the way of an ordeined authoritative Ministry: All other, or later inventions may well be suspected to be but Satans stratagems, and devices. There may be so many vermine crawling in a dead body, as may make it seem to live and move, when yet there is no true Spirit of life, or Soul in it: So it is no wonder, if the various impulses, wherewith mens secret and corrupt lusts stir them, make some shew, as if diviner gifts and endowments agitated them, When indeed they have no other aymes or interests, than such, as Judas Iscariot, or Symon Magus might have; or those after Hereticks the Gnosticks, Maniches, and Montanists, &c. Who almost, that had any shew of gifts or parts, ever did mischief in the Church, without great prefacings of holy and good intentions, and pretensions of gifts and the Spirit of God? There may be gifted Hypocrites, devout devils, angelized Satans. Be mens gifts never

so commendable, if they want humility in themselves, and charity to others, which are the beauties of all endowments; if they are puffed up, seek themselves, walk disorderly, run unexamined, unappointed, unordained, in scandalous and undue wayes, they are nothing, either as to private comfort in themselves, or publick benefit to the Church; The presumption and disorder of their example doth more hurt (as the influence of some malignant stars in a Constellation) than the light of their gifts can do; they corrupt more than they either direct, or correct.

*Miserimus & instabilibus fabulis tantam elationem asumpserunt, ut meliores scriptas reliquis prae-sumpserunt. Irenae l. i. c. 35. de Cayonitis, Ophitis, Judaitis.*

If any of these Prophets or gifted men be indeed so able, for the work of the Ministry, that religion may suffer no detriment by them, and people may have just cause to esteem them highly for their work sake, God forbid they should not have the right hand of fellowship, all encouragement from my self, and all that desire to walk as becomes the Gospel; when they are found, upon just tryall, fit to be solemnly ordeined, set apart, and sent forth with due authority to that holy service, in Gods name let them be sent forth with good speed. If they disdain this method of Ministeriall office and power, which hath been settled by Christ, and continued to this day in his Church (which no wise, humble, and truly able Christian, can with reason, modesty, or with conscience justly do) but they will needs obtrude themselves upon the Church, and crowd in against the true Ministers, they may indeed be, as sounding Brass and tinkling Cymballs, fit rattles for Children, or for the labouring Moon, or for a Country Moricedance and May-pole; but they will never be as Aarons Pomegranates and golden Bells; usefull Ornaments to Gods Sanctuary in words or works; or any way becoming the Church of Jesus Christ; which is as the woman clothed with the Sun, the light of Truth, and the lustre of holy Order; And hath the Moon under her feet; not only all wordly vanities, and unjust interrests, but also all humane inventions and novelties, which have their continuall variations, wainings, disorders, darkneses and deformities; whereas Divine Institutions are alwayes glorious by the clear beams of Scripture-precept, and the constant course of the Churches example. Both which have held their Truth and Authority, in the blackest nights of persecution, wherein no untried and unordained intruder, was ever owned for a true Minister of holy things in any settled and incorrupted Church of Christ; No more than any man shall be accounted an Officer, or Souldier in an Army, who hath not either listd himself, or received his Commission. Order is that wholsomest ayre in which Religion lives best. There is no less necessity both in Piety and Policy, to preserve the Laws of holy order and discipline in the Church of Christ on Earth; which have the warrant and seal of his authority upon them, and are for the preservation of truth, peace, and honour in the Church; Since

*Nec veritas sonori, nec claritas fragiori.*  
Greg.

Rev. 12.



we find by all experience of times, and most in our own, That the pride and presumption of *mens gifts and private spirits*, are no less wantonly active in matters of Religion, than in Civill and Military affairs.

AAs 18.17.

Pla. 137.7.

Judc 9.

*Sensus Scripturae expellit  
certa interpre-  
tationis gub-  
nacula. Ter-  
tul. de Pref.  
Non verba  
tantum defen-  
dantur sed  
ratio verborum  
constituitur. Id.*

Now, why any men of *piety, or in power*, professing the reformed Religion, should incline either to *connive at, or to countenance* any courtes, which evidently tend to the shame, contempt, confusion, and extirpation of all true Religion, (as it stood in the profession of the Church of England, opposite to the gross errors, superstitions and prophaneisms of any, that are known and declared enemies to it) I can see no cause, unless it be a *supine negligence* in some, who, as they grow greater, so they are like Gallioes, more careless in matters of Religion, wholly intent to *State interests*; as if *States-men* had no souls to save, or no God to judge them; and were to give no account of that power and advantage they have, as well as that charge and care which lyes upon them to do all good they can to *mens souls* under their power; or else, there is some other interest secretly contrived, and cunningly carried on here, (as by open hostility in other parts,) amidst the dusk of our civill Commotions and troubles, by those *sons of Edom, and daughters of Babylon*, who have *evill will at our Sion*, and say of our *Jerusalem*, *Down with it, down with it, raze it even to the foundations.*

As it was for no good will, that the Devil contended with Michael the Archangell, about the body of Moses, minding rather to have it Idolized than Embalmed; No more is it from any honest zeal; or pious principle, that some men now so earnestly stickle about (and indeed) against the settled office, and peculiar function of the Ministry; either to have it in common, or none at all, with any divine authority and commission; whose first Anti-ministeriall batteries, which seemed to carry some shew of Scripture-strength I have hitherto resisted and repelled, not dashing or opposing Scripture against Scripture, but clearing its obscurer meaning in some few places, by that most evident and concurrent Sense which is manifestly held forth in many plain passages, and hath been constantly followed in the Churches of Christ, from the first settling of Christianity in the world to this day; As the Spirit of God in the Word cannot contradict it self in the main scope and design; so where any variation or difference in the letter may seem to be, It must be wisely reconciled, by discerning the different occasion, reason, or ground of things; sure we are, the pretended gifts, or dictates of private spirits may in no sort be set up any way to contradict those testimonies and demonstrations of the Spirit, which are so evidently shining from the Scripture, as they are in none more than this of a peculiar function and holy ordination of the Evangelicall Ministry.

And

And here I might forbear to add trouble to you O Excellent Christians, or any readers, by any further enlarging of this Apology, whereby to vindicate the honour of the *divinely Instituted*, and *Ecclesiastically* derived Ministry of this Church; Since the holy Scripture is (as I have shewed) so *wholly, fully, and punctually* for its peculiar Institution, and its constant succession to the end of the world, (whereto it is not denyed, but *private gifts* may come in with such assistance, as is humble, orderly, and edifying, but not as proud, invasive and abolishing; as *Hagar* they may do service in Christs family, but they must not grow insolent and malipert against *Sarah*.) What ever can be produced, in a matter of so high and religious a nature, as the Ministeriall office and authority is, beyond what the Scriptures (the only infallible rule) and the Churches constant practice (the most credible witness) do assure us; is for the most part but as *childish skirmishings with Reeds and Butts*, after combatting with *Pikes and Guns*. And I find indeed, that all after Cavills of the Anti-ministeriall faction, arise, not much beyond *womanish janglings*, presumptuous boastings, and *uncomely bickerings*, for the most part; where, not religious reasonings, but peevish Cavils, and pertinacious *Calumnies*, like *black and ragged regiments* (impatient to see themselves so routed by the Scriptures potent convictions, and the Churches constant custome) do but rally themselves, as in a *safe Perdue*, to see what can be done by volleys of *rayling Rhetorick*, and virulent *Calumniations* against the Ministers of the Gospell in this Church; whose greatest fault is that which the devil finds with the best of men, that they are as *Job*, *upright*; not that there is any just fault to be found with their holy Calling, which hath nothing in it *irreligion, or unreasonable*; nothing immoral, or imprudent; nothing, but what is fully agreeing to all order, policy, decency, as following the best and holiest *Examples*, uses and customs of the Church, together with the *rules of Divine Institution*, and the ends of all true Religion, the glory of God, and the good of Mankind, both for souls and bodies, for temporall and eternall welfare, for internall peace of conscience, and externall tranquillity in Civill and Church Societies, both as men and Christians; All which the Ministeriall calling regards, and carries on as its holy design and work, which no other Calling doth; Not Magistrates, or Lawyers, or Physicians, or Tradesmen, or Souldiers, who do not think themselves to stand charged in *Christs Name*, with the care of mens souls, so as to make it their business to instruct, direct, and watch over them in the wayes of salvation.

And for Ministers persons, such as are truly worthy to be counted such, their failings will not be found beyond what is incident to common infirmities, and daily incursions of frailties, inseparable from the best of men in this *marshall pilgrimage*; All which, the charity

Job. 1.  
Culpa in hoc  
est Job non in-  
venitur Satana  
malicia, ipsam  
innocentiam in  
crimen, & in-  
tegritatem in  
calumniam in-  
fidelis vertit.  
Greg.  
Lingua maledi-  
ca sanctorum cor-  
porum solus in so-  
lutionem delin-  
quentium. Ie-  
ron. ad Euseb.





CAVIL or GALUMNY IV.

*Against the Ministry of England as Papal and Anti-Christian.*

**T**He fourth *Cavil* or *Calumny* then wherewith the office and function of the Ministers of *England* is battered and defamed, among the credulous, weak, and vulgar minds, is this ; That if there be such a peculiar order and office of the Ministry established in Scripture by a *Divine Institution*, and so continued in the Church by a right Ordination, for some times of *Primitive purity*, to a holy succession; yet the present Station, Calling, and Authority of the Ministers of *England* is apparently *Antichristian*, as derived from *Episcopall Ordination*, and that descended from the *Papall* or *Roman authority*, which was but of late years abolished, as *that of Episcopie* they think now is; neither of them seeming to them to be of Christs appointment, or according to Scripture-rule and patern ; So that if it be necessary to have peculiar Ministers by office, it is also necessary to cast off the former order and standing which is degenerated, and to begin upon some new account, which shall appear to be neerest to the pattern of *Divine Institution*, and primitive practise, how ever it may fail of a constant succession, for above these 1600. years from Christ; during all which time, it is evident indeed, that *Bishops* have had a chief place and influence in the Ordination of Ministers, and for 1000. the Pope hath challenged something of Supremacy and Jurisdiction in these Western Churches, over all the Clergy, both Bishops and Presbyters ; None of which are fit to serve in Gods house as Ministers, while they are not cleansed from that leprosie, which they have contracted from the Pope and Prelates.

*Ans.* I will first endeavour to take off from the face of our (1)  
Ministry, this scandalous visard of the *Papall authority*, which scares *The Papal*  
some people so very much, that they are afraid to medle with any *Usurpation*  
thing that ever passed the Popes fingers, except only the lands and no preju-  
renewals of the Clergy ; Having removed this veil or covering, which dice to the  
was sometime over these *Western Churches*, we shall easily see the *true Mini-*  
face of the holy Ministry no less than of other *Christian Institutions* *stry* of Eng-  
restored, without any *Disfiguration* or *Essentiall change*, by any land, more  
such mask as might sometimes be upon it, through the policy and folly than to all  
of many. *other Chri-*

It were a very *weak and injurious Concession*, no less prejudicall *stian Insti-*  
to the Reformed Churches, than pleasing to all the *Romish* party, if the *tutions*,  
Pope

in Ep. ad Rom.  
in Ep. ad Cor.  
in Ep. ad Gal.

Ep. 67. Plato.  
All things  
handled by  
men, are sub  
ject to be scy  
ied.

2 Thes. 2. 4.  
Antichristus  
Christi menti  
tur, & turpiu  
dinem vite fal  
so nominis ho  
nore convellit.

Jerom. ad  
Geront.

Amara erat Ec  
clesia in nece  
martyrum, ama  
rior in consti  
tu heretico  
rum, amarissi  
ma in moribus  
domesticorum.

Ber. 5. 33.  
in Cant.

Petri Cathedra  
occupat tan  
quam Leo pa  
vatus ad pra  
dam bestia A  
pocalypica cui datum est or loquens blasphemias, & bellum gerere cum sanctis.

Ber. ep. 125. Mar. 21. 13.  
Christus Templum Dei cauponibus & latronibus deturpatum non diruit aut penitus destruxit, sed purga  
menta ista & feces ejiciens Dei domum in diviniorem usum assitit: & hoc modo in pristinum bonum  
restituit. Chem.

Inordinatio a  
liqua non inva  
lidam reddit  
ordinationem,  
ut si vellet rem  
ad legitimam  
modum revoca  
rent. Alsted.  
supl. Gerar.  
de Reform.  
Luther owned  
no other call

Pope could perswade us *Protestants*, and other Christians, to cast quite away, and utterly abhor what ever the *Papall usurpation* hath abu  
sed, or the *Romish* devotion hath used in matter of Christian religi  
on; Sure then, we must seek for other *Apostles* and *Saints*, other  
*Scriptures* and *Sacraments*, another *Gospel* and *Messias*, than Jesus  
Christ, no less than other *Bishops* and *Ministers*; } For over all these, the  
Popes of Rome have spread the skirts of their usurped authority; their  
impure mixtures, their corrupt doctrines, and superstitious manners;  
Who as far as they are *Antichristian*, that is, go in any wayes  
contrary to the holy rule, and humble pattern of Jesus Christ, yet  
might, yea and ought to sit in the Temple of God, as all *Antichristian*  
spirits indeed do, who cannot properly be, but where there is a Pro  
fession of Christianity: yet it doth not follow, that the Catholique  
Church, (against which the gates of hell shall not prevail, so as to  
extinguish the name of Christ) was either wholly ruined by *Anti  
christian superstructures*; or that the whole fabrick of it must be pul  
led down by us, and all parts of it made *Nehustan*, in stead of  
cleansing, repaying, and reforming, which is not a novelty of invention,  
but a sober restitution of all things in Religion, to the primitive mode  
and pattern, which is authorised and ordained by Christ; Who did  
no more himself as to the outward restoring of Religion and worship  
of God; Challenging Gods right to his own House of prayer, when  
covetousness had made it a den of thieves. The priesthood of old failed  
not by reason of the immoralities of the Priests among the Jews;  
nor did the Didactical or Teaching authority cease from Moses his  
Chair and succession, because the Scribes and Pharisees (who were  
men of corrupt doctrine, and hypocritical manners) sat therein,  
and taught the Traditions and inventions of men mixt with the com  
mands of God; No more did, or doth the Evangelicall Ministry and  
Sacraments cease, by reason of any Papall arrogatings, or other hu  
man additions.

Therefore the wisdom and piety of the learned and godly Re  
formers of these Western Churches, especially here in England, con  
tented themselves with casting out what ever corrupt doctrines, im  
pure mixtures, vain customs, and superstitious fancies, the Papall va  
nities and novelty had built upon those divine and ancient foundati  
ons of Christian religion; which were layd by the Apostles, and Primi  
tive master-builders, all over the world; Whose Canon the Scrip  
tures, together with sound Doctrine, holy Ministry, conly Govern  
ment, Sacramentall seals, and other Christian duties of prayer, fa  
king,

ting, &c. they restored with all gravity, moderation and exactness, with due regard both to the clear sense of Scriptures, and the Catholick practise of Churches, Conforming of all things, either to the express Precepts and Institutions of the word of God, or to those generall directions, which allow liberty of Prudence, and difference in matters Circumstantiall; in all which the Primitive Church had gone before them. Herein they were not so weak and heady, as to be scandalized with, and insolently to reject all things, that the Papall or Romish party had both received and retained in religious uses from former and better times, either as Christians, or Bishops, or prudent men; for so they had very fillily deprived themselves, and all the Reformed Churches, of all those Scriptures, Sacraments, holy duties, Order, rites, and good customs, which the Pope and Romish party had so long used, not as Popes, by any Antichristian policy, power and pride, but as they were Christians, having received them in a due succession at first, (though after much depraved) from those holy Predecessors, which had been Martyrs and Confessors in that famous ancient Roman Church.

J. a. adv. Marc. Non negandum est bonum quod remansit propter malum quod precessit. Aug. Ep. 48.

No judicious Protestant or truly reformed Christian, whose conscience is guided by Science, and his reforming zeal tempered with true charity, either doth, or ought to recede farther from Communion necessary with the Roman Church, than he sees that hath receded from the rule of Christ, and the Apostolicall Precepts, or binding examples, expressed in the Scriptures, so far as concerns the true faith, in its Doctrines, Seals, and fruits of good works. In matters of extern and prudentiall order, every Church hath the same liberty which the Roman had, to use or refuse such ceremonials, as they thought fit, and to these every good Christian may conform. In many things we necessarily have communion with the Pope and Papists, as in the nature and reason of men; In some things we safely may, as in rules and practises, politick, civill, just, and charitable, as Governours either Secular or Ecclesiastical; In many things we ought in conscience and religion to have communion with them, so far as they profess the truths of Christian religion, and hold any fundamentals of faith; And however they do by mis-interpretation of Scriptures, or any Antichristian additions of false doctrines, of impious or superstitious practises, seem to us rather to overthrow, or bury the good foundations, than rightly and orderly to build upon them. (for which superstructures and fallacious consequences we recede from them, and dispute with them;) yet we do not renounce all they hold, or do in common with us as Christians.

For

or Ordination as a Minister, but that which he had, as he was made a Presbyter in the Romish communion. Gerard. de Ministris. pag. 70. Ab Episcopo suo ordinatus Lutherus. anno 1507. Nec aliam quævis ordinationem. Gerard. 147. Multum differt inter causam & culpam, inter statum & excessum. Tert.

(2) How far necessary and safe to be separated from the Roman Church. Ad quamcumque Ecclesiam veneritis ejus morem servate, si pati scandalum aut sacre voluntatis. Aug. Ep. 86. responsum B. Ambrosii.



In the Lords  
Supper.

1 Cor. 11. 27.

Whoſoever

ſhall eat this

Bread.

28. So let him

eat of that

bread.

Si let res qua

ſignificat ejus

res nomine

quam ſignificat

nuncupari: hinc

dictum eſt Pe-

tra erat Chri-

ſtus. Auſt.

Q. 57. in Le-

vit.

For inſtance (it being not now a place to diſpute them) We cannot own, as the Catholick ſenſe of Chriſt, of the Scriptures, or the Primitive fathers, that ſenſe which they in later times have given of the words in the Sacramental Conſecration of the Lords Supper, by which they raiſe that ſtrange doctrine of *Transubſtanti-ation*, unknown to the firſt Fathers; And which ſeems to us 1. contrary to the way of Gods providence, both in naturall, and in religious things, which changeth not the ſubſtances and natures of things, but the relation and uſe of them, from naturall and common, to myſtical and holy; 2. Contrary alſo to the uſuall ſenſe of all *Scripturae* phraſes, and expreſſions of the like nature, where things are myſtically related by religious inſtitution, and ſo mutually denominated without eſſentiall changes; 3. Contrary to the common principles of right reaſon, 4. And contrary to the teſtimony of four ſenſes, *ſight, taſte, ſmelling, and hearing*, which are the proper organes, by whoſe experience and verdict of things ſenſible, we judge in reaſon, what their nature is; 5. Contrary alſo to the way and end that Chriſt propoſed, to ſtrengthen a Chriſtian receivers faith; which is not done, by what is more obſcure and harder to be believed than the whole myſterie of *the Goſpell*, as recorded to us in the Scripture: There being nothing leſs imaginable, than that Chriſt gave his Diſciples his *own very body*, each man to eat him *whole and entire*, and ſo ever after, when he was then at table with them, and is now by an Article of faith *believed to be as man in heaven*; Theſe and the like ſtrange fancies of men, which draw after them many great abſurdities and contradictions, both in ſenſe and reaſon, and the nature of things; being no way advantageous to the religious uſe, end, and comfort of the Sacrament, we reject, together with the conſequentiall Idolatry of worſhiping the bread: Alſo the *ſacrilege* of detaining the Cup of the Lord from the people, we cannot allow, as being contrary both to the primitive praſtiſe of the Church, and to the expreſs command of Chriſt in the Inſtitution, which was after alſo revealed to *St. Paul* by Chriſt himſelf. Yet ſtill we uſe and obſerve the Sacramentall Elements, with the ſame high eſtimation and veneration, which pious and pureſt *antiquity* ever did bear to that *Sacred myſterie*; how ever we forbear to uſe ſome of their expreſſions, whoſe Oratory occaſioned in part the after error, which miſtook that, as ſpoken of the Bread in its nature, which magnified it only in the Sacramentall uſe and myſterie, which is indeed very high; retaining both the Elements, words, and holy form, which Chriſt inſtituted, and Chriſtians alwayes uſed, not ſo much diſputing and determining the manner of Sacramentall union, as endeavouring after thoſe *graces*, which may make us worthy Communicants, and reall partakers of the Body and Blood of Jeſus Chriſt, when we do receive that *dreadfull*, yet moſt

most desirable seal of our Faith, which consigns fuller to us, and confirms in us, those comforts, which as sinners we want, and may have most really and only from Christ; nor by eating his flesh in a bodily and gross way with our mouths; but by receiving him by a true and lively faith into our souls, as he is set forth to us in the Scriptures to be God incarnate; the only Saviour of the world; of whose merit, death, passion, body and blood, we are by the same faith, (though in less degrees of strength,) really partakers, and nourished to eternall life, before we receive him in that Sacrament of the Lords Supper; yea though we never should have opportunity so to receive him; which is but the same object received by the same faith, to the same end, though in a different manner, and with different degrees.

So for Baptism; we retain the substance of that holy Sacrament, as we find it in the Scriptures, rejecting only those superfluous dresses (of Salt, Spittle, Oyl, Insufflation, and the like) which cumber and deform that duty and Ordinance, but they do not destroy it, nor do ever any Protestants, that are of any name or honour for Religion, re-baptize those, who were baptized in the Roman Church;

The Apocryphall additions of the Romish Church to the Canon of the Scriptures, we reject from being rules of faith (however we approve their excellent morals) And this we do upon the same grounds, that the Jewish Church of old, and the Primitive Christian for the most part ever did; yet we retain those books as oracles of God which we have received with and from the Romish Church, as of divine inspiration; according to that testimony which both the Jewish and Christian Churches fidelity, have given us of them. Concil. Laodice- num omits on- ly the Apocal. Apocrypha Books Hieron. in Prolog. Ga- lates, Josephus l. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

The *eune*, dull, spiritless, and formall devotions, Liturgies and prayers used by the Romanists, in any tongue unknown to the most, and with so many vain repetitions, we refuse; yet still we retain the holy custom of Christians assembling in publike, and worshipping God by publike Liturgies, prayers and praises.

In somethings we hold nothing common with them, either in opinion or practise; as in the profitable fancy of purgatory; the popular fashion of worshipping Images or adoring God in and by Images; of oblations and prayers for the dead; of praying to Saints and Angels; of Auricular confession; of dispensing by Indulgences the merits, or supperogating righteousness of some Christians to others; Since in these and the like matters, which I only touch, it

Nis. de Placilla orat. Funeb. Delinquens soli Deo cognitus de reatu nudare apud homines qd. recunda conscientia non cogitur. Ser. 34. Chrysol. So Berol. 43. Non expedit omnibus omnia innotescere que scimus de nobis, in Cant.

being not my work now to handle those controversies which have been to fully discussed by many learned men of this Church of *England*, whose works praise them ; We find no Scripture ground, either for precept or permission.

So likewise in the ambitious *claim of the Popes* *Infallible* judgement ; His universall *jurisdiction*, and *Supreme Authority* over all Churches and Councils ; We deny it, as an *usurpation* gotten by indulgences of some times and Princes ; also by the flatteries, frauds, cruelties, power and policies of *severall Popes* in their successions ; but not grounded on any Law, or right, either humane or divine ; neither by the Institution of God, nor by the consent of all Churches : Yet we deny not to *the Pope* such a *primacy* of place, or *priority* of order and precedency as is reasonable and just either in the *Roman* Diocess as a Bishop ; or in a *Council*, as Bishop of that famous City.

In the Roman Pontificall, The Bishop to be consecrated is charged after many Ceremonies and pompous modes, with this, as his office and duty, To judge, to interpret, to consecrate, to confer holy orders, to offer, to Baptize, and to confirm : after that the Consecrators laying the Bible on his shoulder,

and their hands on his head, say these words, *Receive the holy Spirit* : i. e. the gifts and power to be a Bishop, or chief Pastor : to teach and rule in the Church. So the Presbyter is by the Bishop ordeyning and others with him imposing their hands on the head, enjoined, To officiate, to govern, to Preach and to Baptize, as becomes his place and Office. *Mar. 13. 27.*

In like manner for the sacred order and *function of the Ministry* ; we reject what ever imaginary power or will-worship is annexed to the office by humane superstition ; but we approve the ancient form of Commission, and Divine Authority derived by them to Presbyters and Bishops, for Preaching the word, celebrating the Sacraments, reconciling penitents, use of the Keys in doctrine, or jurisdiction and Government ; Also of the continued power of Ordination, for a succession of Ministers in the Church : In all these and the like what ever we find to be *spurious issues*, of meer humane invention ; of *Scripture-less* opinions ; of groundless traditions, obtruded, as matters of Religion, upon the consciences of Christians, we use *that just severity*, which we think the Apostles and Primitive fathers would have done, to dash *these Babylonish bras against the stones* : yet still we redeem and preserve alive the legitimate succession, *the Sons of Zion* ; the *Israel of God* ; and justify *the Children of true wisdom and of the Heavenly Jerusalem*, that is, the divine and *truly religious* Institutions, upon Scripture grounds, although we find them to have been *led Captive*, and a long time detained Prisoners by any unrighteousness, policy, superstition, tyranny, covetousness or ambition, in the Walls and Suburbs of *Babylon*. Though *tares* were sown among the good Seed in the Field of the Church, while men slept, yet we must not be such wasters, as to destroy the *Corn* with the *weeds* ; or to refuse both, because we like not one ; Though our Fathers ate *four grapes* and our teeth were on an edge, we must not therefore pull all our teeth out of our heads.



Divine institutions are incorruptible; nor can any corruption of mens minds or matters cease on them, any more than putrefaction on the Sun beams, when it shines on a Carcase or Dunghill: We may be corrupted, but holy Ordinances are like God alwaies the same, when restored to their Primitive Institution. which is their State of Integrity. Riches and honour are not unwelcom, though they descend to men from unworthy Ancestors; Nor should Religion so far as its title is good by the word of God, either in strict precept and institution, or in prudence joyned with piety and decency. Good pictures will recover the beauty, when the soyl is washed off.

In a word, we retain the truth, faith, holy mysteries, Catholick orders, constant Ministry, and commendable manners, which the latter Romanists have derived and continued from the first famous Church in that place; nor do we think it either conscience or prudence to deprive our selves of any thing Divine, though delivered to us by the less pure hands of men; or to cast away the provision which God sends us, though it be by Ravens; or to Anathematise all the Romish Church holds of saving Truths, because it hath in the Council of Trent Anathematized some Truths.

The Bishops of Rome were alwaies more cunning, than to abrogate, or cast away those essentials, the main foundations and pillars of true Christian Religion, as the word, the Sacraments, the Ministry, and Government of the Church, on which they knew the vast moles, and overgrown superstructure of the Pontifical pomp, profit, pride, reputation, policy and power, (through the credulity, of people, and blind devotion of most men, in these Western Churches) was built and sustained: Nor can any thing more contribute to the Popes depraved content, or repair his particular interest, in this Western world, than to see, any so heady, rash, and mad Reformers, as shall resolve to quarrell with, and to cast quite away, all those things of Christian Religion, which ever passed through the hands of the Romish Church; or any other never so erroneous and superstitious; He well knows, how meager a Skeleton, how miserable a shadow Christian Religion must needs remain to those furious and fanatick Reformers; Being as much reduced to poverty and meer nothing in the very essentials of Christianity (both for Doctrine, Duties, Sacraments, Scriptures, order, and manners) as it would be in the matter of maintenance and Church Revenues; (where some mens covetous and cruell Reformation is resolved, if they may have their will, to leave nothing to maintain Religion, or its Ministry, but the meer scraps of arbitrary and grudging contributions;) Such will our Religion be, if we reject all, that was used by those, who abused many things; and we must after only adhere to the beg-

in dñe adp-  
m. Ut aurum  
et gemmæ ite  
res Divinæ non  
contaminantur;  
quædam oppri-  
muntur; non  
viliantur na-  
tura quæm pos-  
sidentur consue-  
tudine. Non res  
ipsa (ut nec  
veritas argu-  
ribus) sed nos  
male usando pu-  
tescimus. Beaf.

Ut in reficiendis  
domibus sic in  
moribus non de-  
struenda omnia  
sed repurganda:  
non diruenda  
sed reficienda.  
Ber. Ep. ad  
Abb.

And, Supplicatio,  
et in hoc se  
religione et mor-  
ali pax conservanda,  
non in istis  
divitiis, et  
omni in divitiis  
non in divitiis  
et divitiis  
Naz. Ep. Eu-  
doxi

3.  
Of Church  
Reformati-  
ons, with  
moderation  
and charity.  
id est diximus quod  
moderatio est in  
reformatione. Plato.  
de leg. 3. No-  
thing is just  
but what was  
wisely mode-  
rated.

gery of Seekers; attending new Instructions from Heaven, instead of following ancient Christian and Catholick Institutions.

Certainly, Church Reformations in things Religious, should be carried on with all accurate strictness and rigor in clear points of saving truths, and in things of divine Institution so confessed by all; yet also, with much charity, candor, moderation and discretion toward any Christians in other things; wherein we must differ from them: Yet no further, than they seem to us to derogate from the truth and word of God; and so become detrimentall to mens souls. It is a commendable Schism, which separates the Corn from the chaff, and the Gold from the Dross; neither retaining both in a confusion, nor casting away both in a passion: In thus doing all things with meekness of wisdom, Christians may not only be able, upon sober and judicious grounds from Scripture, and the Catholick consent of the Fathers, to maintain what they do, as wise Reformers of abuses; but also the better invite others to embrace, and to approve our just and well-tempered Reformation; in the unpassionate purity whereof others will the easier see, as in a smooth and true Glass, their yet remaining spots and deformities.

Reformation of Churches is best done, not by cutting off the head of Religion, but by taking off those masks and visards which hide its face and beauty: Men will best see their errors, not by force pulling their eyes out of their heads, but by fairly taking away the motes or beams of prejudice, error and pertinacy, which are in their eyes, which hinder them, not from seeing at all, but from seeing so well, as we (in truth) think they may, and in charity wish they would.

1 Thes. 5. 21.  
Plato. τὸ μέ-  
τρον ἐστὶν μέτρον  
καὶ ἀποφασίς ἐστὶν ἀ-  
λλὰ μέτρον, mode-  
ration is the  
medium be-  
tween the ex-  
cess and de-  
fect: Neither  
taking nor re-  
fusing all, but  
trying all, and  
holding the  
good.

True Re-  
formation  
free from  
Schism.

By this shield of moderation and charity, proving all things and retaining what is good in all, (with our pitty and prayers for any Christians, wherein we think they erre, as differing therefore from us, because from the rule which God hath set for his Church in things pertaining to Divine worship:) we justly defend our selves, in this, and other reformed Churches, (that are of the same temper and charity in their Reformations) from the sin and scandall of Schism; when we fairly and freely declare, that we separate no further from the Church of Rome, or any other particular Church, or Christian man, than we are by the word of God perswaded, that they separate from Christs holy rule, and from the custom and Doctrine of the Catholick Church; whose bounds and marks are the samenes of divine truths, and the unity of the Spirit, in Charity, which we retain to all Christians, as far as such, with whom, while we desire such communion, of true faith, holy order, and obedience, together with love, as they do with Christ, and all true Christians, we cannot in our own consciences, nor other mens censures, be esteemed

Schismaticks

Schismaticks, as the Novatians and Donatists of old were ; who so challenged the title of the Church to their factions, as to exclude all others, and refuse the offers and means of accord. As *Cyprian Ep. 95.* and *Aust. Ep. 164.* tell us.

To which brands of Schism we are then lyable only, when we recede, or separate from visible communion with any Church, without just and weighty cause shewn out of the word ; or when we go further from them than there is just cause, and that too without charity ; refusing the good which they have, while we withdraw from the evil we suspect : Which would be the case of the Church of England in this point of *immoderate Reformation* ; if we should (as some would have us) therefore separate from all Scriptures, Sacraments, Ministry, Primitive Government, and order, because all these were retained, used, and after abused much, by the Roman Church and *Papall party* : we are bid to *come out of Babylon, Rev. 18.4.* but not to run out of *our wits* ; to act, as Gods people, with meekness, moderation, and Charity, not with that fierceness, passion and cruelty which makes us as Sons of *Belial*, inordinatly run from one *Antichrist* to another.

Many Christians in the *Roman Church* may have in them much of *Antichrist* in some kinds, and so (God knows) may many others, in other kinds ; either in Doctrine or manners ; in endless innovations, and unsettled confusions ; or in rigor and uncharitableness ; All which may betray us, to what we seem most to abhor in *Antichrist* ; for if nothing have more of Christ, than *Charity*, nothing can have more of *Antichrist*, than that *uncharitableness*, which many men nourish for zeal ; mistaking a Cockatrice for a Dove ; and a fiery Serpent for a Phenix. Which may be, as *Antichristian* in popular furies, as in *papall tyrannies* ; in confusions as in oppressions. It is strange how some men cry out against the cruelty of some Papists (which indeed hath been very great) when yet, they have the same Spirit of destruction in their own breast both against the Papists and others : longing for such a *Kingdom of Christ* (as they call it) and such a downfall of *Antichrist*, which shall consist in War, and Blood, and Massacres against and among all Christians, which are not of their mind and side. We think, that in *charity* we ought not to impute the faults and errors of every *Pope*, or *Doctor* of the Roman side, to all those of that profession ; Nor ought we take those learned men among them alwaies at their worst ; finding there is great difference between what they may hold in the heat of *publike* disputes, and what they opine and practise in a private way ; nor are their death-bed tenets alwaies the same, with those of their Chayrs and *Pulpits*. Besides, many of the more devout and learned men among them, are now both in opini-

*Uncharitableness is as Antichristian as error.*

*A Christianorum dissidia venturum Antichristum occasionem accipiet. Naz. Orat. 14.*

*Qui Christi non est Antichristi est Jeron. Ep. 57. ad Damas.*



ons and lives, much more modest holy and Reformed, than some were heretofore, whose Reformation in judgement or manners, in verity, purity, and charity we do really congratulate and joy in.

And, for the Body of the common people among the Romanists, many are ignorant of those disputes, wherein the mistaking is most dangerous; which if they do hold, yet it is under the persuasion and love of truth, retaining still the *foundation of Christ Crucified*, and hoping for salvation only by his merits; (as many now profess to do) and living in *no known sin*; but striving to lead an holy and charitable life in all things; Charity commands us to think, that in such, the mercy of God (accepting their sincere love to the truth, and their unfeigned obedience to what they know,) pardons particular errors which they know not to be such, & wherein no lust of pride, or covetousness, &c. either obstructs, or diverts them from the way of Truth; Though the *superstructures* may be many of *straw and stubble*, which shall perish, yet holding the *foundation* Christ crucified in a pure conscience, they shall be saved in the day of the Lord; Though the vessel be leaky in many places, yet by great care in steering, and frequent pumping (that is true faith and repentance) it may keep the soul from Shipwreck and drowning in perdition, which is embarked in the bottom of Christian Religion, and which steers always by the compass of conscience, setting all the points of conscience, by the Chart or rules of Scripture; as near as he can attain by his teachers, or his own industry.

We are sorry for our necessary differences from the Romanists or others; which yet our consciences so far command us, as we think our selves enlightned by the word of God; contrary to which we cannot, and ought not to be forced actually to conform, or to comply with any men in things Religious: Yet have we no lust of faction, no delight in separation, no bloody principles, or tenets, against any Christians of any particular Church; desiring the same charity from them to us; which may, in lesser differences from each other, yet unite us to Christ, and to the *Catholic Church*, as true parts of it, though infirm, or diseased: This temper we should not despise in the devouter and humbler Romanists; if they were not daily enflamed, by *politick Spirits* and violent Bigots among them, who will endure no Religion as Christian, which doth not kiss the *Popes Pantofle*, or hold his stirrop, or submit to that pride, flattery and tyranny, which some of them have affected; when indeed it ill becomes those, that challenge a chief place in Christs Church, to be so vastly different from the example of the crucified Saviour of Christians.

Such talents then as have been once divinely delivered to the Roman (as to all other Christian Churches,) we have all aright to as beleviers

*Qui à seductis  
parentibus er-  
rorem accepe-  
runt, querunt  
autem causa  
sollicitudine ve-  
ritatem, corrigi  
parati cum in-  
venerint, bi ne-  
ququam sunt  
inter hereticos  
deputandi. Aust.  
Ep. 162.  
1 Cor. 3. 12.*

believers in private, and as Christians or Churches in publike communion and profession; nor can these Jewels be so embezeled, by being buried, or abused, but that we may safely take them up clear, and use them; together with those *other* which we have obtained, through the grace and bounty of our Lord and Master Jesus Christ; In whose name and right, we (as a part of his Catholick Church) received them first, and enjoy them now, *only Reformed*, according to what we first received of them; without any prejudice or diminution to their true and intrinsecall worth (which is divine) by reason of our *fellow servants* former, or present idle, imperious, impure or injurious use of them: We accept and use the *holy vessels*, which belong to the temple, and the Lord of the Church, without scruple, when they are graciously restored out of the profane hands of revelling *Balthazzers*; The remaining *silver censers* are holy, though the hand and fire were unholy which were applied to them.

Ezra. 7.

Numb. 16.

Our Ministry then may be, and certainly is, very good, holy, and divine, as well as the Scriptures, and Sacraments, or other holy *Mini-* ministrations, and duties are, when duly restored to their *primitive* *stry* not from *purty*, order, and authority; which go along with their right suc- nor of the cession; notwithstanding they are derived to us through or by the *Pope*.

*Romish Church*, or the Popes dispensation; yet do they not therefore descend from them, but only from Christ, the first institutor of his Church, and of this Ministry, with a perpetuall power of *succession*; Our Lord Jesus Christ, the gracious *Sponse* of the Church, as of every Soul, that truly believes and obeys (though with much un- belief and frailty,) disdains not to own *his relation* to any Church or Christians, though they are not so *faithfull* to him; though they lose their first love; yet they may *be still his*, by what still remains of soundness and outward profession; Yea and Christ will vouchsafe to admit us again to the communion and covenant of his love, even after *long wanderings*, and *unkind absences*, when ever we wash our selves, and return to him, from our disloyall adulteries and *pollutions*. He doth not utterly *divorce* any Church, when the substance and essentials of Religion (which are but *in a few things*) do remain, notwithstanding the many *meretricious* paints, and disguisings, which the wantonness of *humana inventions* may have put upon it; thereby disfiguring its *Primitive* beauty and simplicity. Mans vanity and arrogancy against God or men, doth no whit abrogate, either the right *which* Christ, or any Church and Christian posterity hath to the purity and power of his gifts and *institutions*, in the right way of his Ministry: All which may remain, with a

*passunt esse & Lupi  
pastores & Lupi  
alio respectu;  
Pastores in ve-  
ritate quam  
profiteantur, in  
potestate qua  
ibi obtinuerunt;  
Lupi in errori-  
bus quos admis-  
cent, in corrupte-  
lis morum, &c.  
ut Scribe &  
Pharisei in Ca-  
thedra Moſis  
panem veritatis  
proponerent sed  
non sine fomen-  
to errorum, ef-  
ficiuntur distin-  
guendum a per-  
sona, potestas  
& moribus. Ger.*

ward. *de Ministr.* Rev. 2. 4. Jer. 3. 1. Thou hast played the harlot with thy lovers, yet return to me saith the Lord. Rev. 3. 1.

blessing

blessing in the root and Seed; though they be much pestered, over-dropped, choked, and almost starved by *humane additions*, which keep them for some time from their full glory, vigor and extension.

Therefore the learned and godly Reformers of this *Christian Church in England*, did not dig any new *fountain of Ordination*, or *ministeriall power*; as some Romanists *calumniated* at first, and were afterward convinced of the contrary, by Master *Masons* learned defence of the *Ministry of England*, as to its right succession; but they only *cleared* that, which they saw was divine in the first broaching or *Institution* by Christ, and as in the purest derivation by the *Apostles*; however in time it became foul by *humane secularencies* and dregs as it passed, *rightly* (though not *purely*) through the hands of some *Bishops and Presbyters* even to their dayes; Nor was ever any thing required by the best *Reformed Churches*, further to confirm and validate the *Authority or power Ministeriall*, which any had received, when he was first ordeined *Prebyter* in the *Romish Church*, but only this, to renounce, not his *Baptism*, but his *errors* and former *superstitions*; to profess the *Reformed Truths* of the Gospell, and accordingly to exercise that *Ministeriall power*, which he had received, truly, as to the *substance*, and duly, as to the *succession*; both as to the *Office* conferred, and the persons conferring it. Howsoever the *sword of the Ministry* had through the neglect of those, to whom it was committed, been suffered to contract the *rust of superstitions*, and to lose much of its beauty and *sharpness*; yet it was still that true and same *two-edged sword*, which came out of the mouth of *Jesus Christ*, *Rev. 2. 12.* the *first orderer* of a peculiar *settled Ministry* in his Church; Nor may it be broken or cast away, when it hath been rightly delivered; but only, cleared, whetted and furbished, from its *rust*, bluntness and dulness: That *Pen*, which now writes blottingly, might be well made at first, and will write fairly again, if once the hairs or blurs, which its *neb* hath contracted, be but *cleared* from it: It is still *Gods Field* and *Husbandry* with good *Wheat* in it, though the enemy hath, while men slept, *sown many tares*; *Bishops and Ministers* reformed may be *Gods true labourers* and appointed *Husbandmen*, though they have some time *loitered*; as the *Disciples* were *Christs*, when their eyes were so heavy to sleep, that they could not *watch with him* that one *hour* of his most horrid agony.

Mat. 26. 40.

It were then but a *passionate scuffling* with mad men, a most impertinent disputing with unreasonable minds, further to argue about the *Popes usurped or abused Authority* in any kind over *Churches* or *Bishops*, or holy *Ordinances* and *Ministry*: For which he had as little grounds of *Scripture* or reason, as these *Anti-Ministeriall Objectors* have now, against this Church of *England*, and the

Contaminarunt  
non sustulerunt  
Ministerium  
Ecclesie. Al-  
sted.



the function of the Ministry in it; against which, these cunning cavillers have not so much pretence to argue from the Popes usurpation, that our Ministry and Religion are all Antichristian; as they have both Scripture, Reason, and Experience, (besides the content of all Reformed Churches) to conclude them to be truly Christian; if anger or envie, or covetousness had not blinded their blood-shorten eyes, they might easily see some of those mighty works, which have been wrought on mens Souls, by the Ministry of England, since the Reformation; and without this efficacious Ministry, I believe, neither these Calumniators had been so much Christian, as they pretend, nor so able spightfully to contend, with shewes of Piety, and popular falacies against the true Ministry of this Church, and the best Ministers, with whose Heifer they have plowed.

We know well, that not only the reformed Churches, but even the Gallican and Venetian ( which keep communion with the Romish Church, and Papall party ) besides the Greek, Asian, and African Churches, do generally oppose, and vehemently deny the Popes abusive usurpations, both in things Ecclesiasticall and Secular: And this upon most pregnant grounds; not only from Scripture, (where nothing was ever fairly and pertinently urged, as some places are sonly wrested, and yet but little to the Popes advantage) but also from \* all Antiquity, after that Churches were increased and settled, where the Fathers, and first famous generall Councils, make clearly to the Popes disadvantage, as to any power or jurisdiction in point of divine authority, which he claims beyond, or above other Bishops and Presbyters; further than the Roman Diocess first, and the Patriarchate afterward extended; which division and power for order sake was agreed unto by some generall Councils; where other four Patriarchs of Jerusalem, Antioch, Constantinople, and Alexandria, had also a limited, yet equall power in their respective Dioceses and Provinces, with the Bishop of Rome.

c. 5. Qui sunt constituti in toto mundo in sedibus Apostolorum, non ex genere carnis ut filii Aaron, sed pro unius cuiusq; vita merito iis, &c. Id. adieciunt, fuerit Episcopus, sive Roma, sive Eugubii, &c. ejusdem est meriti, ejusdem est sacerdotii. Jeron. ad Evagr. celebri urbi frigidum oppidulum opponit. Eras. in verba Jeron. Omnes Apostolorum successores sunt. Id. Concil. Nicæn. 1. Gregory the Great oft protests against any Bishops or Patriarchs, usurping and chalenging the title of Universalis Episcopus aut Pastor, as a token of Antichristian pride. Concil. Hipponense. Anno 393. de prima sedis Episcopo i. e. Romano. ut reijctis Episcopis alijs in alijs sedibus, et nominatim in illa p[ri]mo Romano Concil. Af. pag. 119. & pag. 318. can. 123. They Excommunicated all that appealed beyond the Sea to other Province and Bishop. Concil. Chalced. anno 451. can. 9. 11. 17. Nec quisquam nostrum Episcopum se Episcoporum constituat, &c. Quando omnis habeat Episcopus pro licentia libertatis & potestatis sua arbitrium proprium, ut nec judicari ab altero, nec judicare possit. Cyp. tom. 2. in fine. Hoc erant utiq; ceteri Apostoli quod fuit Petrus, pari consortia pradii & honoris & potestatis. Sed exordium ab unitate proficiscitur, primatus Petro datur, ut una Christi Ecclesia, & una Cathedra monstretur. Cyp. Episcopatus unus est cuius a singulis Episcopis in solidum pars teneatur. Cyp. de uni. Eccl. & ep. 27.

5. Of the Popes pretended Supremacy in England. \* ceteri Apostoli par consortium honoris & potestatis acceperunt, qui in toto orbe dispersi Evangelium predicaverunt, quibusq; decedentibus successerunt Episcopi. I. e. H. sp. l. 2. off. Eccl.

*Gulf. monum.*  
1. 11. c. 12.

See Bishop  
Godwin, Suc-  
cessor of Eng-  
lish Bishops.  
*Lucius rex in*  
*Anglia conver-*  
*sus ad fidem*  
*Christi, anno*  
*Christi 164.*  
Three Bishops  
out of Eng-  
land, Eborius of  
York, Restitu-  
tus of London,  
Adolphus of  
Colchester, were  
of the Coun-  
cill of Arles in  
France eleven  
years before  
the Nicane,  
which was  
anno 330.

See the Letter to *Austin* the Monk cited before, sent from the Clergy and  
Monk of Bangor. Sir Hen. Spelman, *Concil. Brit.* pag. 108. ad an. 590. *Omnium provinciarum prima*  
*Britannia publicitus Christi nomen recepit.* Sabel. Enn. 71 §. Beda 1. 2. c. 2.

Nor had the Pope then for the first six hundred years after  
Christ any authority, scarce any name in these *British* Churches,  
which were undoubtedly converted by some Apostles or Apostolicall  
men; who left after *King Lucius* his time a famous and flourishing  
succession of Bishops, Presbyters, and Christians, long before any  
pretensions of the Pope over these *British* Churches: To which the  
*British* Bishops in *Wales* were strangers; nor would they own at that  
time, when *Austin* the Monk came from *Gregory* the Great; who  
sent hither more out of Christian charity than any Authority to con-  
vert the *Saxons*, who had by war and barbarity quite extinguished  
Christianity with all Bishops and Ministers out of *England*, and had  
forced the former holy Bishops and Ministers to fly into *Wales*, *Ire-*  
*land*, and *Scotland*; from whence afterwards in a gratefull vicissitude  
the English (replanted) Churches received (for the most part)  
both their Conversion and establishment by a Succession of rightly  
Ordeined Bishops and Presbyters; for *Austin* the Monks Plantati-  
on and preaching extended not beyond *Kent*, *Surrey*, and the adja-  
cent places; as Venerable *Bede* tells us; and our learned Country-  
man, Sir *Henry Spelman*.

The ambitious *Usurpation* and Antichristian *Tyranny* then of the  
Papall power and Supremacy afterward, over Bishops and Ministers  
here in *England*, to which the title of *Christ*, *St. Peter*, or the *Catholick*  
*Churches establishment*, is poorly begged, and falsely pretended, we the  
Ministers of the Church of *England* ever did, and do, as much abhor, as  
any of these men can, who are so against the now Reformed and esta-  
blished Ministry, which we have vindicated from Papal and super-  
stitious additaments, and asserted, or restored to it *Primitive* and  
*Scripturall* dignity, and divine authority, which it never lost; but  
only, not so clearly discovered, during the times of darkness and op-  
pression. Our jealousy now is, lest the malice and activity of those,  
that now dispute, and act against our thus reformed and prospered  
Ministry, should prove ere long the Popes best Engines, and factors,  
that ever he had in this Church since the Reformation; if they can  
(as they have begun, and go on apace) but so far prepare the way  
for the reintroduction of the Papall power, and Romish party, as to  
cashier all the learned, reformed, and duly Ordeined Ministers in  
*England*, both as to their order, authority, and government: will not  
this Church in a few more years of confusion, and neglect, become, as  
a fallow and unfenced field, fit for the Papal subtilty and Romish acti-  
vity, which he will plow with an Ox and an Asse together, the lear-  
ned

ned Jesuit, joyned to the fanatick Donatist; The Seminary Priests with the gifted brethren; Friers predicator with Prophets mendicant? So that no wise man, that loves the Reformed religion and the Church, can think others than that the hand of *Joab* is in this matter. *Achitophel* is in Counsell with *Abialom*. The Conclave of Rome is wanting to its interest, if it conspires strongly with this *Ami-ministeriall* faction; I should be glad to be as *Hushai* the Archite, a means to discover, blast, and bring to nought all those desperate counsells and machinations, which are layd by any against this reformed Church, and its true Ministry; The happy and seasonable defeat of which, by Gods blessing to this Church and Nation, I do yet hope may be such, as shall make all Apostatising and ungratefull Politicians, rather repent of their Apostacies, and see their folly, than follow the fate of that disloyall renegado, a traitor at once to his friend and soveraign.

In vitium ducit en'pe fuga  
¶ caret arte.  
Hor.

I confesse I am not for such Reformations, as too much suspect the prudence, or vilifie the piety of our forefathers, thereby to extoll some mens after zeal and skill. The errors and defects of the An-rentiens joyned with their charity and sincerity, I believe were far more pardonable with God, than the late furies and cruelties of some men, pretending to mend those errors, and supply those defects. Not that it is safe for us to return to what we now see by the word of God to be an error; But we may in charity excuse their ignorance in some things of old; while yet we commend and imitate that wisdom, honesty, order, and gravity of religious profession which was in them, far beyond the Modern transports of some mens giddiness and levity, which toss them from superstition abusing, to superstition utterly refusing all those things which are not only convenient in Prudence, but necessary in Piety; as being stamped and established by divine Institution; such as this of the Evangelicall Ministry hath been proved to be. Reformations may bend too much from the Pope, on the right hand, till they meet him again on the left, forsaking that rectitude, uprightness, and stability of the Mean, in which only the truth and honour of Religion doth consist.

6.  
Reformation  
ought to re-  
verence An-  
tiquity.  
Mallam cum  
sanctis errare  
quam cum sa-  
cilegis recte  
senire.

Antichrist which some are taught more to fear in the name and in others, than to abhor in the thing and in themselves, is at both ends or extremes of Religion; as well that of prophaneis, confusion, and defect on the one side, as that of superstition and excess on the other. We must love and entertain what ever we find of Christs true Jewels, and the Churches ornaments, amidst the Counterfeits, and rags of Antichrist; we must not slay any of Christs sheep, because it was gone astray, and is now found, but rather take it up, and bring it home, and rejoyce to have found it. Nor may we rend Christs garment in pieces, because it may be spotted, and soyled by

Luke 15.6.



1 Pet. i. 18.

mens hands, but rather *rinse* and *restore* it to its primitive purity. As *Christ* redeemed our Souls, so must we redeem his holy *Institutions* and ordinances, (as much as in us lyes) from the vain *Conversation* of the world; And then we may serve him in the holy wayes he hath appointed us without *fear* of *sin*, *Antichrist*, or *Superstition*, from which both our minds, and our devotions are happily freed.

Rom. 2. 22.

Eph. 4. 17.

Mat. 12. 44.

Mal. 4. 2.

Every man hath cause to suspect *Antichrist* in his own bosome; As the kingdom of *Christ*, so the kingdome of *Antichrist* is within us chiefly. Certainly, it is far better for the Church and Christians to retain *what is Christs*, though in common with any *Antichrists*, than passionately to cast away all that is *Christs*, under pretence of detesting *Antichrist*; men may fall into *sacrilege*, while they seem to *abhor Idols*; robbing the Church of what *Gifts* and dowry *Christ* hath given her; (among which, this of a *Constant and successive Ministry*, is a chief one in *St. Pauls* account) and this while blind and preposterous zeal thinks to strip the *whore of Babylon*, who dwells where ever division and confusion nestle in the Church, and to ristle *Antichrist* (who may roost in other places as well as *Rome*.) It is safer to be in *Christs* way, though it be rugged, and may have some inconveniencies through many infirmities, than to be in any other, which may seem fairer and smother to us. As the *unclean spirit* of *grosse Idolatry* and *superstition*, may be cast out for a fit, so he may return to his house swept, and garnished with flowers, and shewes of piety, bringing seven worse devils of *Atheism*, *Pride*, *Prophaness*, and *uncharitableness* with him. It is the same *evil spirit*, which tears the Church by cruell *Schisms*, with that which casts it into the fire of *persecution*, and water of *Superstition*; There is alwayes hopes and means of salvation, when there is a *true Ministry* though with many faults, yet of *Christs* sending, and the *Churches* *Ordeining*; but men may as justly despair of long enjoying the *Gospels* light, without a *due and settled Ministry*, as they may to have day long after the Sun is set, or *Harvest* in *Winter*. As *graces* and *gifts* internall, so the means and *Ministry* externall, are part of the wings of that *Sun of righteousness*, who shines no where in the world among Christians, without some *healing*, and *saving vertue*, severally manifested, as to the inward saving power, but alwayes in the same way, as to the constant outward *Ministration*, by which it is ordinarily dispensed: *Papall darknings*, or humane *Eclipsings*, are no warrant to abolish or exclude, that light of the *Ministry*, which *Christ* hath set up; Nor can we do the *Devil*, or any of his instruments a greater greater pleasure, than quite to extinguish the lights of this Church, in stead of snuffing and cleaying them: Better to have dim Lamps, than none at all shining in the house of God.

But indeed the fault of the *English Ministry* with some men is,  
not

not that they lighted their Lamps at the *Popes taper*; but that they have, and do still *shine* so bright, as to offend both his, and all others eyes; who could not bear the *Splendor* of the *English Churches* both *Ministry* and *Reformation*, wherein *Zeal* according to *knowledge*, and *wildome* with *sobriety*, had at once purged away what was *vile*, and preserved what was *precious*, with great *moderation*, distinguishing between what was of *humane mixture*, superstition, or infirmity, and what was of *divine Institution*, *holy succession*, and *authority*. The same piety rejected the one, and retained the other.

I conclude then, that the *Papall encroachment*, or *Romish corruption*, what ever it were, is no argument against the *Divine authority*, and constant office of the *Reformed*, and *restored Ministry* in *this Church*; It were a mad cruelty to knock our *Fathers* on the head, or to cut their *throats*, because they were diseased; and as they might, so they ought in all piety to be *healed*; How much more of perfect madness is it, for *Christians* to destroy their *Fathers*, who are now perfectly recovered, and in good health, only because they were sometime sick, or descended from infirm *Progenitors*?

It is easie for well-affected *Christians* to be *over-scrupulous*, and *over-righteous*, so to *over-act* in matters of *Religion*, as to *destroy themselves before their time*; like rude and *unvary* Combatants, who overthrow themselves, by *over-reaching* and *overstriking* at others beyond the measure of well-ordered and proportioned strength, which always keeps it self strong enough to rule or command, and so to *preserve it self*. There is a secret tide of self-interest, prejudice, or passion, which imperceivably carries men *another way*, (much beside, or backward, or beyond what should be) when they think they steer with a *sure course*, and full gale to the port of *Reformation*, in which not only *sincerity* is required, but also great *discretion*, *judgement*, and *moderation*; Therefore *Reformation* is the work of learned, wise, grave, well tempered, and well experienced, as well as of godly and well-affected *Christians*; *Reformers* ought to be as skillfull, and sober *Physicians*, capable to distinguish between the strength of the disease, and the strength of nature; to preserve and foment the vitall spirits, though they quench the *feaverish flames*, and evacuate the vicious humours.

*Vulgar spirits* are rude and riotous *Reformers*, which come on-ly with their *Axes* and *Hammers*, without any *Chissels*, or finer tools; they are all for battering down, and breaking in pieces, nothing for *polishing* and cleansing. Hence it is, that they do no more, than pull down *Crosses*, and set up *Weathercocks* on *Chutches*, disposing *Religion* to perpetuall *vicissitudes* and *inconstancies*, which are most contrary to its nature. Like weighty *Pendants* once vic-

7.  
Extremes in Religion.

Eccl. 7. 16.

nonne ego  
i a puris iud-  
icia de a nie  
iugis. Naz.

Peris iudicium  
cum res transit  
in effellum.

Discretionis  
meta nulla su-  
perstitione, vel  
levitate vel spi-  
ritus quasi ser-  
vuntione rebe-  
mentia exceda-  
tur. Ber. l. 10.  
Cant.

Fervor discre-  
tionem erigat  
discretio fervo-  
rem regat. Id.

Vulgar Re-  
formers.

Vid. Bishop  
Davenant, de-  
termin. 12. A-  
gainst peoples  
reforming  
without the

Supreme Magistrates content.  
Necesse est verā religionem unicuique cum sit canaem semper esse. Last.

Sir Kenelm Digby relates the story in his book of Bodies.

Non usus rerum sed libido utentis in culpa est. Aust. doct. Christi.

Of Musick.

Dan. 3. 7.

lently swayed beyond the perpendicular line and poise, they are a long time before they recover the point of fixation and consistency: Such are popular, heady, and tumultuating Reformatiōns, usually carrying things at the first impetus, as much beyond the medium or centre of true Religion, as they were formerly, either really or imaginarily deviated; Plebeian Constitutions, are as subject to be Paralytick, as Apoplectick, to be ever trembling and troubling Religion in their jealous furies, as to be otherwhile stupid and supine, in their superstitious follies; But once in motion, and thoroughly scared (as the youth of Leeds with Souldiers) with those Panick terrors, of superstition, irreligion, popery, heresie, Antichrist, and the like; they hardly keep, or recover themselves to any bounds, becomming sober men and good Christians.

Thence it is (as in many other excesses, and transports) that some men seek to pull down all locall Churches, because they may have been sometimes superstitiously abused; Possibly at the same rate, not one place of their Conventicle meetings should stand. So they would have all Church-windows either broken to let in the cold and weather, or quite stopped up, so as the light should be wholly shut out, because the Glaske was sometime painted. Such immoderation is just as if Country-men should not esteem, or use, their fertile Meads, because they are sometime squallid with inundations; or, as if they would suffer none to sing again, because some have sung out of tune; and break all Instruments of Musick, because they may be set to wanton ayres, and dittyes: Whereas (no doubt) in this, as in other excellencies, to which the ingenuous industry of Christians as men may attain, for singing, and use of Musick, either Orall or Organicall, in Consort or Solitary (which the sad severity and morose humor of some men would utterly banish from all devout and pious uses, as if all Musick and Musickall instruments had been prophaned ever since the Dedication of Nabuchadnezzars golden Image) even in this (I say) of Musick or melody, the great Creator may be glorified, both in privat and publick, either by the skilfull, or the attentive Christians, who have with David harmonious souls joyned to devout and gracious hearts, which like a good stomach digests all in Natures and Arts excellency to Piety. Like a modest Matron making a vertuous use of those ornaments and jewels, which either vice or vanity are prone to usurp and abuse.

It is true, the most blessed God (whose transcendent perfections of wildome, power, justice, mercy, love, &c. as so many strings, of infinite extension and accord, make up that Holy harmony, which is his own eternall delectation, as also the ravissant happiness of the blessed Angels, and souls of just men made perfect; ) This God, I say, is not immediatly, and for it self delighted with any



any singing or melody of sense, any more than with other expressions of a reasonable soul, in Eloquence, Praying or Preaching; yet since the use of *Harmonious sounds* is a gift, which the Creator hath given to Man above all Creatures, and wherewith Man may be pleased and exercised in the use of it, as thereby to be better disposed, and more affected, even to serve the Creator, either in more spirituall, holy, humble, calm affections, or in more flaming Devotions, and sweet Meditations, (which are the usuall effects of good and grave Musick, on sober and devout souls;) who, though they do not dwell and stay on this ladder of sensible melody, yet they may be still ascending and descending by the staves of it in fervency, charity, and humility to God; others, and themselves; I conceive no true Religion, but such as is flattered with vulgar fears, can forbid Christians, to make the best (which is a religious use) even of *Musick*; referring it, as all honest and comely things, to the highest end, Gods glory; And this, not only in reading or hearing such *Psalms* and *Hymns*, and *spirituall songs*, in which the divine truth of the matter, affects the enlightened judgement, and the quieted conscience with the neerest conformity to the holy minds and spirits of those sacred Writers, who have left us the matter so ended, though we have lost the *antient tunes* of their holy *Psalmodies*; but also in that *audible singing*, and *melodious delectation*, which is sensible in good Musick; and which hath a secret, sweet, and heavenly vertue to allay the passions of the soul, and to raise up our spirits to *Angelicall exaltations*, by which we may more glorifie and praise God, which is a part of our worship of him; And wherein the Spirit of God in David, and other holy men of the antient Church hath set us allowable, commendable, and imitable examples; Wherein the immusickall rusticity of some men of more ferine spirits, which no Harp can calm, or caule to depart from them, as *Sauls* did, must not prejudice the use, and liberty of those Christians, who are of more sweet and harmonious tempers, even in this particular gift and excellency of Musick; than which nothing hath a more sensible, and nothing a less sensuall delectation; So that if there be not Musick in Heaven, sure there is a kind of heaven in Musick; yet even in this so sweet and harmles a thing, we see that the immoderation and violence of Christians (which hath in it a vein of the old *Picts* and *Sythian* barbarity) is an enemy even to *Humanity*, as well as to *Divinity*, while it seeks to deprive men and Christians of one of the divinest Ornaments, most harmles contentments and indulgences, which in this world they can enjoy? I the rather insist in this most innocent particular of singing and Musick, because no instance can shew more those rude and unreasonable transports to which men are subject in what they call religious Reformatations; If they do not carry all things

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Pfal. 33. 2.  
2 Cor. 9. 7.

things with very wise hearts, and wary hands; that so the leaven of unnecessary rigors and severities may not make the Mass or lump of religion more tower and heavy, than God in his Word hath required; who cannot be an enemy to the right and sanctified use of melody or Musick; since he commands *singing to him praises*; and loves a cheerfull temper in his service. Certainly Musick is of all sensible humane beauty the most harmles and divine; Nor did I ever see any reason, why it should be thought to deform us Christians, or be wholly excluded from making a part in the beauty of holiness.

No time or abuse doth prejudice Gods, or the Churches rights. All wise and excellent Christians know this for certain, That mans usurpation is no prejudice to Gods dominion; nor do humane traditions vacate divine Commands, nor Antichrists superstitions cancel Christs Institutions; Vain superstructures of mans addition, neither demolish nor rase Gods foundations; men do not quit their rights to estates for anothers unjust intrusion; The heady invasions of one, or few, or many, upon the Churches rights and liberties, are of no cause to make Christians remove the *antient Land-marks*, and boundaries of true Ministry, due order, and prudent government, which we find fixed by Christ, continued by the Apostles, and observed by the Churches obedience in all ages, although not without tinctures and blemishes of humane infirmities. They are sad Physicians, and of no valew, who know not how to let their unhappy blood, unless they stab them to the heart; Such are those unhappy leeches, who in stead of eating off, with fit Corosives, the dead flesh of any part, do lop off whole arms and legs. Some men are too heavy for themselves; and while they aim to go down the Hill of reformation, they suddenly conceive such an impetuous motion, as cannot stop it self, till it hath carried all before it, and at length dasheth it self in pieces. Much more folly it is quite to abolish the use of holy ne, distinguishing things, than to tolerate some abuses with it; True reforming is not a starting quite out of the way, as shy and skittish horses are wont to do, (when they boggle at what scares them, more than it can hurt them) with danger to themselves, and their riders too; not a flying to new modes, and exotick fashions of religion, and Churches and Ministers; but it is a sober and stayd restauration of those antient and venerable forms, which pious Antiquity in the Church of Christ, and the antient of dayes, in his more sure Word, hath expressed to us. 'Tis easie to pare off what one great Antichrist, or the many leas have added; and to supply what they have by force or fraud detracted from that only complete figure of Extern professional religion, which Christ and his Apostles by him so have fashioned and delivered.

*quamvis ritus ordinationis in Eccles. pontificia multis superstitionibus & inutilibus ceremoniis fit vitiatu, ex eo tamen ipsius ordinationis essentia nihil decedit; Distinguenda ordinarius infirmitas ab ordinatione, qua fit totius Ecclesie nomen, distinguendum divinum ab humano, essentiali ab accidentali, pium & Christianum ab Antichristiano, semen-tum a doctrina Pharisaeorum.* Gerard. de Ministr. pag. 147. Moderatio non tam virtus quam dulcior & imperatrix omnium virtutum. Ariga & ordinatrix affectuum. Ber. Cant. Tolle hunc & vitius vitium erit. Nec abliguenda sunt mala cum bonis, nec evellenda bona cum malis. Veuil. Pravi affectus falsi sunt rerum estimatores.

vered,

vered; which is never well handled, no not by Reformers, unless Christians have honest hearts, good heads, clear eyes, and pure hands; when all these meet in any undertakers to reform the Church, I shall then hope they will seriously, sincerely and successfully do Christs and the Churches work, as generally men are prone and intent to do their own.

This then I may conclude, against all precipitant and blind zeal, which by popular arts seeks to bring an odium on all Ministers, and the Ministry of this Church, meerly by using the Name of the Pope, without giving any account to reason or religion of their Calumny; That there is no cause in reason, or religion, for any Christians to cast off the Ministry of *England*, as it stands Reformed, and so restored to its primitive Power and Authority, because of any Succession from, relation to, or communion with the Order and Clergy of the Roman Church and Bishop; no more cause, I say, than for these Anti-ministeriall Cavillers to pull out their eyes, because Papists do see with theirs; or to destroy themselves, because naturally descended from such parents as were in subjection to the *Bishop of Rome*, and in communion with that Church; we may as well refuse all leagues and treaties of humanity in common with Papists, as all Christianity; and all Christianity, as all antient lawfull Ministry; an holy Succession may descend, and Gods elect be derived from such as were true men, how ever vitious.

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L I

CAVIL

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## CAVIL or GALUMNY V.

*Against Ministers as Ordained by Bishops in England.*

I Have done with the first part of this Cavill or Calumny, which seeks to bandy the Ministry of the Church of England, against the Papall and Romish wall; that they may make it either rebound to a popular and Independent side; or else fall into the hazard of having no true Christian Ministry at all; from both which I shall in like sort endeavour to rescue this our holy Function and Succession.

A second stroke therefore which I am to take, is made with great Artifice and popular cunning against the Ministry of this Church, as it was derived and continued by the hands of Bishops, who were as Presidents, or chief Fathers in the work of Ordination among their Brethren and Sons (the Presbyters) or Ministers within their severall Diocesses. These Prelates or Bishops, the Objectors protest highly against, as being not Plants of Christs planting; whose Authority being lately pulled up by power, so that they seem to have no more place or influence in this Church or Nation, the Presbyterie also, and whole order of the former Ministry (they say) must necessarily also fall and wither, which were but branches, and slips derived from the stem or root of Episcopall Ordination.

Thus we see in a few years, the Anti-ministeriall fury is engelling, even Presbyters themselves, with that staff which some of them put into vulgar hands, purposely to beat their Fathers, the grave and antient Bishops, and utterly to banish that Venerable and Catholick Order, or Eminent Authority of Episcopacy out of the Church; what the Dove-like innocency of those fierce and rigid Ministers hearts might be, as to their godly intentions, I know not; but I am sure they wanted that wisdom of the Serpent, which seeks above all to preserve its head; whence life, health, motion, and orderly direction, descending to other parts, do easily repair and heal, what ever lesser hurt or bruise may befall them,

It must needs be confessed, that as the Events have been very sad, so the advantages have been great, which the Anti-ministeriall party have gained, by the preposterous zeal of some Anti-Episcopall spirits, which transported them, not only beyond and against all bounds, or rules of Reason, Order, Scripture, Ecclesiasticall Custome, and Laws here in England, but even contrary to their own former, and some of their present judgements, touching Episcopall Presidency, which they never did, nor do yet hold to be unlawfull in the Church,

how

how ever it might be attended with some *inconveniences* and *quib-  
chies* too, not arising from the nature of that Order, and power,  
which is good, but from the *corruption* of those men that might ma-  
nage it amiss. This makes many of these Ministers have now so  
*much work*, to take off that *leprosie* from their *own heads*, which  
they told the people had so much *infected the Bishops bands*; by the  
Imposition of which, they yet own their Ministeriall power, and ho-  
ly Orders to have been *rightly derived* to them, in that *Ordination  
by Bishops*, which was used here in the *Church of England*, as in all  
antient Churches.

It is never too late to *restitute*, and *repent* of, any mistakes and  
miscarriages incident to us, as poor sinfull mortals. Although *Primi-  
tive Episcopacy*, (which ever was as a *grand pillar* of the Churches  
Ministry, Order and Government,) hath been much shaken and  
thrust aside by mans power, or passion, to the great weakening and in-  
dangering of the whole Fabrick and Function of the Ministry, toge-  
ther with the peace and polity of *this Church*; yet wise men may  
possible see, after these thick *clouds and dust of dispute*, what is of *God  
in true Episcopacy*; yea, and they may be persuaded to preserve and  
restore, what is *necessary and comly* in it, however they pare off what  
is deformed, superfluous and *Combersome*; (in the behalf of which  
I am neither a pleader, nor an approver.)

It is now no time in *England* either to flatter, or fear the face of  
Episcopacy, or sinisterly to accept the persons of Bishops. There is  
nothing now can be *suspected* to move me to touch with respect those  
goodly *ruines* (from which the *glory* of riches and honour are now  
so far removed,) but only *matter of conscience*, and the *integrity of  
my judgement*; And therefore I here crave leave without offence to  
any, that are *truly godly* (either Ministers or others) who may dis-  
fer from me in this point,) freely, yet as briefly as I can, to discover  
my judgement, touching this so *controverted* point of Episcopacy, in  
which from words men have fain to blows, and from waisting of  
ink, to the shedding of *blood*. I see that other men of different  
sense, daily take their freedom to vent themselves against all Bishops;  
and all Episcopacy; some of them so rudely and unfavorily, as if  
they hoped by their *evill breath*, to render that *venerable name*, and  
order, ever abhorred, and execrable to Christian minds; which to  
learned and sober Christians ever was, and still is, as a sweet *Oym-  
ment poured forth*; nor doth it lose of its divine and *antient fra-  
grancy* by the *fractures of these times*, which have broken (it may be)  
not with devotion and love, so much as with hatred, and passion, that  
an *Alabaster-box* of civil protection and Sanction, in which it was  
*bore*, for many hundreds of years, happily preserved from vulgar in-  
solency, and *Schismaticall contempt*. Why may not I presume so  
L 1 2 enjoy

enjoy my *freedom* too, yet bounded with all modesty and sobriety, without any prejudice or reproach, reflecting upon the *Counsels*, or actions of any men my *Superiours*, whose power and practise, as to *secular mutations*, neither can, nor ought to have any influence on *mens opinions*, and consciences, further than *may* is made for them by the *Harbingers* of Reason and Religion, which are best set forth and discerned, in innate principles of Order and Polity; also in Scripture precepts and precedents; and lastly by the *Catholick Custome*, and practise of the Church of Christ.

*Ans.* In my answer therefore to this *Cavill* or *Calumny*, touching Bishops ( which many Ministers are as afraid to name, or own with honour, as they are to call any holy man, either Apostle, Evangelist, Father or Martyr, by the title of *Saints* ) my intent is not, largely to handle that late, severe, and unkind *Dispute* in England about Episcopacy or Prelacie; for this having been learnedly and fully done by others, would be, as *superfluous*, so extremely tedious both to the *Reader* and my self; Nor is it my purpose to justify all that might be done or omitted by some Bishops in their government; But my design chiefly is, 1. to remove that popular odium, to allay that *Plebeian passion*, to rectifie those unlearned prejudices, and to take away those unjust jealousies, which are by some weak, and possibly well-meaning Christians, taken up, and daily urged against all Bishops, in a *Presidentiall eminencie* among Presbyters, or above other Ministers. 2. My next is, to justify that holy Ordination and Ministeriall authority, which by the imposition of their hands chiefly was, with probation, prayer, and meet Consecration, duly conferred upon the Ministers of this Church, according to Scripture rule, and Ecclesiasticall custome in all settled Churches.

But before I handle the first thing proposed, I must seek to remove that prejudice which sticks deep in some ordinary minds against Bishops and their Authority, meerly arising from the darkness, and sufferings of late so plentifully cast upon them; if arguments and words could not, yet Arms and Swords have ( they say ) convinced Bishops, and subdued them, notwithstanding all their learning, their gravity, their piety, their protection, which they pleaded from the Churches *Catholick custome*, and the Lawes of this Church: The vulgar are prone to think those wicked, who are unprosperous, and accursed, who are punished.

Yet in true judgement of things, those great and many impositions of worldly diminution; and supposed Miseries made upon Bishops, are more just arguments against the innocency of their persons, place, and lawfull power, than Jobs afflictions were, which the Devil never urged against his integrity, but sought thereby to overthrow it, as God did prove and exercise it.

*Sed quid herba  
Remi! sequitur  
fortunam ut  
semper & edit  
damnatos, Juv.*

Job 1.



I believe there are too many that would be content there should be neither *Bishops* nor *Presbyters*, but such as are great sufferers; Nor yet any Word, or Sacrament, or holy *Ministrations*, nor any marks of Christianity in this, or any other Reformed Church: But the *measures of religious matters*, are never to be taken from the passions or prevalencies of men, nor from any secular decrees, or human acts, and *civill sanctions*. Godly and famous *Bishops* in eminency among, and above the *Presbyters*, were many ages before any *civill power* protected them, and so they may continue, if God will, in his true Church, even then when (as of old) most persecuted, and sought to be destroyed: *Worldly Counsells* and forces, which commonly are levelled to mens secular ends, and civill interests, signifie little or nothing indeed to a true Christians judgement or conscience in the things of Christ and true Religion; which must never be either refused, or accepted, according as they may be ushered in, or crowded out by *Civill Authority*. Christ doth not steer his Church by that Compass; Things the more divine and excellent, the more probable to be rejected by men of this world. At the same rate of *worldly frowns* and *disfavours*, Christians long ere this time, should have had nothing left them of *Scriptures*, *Sacraments*, *sound doctrine*, or holy *Ministrations*; All had been turned into *Heathenish barbarity*, *Hereticall errors*, or *Schismatical confusions*, if conscience to God, and love to Christ and his Church, had not preserved by the constancy and patience of Christian Bishops and Ministers, those holy things, which the wicked, wanton, and vain world, was never well pleased withall, and often persecuted, seeking to destroy both root and branch of Christianity: We are to regard not what is done by the few, or the many, the great or the small, but what in right reason, and due order, after the precepts and patterns of true Religion ought to be done in the Church.

ἐν τῇ ἐκκλησίᾳ  
οὗτοι ἀποστολικοί  
ἐσιν, ὡς καὶ ἐν  
(i. quia Plato)  
ἐκκλησίᾳ ἡμερῶν  
οὗτος ὁ λόγος  
ἐστίν. *Chal.*  
*ep. 1.*

As for the *Government* of Bishops, so far as it referred to the *Episcopal* chief power and office of *Ordeining* Ministers in a right succession power not for due supplies to this Church of *England*; Truly I am so far from *Antichristian*, condemning that *Episcopall* authority and practice, as unlawfull and *Antichristian*, after the rate of popular clamor, ignorance, passion and prejudice; That contrarily very learned, wise, and godly men have taught me to think and declare; That as the faults and presumptions of any Bishops, through any pride, ambition, and tyranny, or other personall immoralities, are very *Antichristian*, because most *Diame-*trally contrary to the Precept and patern of our holy and humble Saviour Jesus Christ, whose place Bishops have alwayes as chief Pastors and Fathers among the *Presbyters*, since the *Apostles times*, eminently supplied, in the *extern order* and Polity of the Church, So that above all men they ought to be most exactly conform

Episcopale offi-  
cium a maxime  
ornant & nobi-  
liant gravitas  
morum, mutu-  
itas consilio-  
rum, altum  
honestas, Bern.  
Ep. 28.  
Cum honoris  
procuratio e-  
tam congrue  
incerta reguli-  
mus. Amb.  
de dig. Sa.  
Ne sit honor  
sublimis & vi-  
ta deformis. Id.

invenitur quod si pater sit non debet in offitium suum transire. Naz. Or. 19. Cogito  
me jam Episcopum principis pastorem de commissis omnibus rationem redditurum. Non Ecclesiasticis hono-  
ribus tempora ventosa transigere debere. Aust. Ep. 203.

Blondel. Apol.

pag. 177. 179.  
Et in prefatio  
ne. Absit a me  
ut similitudinem de  
pissime illius  
antiquitatis

consilio, & consensu, quæ Episcopalem ipsorum primum in Ecclesiam invenit mentis quippiam sufficit.  
Sed, Ego Episcopos quodam modo Apostolorum locum in Ecclesia tenere largior: non munere divinitus in-  
stituito sed libe. & ab Ecclesia collata illa emerget. Blondel, test. Jeron. pag. 306.

to the holy rule and example of Jesus Christ, both in do-  
ctrine and manners; So withall, they have taught me to e-  
steem the Ancient and Catholick government of godly Bishops, (as mo-  
derators and Presidents among the Presbyters in any Diocels or  
Precincts) in its just measure and constitution for power Paternall,  
duly exercised, such as was in the persecuting purest and Primitive  
times) to be as much, if not more Christian, than any other form  
and fashion of government can be; yea, far beyond any that hath  
not the charity to endure Catholick primitive and right Episcopacy,  
which truly I think to be most agreeable to right reason, and those  
principles of due order and polity among men, also no less suitable  
to the Scripture wisdom; both in its rules and patterns; to which was  
conform the Catholick and Primitive way of all Christian Churches,  
throughout all ages, and in all places of the world.

Which things very learned men, and friends to Presbytery joy-  
ned with Episcopacy have confessed both lately (as *Salmasius*, *Bo-*  
*charius*, and *Blondellus*) and also formerly, as *Calvin*, *Beza*, *Moulin*,  
with many others: so far was ever any learned and unpassionate  
man from thinking Episcopacy unlawfull in the Church.

Indeed after all the hot *Carwafings*, and bloody contentions,  
which have wearied, and almost quite wasted the Estates, spirits, and  
lives of many learned men in this Church of *England*, as to the point  
of true Episcopacy, I freely profess that I cannot yet see, but that  
that ancient and universall form of government in due conjunction  
with Presbytery, and with due regard to the faithfull people, is as  
much beyond all other new invented fashions, as the *Suns* light glory,  
and influence, is beyond that of the mutable and many-faced *Moon*,  
or any other junctos of *Stars* and *Planets*, however cast into strange  
figurations, or new Schemes and Conjunctions, by the various fan-  
cies of some Diviners and Astrologers.

D. Bechartus,  
Epist. ad D.  
Moultium.  
1621. cum Bechartus,  
et Moultium,  
et in Moultium. Ig-  
norantem in  
Epist.

Which free owning of my judgement, in this point, may serve  
to blot out that Character (etiam ipse Presbyterianus) added to my  
name, by the learned Pen of *Bechartus*. For although I own with  
all honour and love orderly Presbytery, and humble Presbyters, in  
the sense of the Scriptures, and in the use of all pious Antiquity, for  
sacred and divine, in their office and function (as the lesser Episco-  
pacy

pany, or inspectors over lesser flocks in the Church, yet not so, as  
abhorring and extirpating all order and presidency of Bishops a-  
mong them, as if it were *Antichristian*, wicked, and intollerable; *Bas. in Ep. 62.*  
Nor do I think that an headless, or many headed Presbytery ought to  
be set up in the Church, as of necessity, and divine right; in this sense  
that learned writer himself, is no Presbyterian, nor ever had cause to  
judge me to be of that mind, *The holy con-*  
*Presbyters*  
desires their

chief or President to be among them.

I confess, after the example of the best times, and judgement of  
the most learned in all Churches, I alwayes wished such moderation Reasons for  
on all sides, that a *Primitive Episcopacy* (which imported, the Au- Episcopacy  
thority of one grave and worthy person, chosen by the consent, and rather than  
assisted by the presence, counsell, and suffrages of many Presbyters) other Go-  
might have been restored, or preferred in this Church; and this not vernment.  
out of any factious design, but for these weighty reasons, which  
prevail with me.

feed the flock, till God shews who shall be their Bishop or Ruler. He salutes Onesimus  
the Bishop of Ephesus. *Ep. ad Ephes. cited by Euseb. l. 3. c. 35. Hist. is a vatican apostolicus episcopus*  
*Historia Nov. in v. Plat. c. 11.*

1. For the Reverence due from posterity, to the Venerable piety  
and wisdom of all Antiquity; which alwayes had President Bishops  
in all settled and completed Churches, together with the Colleges  
or Fraternities of Presbyters; yea, 'tis very likely, that before there  
were many Presbyters in one City, so as to make up a Presbytery, the  
Bishop and Deacons were all that officiated among those few Chri-  
stians, which the Apostles left in that City; who afterward increa-  
sing to many Congregations, had so many Presbyters, Ordeined,  
placed and governed by the Eminency of his vertue and authority, who  
was Bishop there, or Pastor before them, as in time, so some in special  
Authority and Office by Apostolicall appointment. And certainly  
in things that are not so clearly and punctually set down in exprels  
commands of Scripture, a sober and modest regard ought to be had

Bishop. *Euseb. hist. l. 6. c. 22. Vidimus nos Polycarpum in prima nostra aetate, qui ab Apostolis non solum*  
*edoctum, sed et ab Apostolis in Asia, in ea qua est Smyrnis Ecclesia institutus esse Episcopum. Irenaeus,*  
*l. 3. c. 3. So in many places he testifies. Lib. 4. ca. 43. & 45. Omnes haeretici posteriores sunt Epis-*  
*copi quibus Apostoli tradiderunt Ecclesias. l. 5. c. 20. Cyprian, Ep. 67. Adulteram Cathedram ecclesiae,*  
*aut alium Episcopum facere, contra Apostolica institutionis unitatem, nefas est nec licet. The General*  
*Council of Chalcedon reckons 27. Bishops in Ephesus from Timothy. Can. 11. in v. in q. 10.*  
*John, for not enduring the prebeminence of that Apostle. 3 Joh. 9. Quod universali tenet eccle-*  
*ae Concilio institutum, sed semper receptum est, non nisi Autoritate Apostolica traditum Rectissime creditur.*  
*Aust. de Baptis. l. 4. c. 24. None among the Antients was against the Order and Presidency of*  
*Bishops, but Arius, who was wholly an Arian; and upon envy and hatred against Eusebius,*  
*who was preferred before him in the Episcopall place which he sought, he urged Purity against*  
*Prelacy, contrary to the good order and peace of the Church. See St. Austin, Hares. l. 39. Epist. ad. 69*  
in



*Agnitio utraque  
Apostolorum  
dictum est an-  
tiquis Ecclesie  
status in uni-  
verso mundo  
secundum suc-  
cessionem Epis-  
coporum, qui-  
bus illi eamque  
in unoquoque  
loco est Eccle-  
siam tradiderunt.* Iren. l. 4.  
c. 63.  
Cyprian. l. 4.  
p. 9. *Omnes  
prepositi Apo-  
stolorum vicaria  
ordinatione suc-  
cedunt.*  
*Edant origines  
Ecclesiarum  
suarum, conser-  
vant ordinem  
Episcoporum  
suarum, ita per  
successiones ob-  
initio decurrenti-  
um ut primus ille  
Episcopus ali-  
quem ex Aposto-  
lis vel Aposto-  
licis virum habu-  
erit autorem &  
antecessorem.*  
Tertul. de  
præ. ad Hæ.  
c. 32.  
So contra Mar-  
cion. l. 4. *Ordo  
Episcoporum ad  
originem recensitus in Johanne habet autorem.* *con. Nic.* calls the predecency of the Bishop of Je-  
rusalem *id est apostolorum, & magister.* An antient custom and tradition. *Can. 7.* It is not to be believed  
that in Tertul. times any mistake in the Church could be Catholick living 200. after Christ.  
When he tells us *Cathedra Apostolorum adhuc suis locis præsentatur, apud quas ipse authenticæ coram  
licæ recitantur.* ibid. c. 34. *Epiphani. Har. 79.* Says its next to Heresy to abrogate the holy order  
instituted by the Apostles, and used by all the Churches; it brings in Schism, scandalls, and  
confusions. *Toto ob de decretum. Jero. & à Marco Evangelista Presbyteri animæ se electum in exilium  
gradu collocatum Episcopum nominabant.* Id. Ep. ad Evag. Theod. in 1 Tim. 3. *Eodem olim vocabant  
etiam eos et Episcopos, eos autem qui nunc vocantur Episcopi nominabant Apostolos ut Epiphanius,  
Titum, Timotheum, præcedente autem tempore, Apostolatus nomen reliquerunt iis qui proprie erant Apostoli  
nomen: Episcopatus vero nomen imposuerunt iis, qui olim appellabantur Apostoli. Ecclesia non potest esse  
sine Episcopis; nec esse possunt Ministri, nec fideles.* Bellar. de Eccles.

in matters of externall polity and Church society to the patern of  
Primitive times; which could not follow so soon, and so u-  
niversally any way, but from Apostolicall precept or direction;  
from which the Catholick Church could not suddainly erie in all  
places, being so far in those times from any passion or temptation  
either of covetousness or ambition, which had then no fewell from  
the favour of Princes, and as little sparks of ambition in the hearts of  
those holy men; who were in all the great and Mother Churches  
both ever owned and reverenced in antiquity, as Bishops, in  
a priority of place and presidency of authority, both by the *hum-  
ble Presbyters*, and all the rest of the *faithfull* people. It is not  
among the things *comely or praise worthy*, *Phil. 4. 8.* Either in cha-  
rity, modesty, humility, or equity, for us in after and worse times,  
to cast upon all those holy Primitive Christians and famous Chur-  
ches, either the suspicion of a *generall Apostasy*, by a wilfull neglect,  
or universally falling away from that Apostolicall way; or a run-  
ning cross to it: Neither may we think that all Churches *did light-  
ly* and imprudently abuse *that occasionall liberty*, which might be  
left them in prudence; whereby further to establish what might  
seem the best for order and peace, as to the matter of Govern-  
ment: wherein if the Churches were free to choose, it is strange,  
they all agreed in this one way of Episcopall Government. All  
over the Christian world, till these later times. It becomes us,  
rather to be jealous of our *own weak and wanton passions*, and to re-  
turn rather from our later *transports & popular wandrings*, to the neer-  
est *conformities* with those first and best times; who universally had  
Bishops, either because they were so divinely commanded; or in  
holy wisdom they chose *that way*, as best; so far as there was left  
a Christian liberty of prudence, to those who were by the Apostles,  
set, as Pastors and Rulers over the severall Churches: and however  
the name at first was common to all Church Ministers, Apostles,  
and Presbyters, to be called Bishops; yet afterward, when the A-  
postles were deceased, their successors in the eminency of place, a-  
mong the Presbyters, were called peculiarly Bishops.

Secondly,



Corepiscopi forbidden to ordain without the Bishops licence, by the Council of Ancyra, which was before the 1. Nicene.

So Concil. Nicenum owns and confirms the antient custom.

So Concil. Arelat. c. 19.

So Concil. Laod. c. 36.

Presbyteri sine consensu Episcoporum nihil faciant.

Blondel. Test. Hier. p. 255.

So Jerom, excepta ordinatione quid facit Episcopus quod Presbyter non

facit. Ad Evag. In schismatis remedium factum est, quod postea unus electus est qui ceteris praeponeretur; ne unusquisque ad se trahens Christi Ecclesiam rumperet. Jeron. ad Evag. Quod & Alexandria post Marcum Evangelisiam factum est à Presbyteris; quomodo exercitus imperatorem faceret. Cyprian. Ep. 55. Non aliunde haereses abortiæ, aut nata schismata, quam inde quod sacerdoti Dei non obtemperatur.

Triumphati magis quam victi sunt. Tac. de Germ. Nethem. 11. 14. & 22.

Sciamus, traditiones Apostolicas sumptas de veteri Testamento: Quod Aron & filii ejus atque Levitae fuerint in templo, hoc ubi Episcopi, & Presbyteri, & diaconi vendicant in Ecclesia. Jeron. ad Eva.

Thirdly, I prefer a Primitive Episcopacy, as the best way of union, and happy satisfaction, to all learned, wise, and good men; especially in that so shaken and disputed a point of Ordination, for the right succession and conferring of power Ministeriall: which the most learned and sober Presbyterians confess, not to be weakened by Episcopall Presidency; And very many, no less considerable men, for number, learning, and piety (as Dr. Blondell among others) do think, the right Ordination of Ministers to be much more strengthened, adorned and completed, where it passeth through the hands of the Episcopall power and order; if for no other reason, yet for this, that it was the Apostolical, Primitive, and universall way, used in the Church, and by which the Authority and Office of the Ministry hath ever been, together with Christianity, derived to us from the Apostles times. Its evident, that the sudden and violent receding of many men from their former judgement and practise in this point, hath occasioned many great scandalls, scruples and schisms, troubles and confusions, in matters both of Church and State; giving great advantages to all that list to cavil at, question, and despise, the Ordination, and Ministry of even those Presbyters (yea, their very Christianity, as to the outward form, order, and profession,) who so easily renounced, and eagerly cast quite away, that order and power, as unlawfull and un-Christian.

Fourthly, A right Episcopacy seems yet never to have had so free, full, and fair an hearing; as is requisite in so great a matter, so as to have been evicted to be against the Scriptures, as some pretended.

1. When as 'tis most evident, in most learned and godly mens judgements antient and modern, that it hath the neereſt resemblance to that antient Patern at least, which God settled, the Government of his Church among the Jews; who had the heads of their Fathers, as Bishops; and rulers over their brethren, the Priests and Levites, Numb. 3. 24. Now 'tis manifest that our Lord Christ and the Apostles, had great regard to the Judaick customs, in Christian Institutions; As in the Baptising with water; In the use of the Bread, and Wine in the Lords Supper; In the Sabbatizing on the Lords Day; and in the giving the power of the Keys to the Pastors and Teachers of the Church, to open and shut, to bind and loose; expressing thereby Ministeriall Authority: In all which there



there was some like or parallell precedents among the Jews, in making their Rabbins, and in celebrating holy mysteries, and governing choise of that Church and Religion.

2. For, the new Testament, nothing either of precept or example seems against a right Episcopacy, commanding a parity, or forbidding order and subjection among Presbyters as well as other men: what Christ forbids his Apostles of exercising dominion after the manner of Princes of the world, excludes indeed, First from the twelve (who were *pares in Apostolatu*) equally Apostles, and were not long to live in one society; but to lay the foundations of Religion in all the world, by a parity of power; coordinate, but not subordinate to any but Christ, who choise them) and proportionably, forbids all Bishops and Church-men, the secular methods of gaining or using any Ecclesiasticall power and eminency in the Church, as by ambition, force, usurpation, tyranny; by the sword, and severities, penally inflicted on the Bodies, Estates, Liberties and lives of men; which was the way, of the world, but not of Christ, or his Ministers; yet these tyrannies which attend mens lusts and passions, as men, are as incident (besides factions and emulations) to the Presbyterian way, where some are alwaies heady and leaders, as to that of a right and regular Episcopacy, whereto Presbyters are joyned. The plain meaning of our Lord Jesus (who owned himself, as chief among his Apostles, yet condescended to serve them,) is; That, what ever excellency any Christian Minister or other had above others, in age, estate, parts, place, power, gifts, graces, or civill honors (for what hinders a Prince or Nobleman to be a Minister of the Gospell, and yet retain both his honour and estate temporall?) all these should be used and enjoyed without the leaven of pride, insolency, or oppression, and only be turned to greater advantages of serving Christ, and the Church, with all humble Industry; As Christ himself did; And after him the Apostles, who had undoubtedly as some order and precedency among themselves in the equality of their Apostolicall powery to also priority both of place, superiority of Church jurisdiction, and authority and power over all other Disciples and beleivers; And this not from any personall gifts temporary, and privileges so much, as from that wisdom and peaceable order, which Christ would have observed alwaies in

ad Nepotianum.

So St. Cyprian  
1. 3. Ep. 9. ad  
Rogationem.

Calvin. Inst. 1.  
4. c. 4. Sect. 2.  
Saieth, Episcopall eminency is the best way to prevent Schisms, and to keep peace in the Church. Luke 22. 26. But ye shall not be so: But he that is greatest among you let him be as the youngest, and he that is chief as he that doth serve.

Mat. 24. There may be a wise servant whom the Lord may set over his house. Timothy is taught how to behave himself in the Church as a Governour, no less than a Minister, or Teacher. 1 Tim. 3. 15. *Remis non scriptis gubernant Episcopi* &c. Chrysost. de Epist. Tom. 4. p. 527. *quo in laudibus vestris nominantur* &c. *magistrum dominum vocat*. II. pel. 1. 2. not *episcopus* as Libani. Basil says Bishops were, &c. Basil. Ep. 154.

his Church, after the Apostolicall example; By some of whom, as the ancients tell us, Some Ministers were clearly constituted as Bishops, with an eminency of personall power over others, to ordain, cenlure, rebuke, silence, even Presbyters and Deacons.

D. Blondell  
contelleth p.  
183. None  
can be dispen-  
sed with, as  
to the viola-  
ting or neg-  
lect of that  
Church ord-  
and Govern-  
ment, whch is  
precribed to  
*Timothy* and  
*Titus*, which  
rule is of Di-  
vine right and  
perpetuall.

2 Tim. 2. 15.

1 Tim. 4. 13.

2 Tim. 4. 3.

2 Cor. 11. 5.

12. 11.

1 Joh. 1. 10.

1 Joh. 2. 15.

1 Tim. 5. 19.

23.

Tit. 2. 5.

This is undeniably evident by Scripture in *Timothy* and *Titus*; The validity and authority of which examples were esteemed by Antiquity, and followed, as warrantable divine precedents, and obligatory examples to after ages, (in the like cases at least) for imitation; By preserving such an ordinary succession of power in Bishops among and above Presbyters; both in ordination and jurisdiction. Now is this clear instance to be any way intreason, avoyded, by saying, that *Timothy* and *Titus* were Evangelists; (what ever that Office were in the Church (either temporary and personall; or common to other chief Ministers, and perpetually to succeed) for it makes nothing against a personall superiority of power, and authority in them over their respective Churches: which was to succeed to others in all reason, as well as their Ministry did; both these being alwaies necessary for the Church; and indeed their ordinary power as to Government, had no dependance on their being Evangelists; no more, than their Preaching, and other Ministeriall acts had; which we may not argue from these two persons, to be incompatible to any Ministers now; Unless they be Evangelists: For then, no Presbyters that are not Evangelists in their lentle might study or Preach, in season, and out of season; rebuke, exhort, &c. or shew themselves Workmen that need not to be ashamed &c. Now if these acts and Offices of Ministry are derivable to other single persons in a Ministeriall way; why not also that Gubernative power too; which was from the Apostle signally committed to *Timothy* and *Titus*, and no where so expressly to any fraternity of Ministers, or Presbytery in common?

After that rate of arguing, we may conclude, that none, but the very chief Apostles, might feed the Lambs and Sheep of Christ; because, that command was thrice given to Peter; who was reckoned among the chiefest of the Apostles; which Conclusions were as absurd, and ridiculous; (being by all the practise and sense of the Primitive Churches confuted,) as this; that the power of proving and ordeyning Presbyters, by laying on of hands, of receiving accusations against them, of rebuking, censuring, excommunicating, silencing and restoring, (all Acts gubernative) may not be eminently in any single person; unless they be Apostles or Evangelists; when as not only the use of such order and power is in all reason necessary for Church societies (no less, than for civil;) but the succession of it, in such sort as it began in them, to all times after, seems clearly intimated, by that vehement charge layd on

*Timothy*

Timothy, to keep those things unparially and unblameably untill the  
 coming of our Lord Jesus Christ: Which Timothy in his infirm per-  
 son could not do; but, in his care to transmit the holy pattern to  
 posterity, and to his successors; he might, as he was enjoyned, be  
 laid to do: For what is once well done in a regular publike way, is  
 ever after done, as to the permanency of that vertue, which is in a  
 good and great example.

201 τὸ ἐκτὸν αὐτοῦ μακάριον. Bal. M. οὐ ἐκδοῦναι, ἀλλὰ ἀπὸ τοῦ μακάριον αὐτοῦ. Id. Perennis est & æterna præclari exemplarius virtutis. Jeron. Quadratus Abtrahimus Eccl. Episcopus Apostolorum Discipulus. Jeron. Ep. ad Mag. St. Irenæus tells us that St. John wrote his Gospel at the treaty of the Bishop of Asia. Catal. Script. Eccl. c. 9. Rev. 3. Angels i. e. apostoli nuntii : τῶν ἀποστόλων ὡς ἀγγέλων γινώσκοντες τοὺς τοῦ κυρίου λόγους in Iudæis. Phot. Bibl. 2 Diod. Sic. l. 40. Austin. Sub Angeli nomine Laquearius præpositus Ecclesie. So Bezæ. Annot. The chief teacher in the Synagogue was called the Angel of the Congregation. Anisur. in Deut. 32. 11. So Malachi. 2. 7. The Priests lips shall preserve knowledge, for he is the Angel or Messenger of the Lord of Hosts.

What other Churches did observe after the Apostles times, as to the manner of their Government, when they grew numerous, and spread to many Congregations and Presbyteries, we may easily be resolved both by the testimony and practise of all Antiquity: Fathers, Councils, Historians, who have registred the uninterrupted succession of Bishops, from the Apostles, both in the seven Asiatick Churches mentioned in the Revelation; whose \* Angels were generally taken for their Presidents or Bishops; and some of Apostles then living; when as *Archippus, Evodius, and Onesimus, and Polycrates* were Bishops, &c. What after times observed, is evident to this day among all Christians; even those of the Eastern and *Abyssine* Church have still their Bishops: so the *Greek and Muscovitish* Churches; so the furthest *Asians*, which are thought to have been first converted by St. *Thomas*, (who furthest from believing, did the penitance of travelling furthest, to Preach the Gospell in *India*) And I observe the *Freres Bohemi* in their persecuted state and poverty for a long time, still retained a very happy and comly order of *Episcopal Government*.

*Smyrna. Iren. l. 3. c. 3. Before the Revelation. So the Epistle of the Smyrnenſe ſaith of him calling him  $\Sigma\alpha\upsilon\lambda\omicron\varsigma\ \tau\omicron\upsilon\ \delta\omicron\iota\sigma\tau\omicron\varsigma\ \tau\omicron\upsilon\ \epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\sigma\tau\omicron\varsigma\ \epsilon\iota\ \Sigma\upsilon\gamma\gamma\epsilon\lambda\iota\sigma\tau\omicron\varsigma$ . Euseb. l. 4. Hist. 116. Anno 1459. Frater Bohemi, lib. de fide & moribus eorum.*

Truly, I never found so much *light* of Scripture patern and precept, enjoying any one, or more Presbyters to do all those works of power and jurisdiction; Nor ever did they without the presence of an *Aposle*, or some Apostolicall successor and Bishop, regularly ordain, excommunicate, silence, &c. so far as I can yet learn. There are but two texts that mention the Presbytery, (and but one which can be pretended for ruling Lay-Elders;) which yet these are not



Vers. 11.

Numb. 16. 3.

2 Pet. 2. 10.

Rom. 13.

1 Pet. 2. 13.

J. d. 19.

In rebus idis

dominiorum

ad. Plat. de

leg.

Nihil sit in rep.

sine ordinis et

regiminis custo-

dia.

So Lyncurgus

o dederit, ut

nullus in repub.

or do sine proprio

esse Magisterio.

preceptive or institutive, but meerly narrative and touching, without expressing any joynt power, Office, or Authority of Presbyters, with any President or Bishop : much less, without them and against them. Yea I read in St. *Jude* Epistles v. 8. *fool marks* put upon those in the Church, *that despise dominions, and speak evill of dignities* ; Against whose proud and *seditions practises, a woe* is denounced, as against men, cruell like *Cain*, covetous like *Balaam*, ambitious as *Korah*, factious disturbers of that order, which God hath set in his Church, (as well as in civill societies) after the mutinous example of *Korah and his company*, who rose against both *Moses and Aaron* ; parallel to whose evill manners and disorderly practises, these men had not been, against whom St. *Jude* here, and St. *Peter* in his second Epistle so sharply inveighs (as *presumptuous, self-willed, despisers of dignities, &c.*) unless there had been some *eminencies* in the *Church Christian*, as well as was among the *Jews*, which these men were most bold to oppose and contemn ; As for the *civill powers*, that then were in the world, humble Christians made conscience as God commanded them, to submit to them in *all honest things*. And those *hypocrites*, were no doubt *too wary*, to adventure any thing against them, whose power was terrible by the sword ; But the Orders, Governments, Dignities and Dominions in the Church, were exposed by their weakness, to the scorn and affronts of any such proud and tumultuating Spirits ; which covered themselves under the veil of Christian Religion, yea and pretensions of the Spirit too ; the better to set off their Schisms, and separatings from that authority, *power*, and order, which God had by the Apostles settled in the Church, even in those times.

5 If there were not thus much of Scripture pattern, and precept pleading fairly for a *right Episcopacy* ; yet since there is nothing against it, in *Scripture*, or Reason, in Religion, or morals, yea and so much for it in common *reason*, true polity, and *almost necessarie* in Church societies, no less than in either families, Cities, armies, or any fraternities, and Corporations of men : No doubt the Lord of his Church hath not deprived or denied *that liberty*, and benefit of *good order*, and rationall Government to his Church, which in all civill societies, may *lawfully be used*, according to wisdom and discretion ; Truly, we may as well think it unlawfull, for one Minister to excell another, or many others, in age, parts, learning, prudence, gravity, and gubernative faculties : which if they may lawfully be had, and are found in some by the especiall gift of God, to so great differences from, and excellencies above, others ; what Reason or Religion can forbid them to be accordingly used, and publicly employed in answerable differences of place and power for the Churches good ? Only Christ requires humility in priority, Ministry in their majority,



Nobis nihil ex  
nostro arbitrio  
inducere licet, sed  
aut eligere quod  
aliquis ex suo  
arbitrio indu-  
xit: Apostolos  
domini habemus  
autores, qui nec  
ipsi quidquam  
ex suo arbitrio  
quod inducerent  
elegerunt, sed  
acceptam a  
Christo discipli-  
nam fideliter ad-  
ministrarunt.  
Tertul. de  
Præf. ad Hæc.  
Livi Dec. 1. 1. 1.  
Hieron. in E-  
pist. ad Titum.

Government, that they are (both the most and best of them) rather desirous of a *restored* and regulated Episcopacy, than any other way, which hath been tryed in vain. 3. Neither headless *Presbytery*, nor scattered *Independency* are without many great dislikes already in the minds of many *good* Christians; who finding these remedies worse than the disease are prejudiced against them both. 1. For their novelty; being unheard of in the *Christian world*, for 1500. years, and the last of not above ten years standing in *England*; both brought in but abruptly, as rising from private mens interests, passions and policies; with which *Episcopall Government* did not well agree; Neither of them ever having had either the *vote* of any *generall* councill, or the practise of any considerable part of the *Catholick Church*. 2. Suspected they are by many, for their prevailing upon this Church, by a kind of force; against the consent of the *supreme Magistrate*, and this in *broken* and *bleeding* times; Planted not by Preaching and patience, but by the Sword, and watered with civill blood; Each driving their Chariot (as *Tullia* the wife of *Tarquinius Superbus* did) over their Fathers: As if they brought in (*Armatum Evangelium*) *Christian Religion* in compleat armor, and *Christ* marching, like *Alexander*, *Hannibal*, or *Cæsar*; when as Episcopacy was (*toto orbe decretum*) with wisdom, charity and peace, by consent of all Churches in all the world approved (as *St. Jerom* tells us,) and established even in those times, when persecution kept the Church most in purity, and unity with self, and when prayers and tears were the only arms used in the Church, to set up any part of the Kingdom of *Christ*; either in *Doctrine* or *Discipline*. 3. Because neither of those new ways, ever yet had such *plenary* and *peaceable approbation* (after due debate,) from the *publike reason*, *prudence* and *piety* of this nation, comparable to what the *Government* by Bishops, alwaies had, in all Parliaments and Synods for many hundreds of years, since we had any Princes or Parliaments *Christian*. 4. Neither of them, carry yet any promising face of more truth, peace, order and honour to the *Christian reformed Religion*, to this Church or Nation; nor yet of more *morrall strictness* and holiness in mens lives; nor of more grace in mens hearts; nor of more love and union as to mens affections; yet in no degree so much as Episcopacy did, in the *Primitive* and best times; yea, and in these last times too, since the *Reformation*; for although it might have some sharp prickles with it; yet it bare *sweeter* and *fairer Reflexes*, than these last have done or are like to do, and with far less offence. 5. The same or worse *inconveniences*, which are by any objected against Episcopacy in its age and decays, discover themselves in the very *bud* and *infancy* of these new ways: As much pride, ambition, tyranny, vanity, incharitableness; more profaness,



Prophanes, Atheism, Heresie, Blasphemy, Licentiousness; for more  
faction, bitterness, vulgarity, deformity and confusion; besides the  
needless offence and scandall given to most Christian Churches in  
all the world, who retain the government by Bishops, being as an-  
tient as their being Christians, and descended from the same origin,  
the Apostles, and Apostolicall men. 6. Neither of the new modes  
ever produced, either Precept or holy example, or any divine directi-  
on for them in any degree, so clearly, and so fully, as Episcopacy hath  
alwayes done; Nor yet have they produced any promise from God,  
that they shall be freed from those inconveniencies, which were reall,  
or odiously objected against Episcopacy; and which may be inci-  
dent in time to all things that are managed by men.

This government then by a fatherly president or chief Bishop, a-  
mong *Presbyters*, seeming to have not equall, but far superiour *The adven-*  
grounds, from *Scripture*, both as to the *Divine wisdom*, so ordering *ages of E-*  
the form of his antient Church among the Jews; also by the exam-*plifcacy* a-  
ple, precept and direction evident from Christ Jesus, and the holy *gains* any  
Apostles in the *New Testament*; No wonder that many, yea far the *other*.  
most of godly and learned upright men, do rather approve a *Primi-*  
*tive and right Episcopacy*, than any other *new fashion*, which is ra-  
ther conform to secular interest, than to any thing of the Churches,  
or true religious advantages; especially when 'tis evident, that Epis-  
copacie hath the great and preponderating addition of the *Antient*,  
*sole*, and *Universal government*, approved, and used by all the  
Churches of Christ, in the *purest* and most *impartiall* times; To  
which, neither of the *other*, can with any face pretend for them-  
selves; nor with any truth contradict; it being *avowed* by all Anti-  
quity, in the behalf of right and regular Episcopacy, which never  
*failed to succeed the Apostles authority and eminency*; either by their  
own immediate appointment in many places, even *while they yet li-*  
*ved*; or by the election and Votes of the Colleges and Fraternities  
of *Presbyters*, after the Apostles decease, who still chose one man  
eminent, for his faith, piety, zeal, and holy gravity, to be duly con-  
secrated in power and place above them; as a *Father* among sons;  
or an elder *Brother* among brethren; or as a *Master* or *Provost*  
in a College; or as a *Generall* in an Army; as St. Jerom himself  
tells us.

Aust. Ep. 121.  
ad Valentin.  
Jerom. ad Ne-  
potianum.  
Ad Evagrium.  
Cryl. Hom. 3.

in Act. Apost. the immutability of the same is evident, ver. 15, the apostles, the apostles, and the apostles, ver. 23.  
is also evident in the immutability of the same in the same. Cryl. Hom. 3. in Acta.

If any man ask me then what kind of Bishop I would have; *Vid. Synod.*  
I answer, Such an one for *Age*, as may be a *Father*; for *wisdom* a  
*Senator*, for *gravity* a *Stick*, for *light* an *Angel*, for *innocency* a  
*Saint*, for *industry* a *Labourer*, for *constancy* a *Confessor*, for *zeal* a  
*Martyr*, *Vid. Bern. ad*

Eug. l. 4. *Opus Martyr*, for charity a Brother, for humility a *Servant* to all the faithful Ministers and other Christians under his charge; I would have him venerable for those severall excellencies, which are most remarkable in the antient and most imitable Bishops; The devotion of St. *Gregory*; the indefatigableness of St. *Austin*; the courage of St. *Ambrose*; the learning of *Nazianzen*; the generosity of *Basil*; the Eloquence of *Chrysostom*; the gentleness of *Cyprian*; the holy flames of *Ignatius*; the invincible constancy of *Polycarp*; That so he may come neerest to the Apostolicall pattern, and resemble the most of any Christian, or Minister, the grace and *Glory* of our Lord *Jesus Christ*. I would have him (yet not I, but the voice of all pious Antiquity requires a Bishop) to be among men the most moral; among Christians the most faithful; among Preachers the most painful; among Orators the most persuasive; among Governours the most moderate; among Devotionaries the most fervent; among Professors the most forward; among Practisers the most exact; among sufferers the most patient; among perseverants the most constant: He should be as the Holy of holies was both to the inward court of those that are truly sanctified and converted; and to the outward court of those that are called Christians, only in visible profession; I would have nothing in Him, that is justly to be blamed, or sinisterly suspected; And all things that are most deservedly commended by wise and sober Christians; I would have a Bishop of all men the most compleat, as having on him the greatest care, namely that of the Church, and of souls; And this in a more publike and eminent inspection; as one daily remembering the strictness of Gods account, and expecting either a most glorious Crown, or a most grievous Curse to all Eternity.

*utque infuoria diu i magno domitia. Is. Pet. l. 2. Jeron ad Heliadum. Naz. orat. l. 2. rom. 2. Grandis dignitas sed grandis ruina si peccent. Ieron. Ut nihil Episcopo excellentius, se nihil miserabilius in crimine teneatur. Amb. de dig. Sa.*

I would have him most *deserve*, and most able to use well, but yet least esteeming, coveting, or ambitionating the riches, pomp, glory, and honour of the world. One that knows how to own himself in *Persecution*, as well as in *Prosperity*, and dares to do his duty as a Bishop in both estates; I do not much consider the secular *Tarade* and *Equipage*, further than as publike encouragements of *Merit*, as excitations to excell, as noble rewards of *Learning*, and as extern decencies or solemnities which do much set off, and *Emboss* *Authority* in the sight of the vulgar; I wish him duly chosen with judgement, accepting with modesty, esteemed with honour, revered with love; Overseeing with vigilance, ruling with joynt-Counsel, not levelled with younger Preachers and novices, nor too much elevated above the graver, and elder *Presbyters*; neither despised of the one,

Vid. Bern.

Ep. 42.

Vid. Amb.

rom. 3. ep. 82.

Qualis eligenda sit Epif.

Qui seret E-

fig) divitem ad

sedem honoris

Ecclesiastici,

comtempo pau-

pere instructi-

ore, & sancti-

ore. Aust. ep. 29

ont, nor despising of the other; I wish him an *honourable* *rency* (if it may be had) with his *eminency*; that he may have wherewith to exercise a *large heart*, and a *liberall hand*, which every where carry respect and conciliate love; If this cannot be had, yet I wish him that in true worth, which is denyed him in *wealth*. That his virtue and piety may still preserve the authority of his place; and this in the Order, Peace, and Dignity of the Church; That he may be the *Touchstone* of Truth, the *Loadstone* of Love, the *Standard* of Faith, the *Patern* of holiness; the *Pillar* of stability, and the *Center* of Unity in the Church.

Nor are these to be esteemed, as *Characters* of an *Eustopian Prelate*, only to be had in the abstract of fancy and speculation; Many such Bishops have been antiently in the Church, and not a few, here in *England*, some still are such in their merits amidst their ruines and obscurings, and more might constantly and easily be supplied to the Churches good order, peace and honour; If Reason and not Passion, Religion and not Superstition, Judgement and not Prejudice, Calmness and not fierceness, Learning and not *Idiosyncrasy*, Gravity and not Giddiness, Wisdome and not Vulgarity, Prudence and not Precipitancy; impartiall Antiquity, and not interessed novelty may be the judge of *true Episcopacy*.

I think nothing further from a *true Bishop*, than *Idleness* set off with pomp, than *Ignorance* decked with solemnity, than *Pride* blazoned with power, than *Covetousness* gilded with *Empire*, than *Sordidness* smothered with state, than *Vanity* dressed up with great formalities. Bishops should not be like *blazing Comets* in their Diocesse, having more of distance, terror, and pernicious influence, than of light or Celestiall virtue; But rather, as *fixed Stars* of the prime magnitude, shining most usefully and remarkably in the Church, during this night of Christs *absence*, who is the only *Sun* for his light, and Spouse for his love to the Church; yet hath he appointed *some proxies* to woo for him, and *Messengers* to convey love tokens from him; among whom the holy Bishops of the Church were ever accounted as the chiefest Fathers next the Apostles, when they were indeed such as evill men most *feared*, good men most *loved*, Schismatics most *envied*, and Hereticks most *hated*: *Right Episcopacy* is so great an advantage to the Churches happiness, and so unblamable in its due constitution and exercise, that it is no small blemish to any godly mans judgement, not to approve it, and nothing (as to *impudence*) is I think more *blame-worthy*, than not to desire, esteem, love and honour it. Since such *Prelature* is as lawfull, as it is usefull; and it is as usefull, as either Reason or Religion; piety or piety can propound in any thing of that *nature*, which if not absolutely necessary, yet certainly most convenient for the Church, and com-

Ut Episcopus  
non sit quod  
liberius dixit  
vobis. Porro  
vobis, et unde  
vixit aliquid  
columen o-  
mnium. Ba-  
sil. in ep. 154.  
Uniquus di-  
vina in ipsis  
lucis. Naz.  
Carm. 4. de E-  
pif.

Vid. Bern. ep.  
28. & 152. &  
43. ad Ep. So-  
nonum.  
Aug. ep. 203.  
in Ecclesiasticis  
donoribus tim-  
pora ventosa  
transigere, &c.  
Amb. de dig.  
Sacerd. Cum  
bonis prae-  
gativa etiam  
congrui merita  
requirunt, &c.



mondeable in the Church (so far as it stands in a *visible Polity and Society*;) being no way, either sinfull in it self, or contrary to any positive Law of God, any more than it is for Christians in civil government, to have Maiors in their Cities, Colonels in their Armies, Masters in their Colleges, Wardens in their Fraternities, Captains or Pilots in their Ships, or Fathers in their Families.

*In plebs nos ve-  
ritas nec judi-  
cium; inter sa-  
dam potentium  
adulationem, &  
praeceptis prostra-  
torum odium,  
inanibus studiis  
& inconditis  
motibus omnia  
miserent. Tacit.*

Nor is, indeed the *venerable face* of true Episcopacy so deformed by some mens late *ridiculous* dresses and disguises; but that wise and learned men still see the many reverend and excellent *lineaments* of it, not only of pious and prime antiquity, but of beauty, order, sym- metry, and benefit; such as flow from both humane and divine wisdom; if popular contempt and prejudices in some of the vulgar be any measure of things, or any argument against any thing in Re- ligion, or in the Church of Christ; it will serve as well to vilifie and nullifie all Presbytery, and all *Ministry*, as all Episcopacy. Indeed neither of them can preserve their honor, use, and comeliness, if they exceed their *proportions*, and either dash against, or inroach upon each other; contrary to those bounds and methods, which primitive wisdom observed between power and counsell, *Order and Authority, Community and Unity*. It is very probable, that a few years expe- rience of the want of good Bishops, will so reconcile the minds of so- ber and impartiall Christians to them, that few will be against them, save only such, who think the best security for some of their estates to be the utter exploding, and perpetuall extirpation of Episcopacy; A thing which one of the wisest of mortalls so much abhorred, and for which he was able to give so good an account in Reason, Pie- ty, and true Polity; that it appears to have been not pertinacy and interest, but judgement and conscience, that so long sustained that unhappy Controversie, which I have no mind to revive, but only (if possible) to reconcile, which is no hard matter where clear truths meet with moderate affections, and peaceable inclinations: For I find by the proportion of all Polity and Order; that if *Episco- pall* eminency be not the main weight, and carriage of Ecclesiasticall government; yet it is as the *Axis* or *wheel* which puts the whole frame of Church society and communion into a fit order and aptitude for motion; especially in greater associations of Christians, which make the most firm and best constituted Churches.

This being then the true figure of a learned, grave, godly and industrious Bishop, there need not more be sayd to redeem Episco- py from prejudices; or to assert it against those triviall objections, which are not with truth and judgement, so much as with spirit and partiality made against it.

Those *light touches* which are by some men produced from the ancient Writers in the Church, for the countenancing of the power of

of Presbyteries without any Bishop and President, or for the *Independency* of power in Congregations, are indeed but *as the dust of the balance, or drops of a full bucket*, compared to those full and weighty testimonies, which they every where give, for the use of *Episcopacy*, unless men be allowed the confidence and liberty to *bastardise* the works of the Fathers as they list, and by a new purgatorian Index *antiquate* all Records after 1500. years *legitimation*, by the consent of all Churches; as one lately hath endeavoured to do, (a person *D. Blondell*, indeed of great reading and learning, but in this not of equal candor and impartiality) who endeavouring to find some foundation, whereon to build his Presbyterie, seeks to cast away as rubbidge and trash, all the Epistolary writings of holy *Ignatius*, who if he had *Ignatius called bishop*, wrote nothing, yet the *same* of his piety, and sufferings made him sufficiently renowned in those Primitive times and after ages, both for a Bishop and a Martyr; his seat Episcopall being at *Antioch*, and his grave at *Rome*; But his writings being never so far questioned by Antiquity, as to reject those Epistles which we urge in this point of *Episcopacy* for genuine: and which are oft mentioned with honour, (and in part the very words) which we now read; so that it seems a passion and boldness *too servile to the cause*, which that learned man undertook; so to endeavour at once to expunge those testimonies, and remains of *Ignatius*, which indeed are very weighty, and many, for the *distinction* of Bishops, Presbyters, and Deacons, even in the first century after Christ; which our learned and industrious Country-man *Dr. Hammond* hath lately, as (*utis antiquissimus*) a valiant vindicator defended; not more to the honour of *Ignatius*, than of himself, whom providence hath chosen, and so enabled to be a Patron to so glorious a Martyr, and in so just a cause, as to redeem one of the first Fathers from that Presbyterian *Limbo*.

How *uncomely*, and *petulant* some other mens carriages have been, and are daily toward the antient *Fathers of the Church*, I need not tell, when 'tis too evident, how they put them off on the rack, to make them speak, something in favour for either an headlesse Presbyterie, or a confused Independency. Indeed, it is a *shame to see young men and novices*, so to make those antient holy and learned Writers to *scratch or blot* their own faces, with their own Pens, and to put out their Eyes *with their own files*; wringing, as it were *their noses*, till they *bleed a drop or two* for those new Modes and exotick formes of Church-government, which neither they, nor their forefathers even up to the Apostles times, ever saw or knew; And this tyrannic of quotations must be exercised upon the works of the Fathers, though never so much against the clear judgement and practise of those holy men, who were themselves, either eminent Bishops, as most of the Antients were, whose Works are extant, or

humble and peaceable Presbyters, who universally owned and submitted to the authority of their Bishops; yea, some men have the forehead to urge a few obscure passages in a few them against clear places, which are a hundred to one, wherein they express their own judgements, or the whole Churches practise in their times, to be without any dispute for *Episcopacy*, and Bishops with Presbyters as succeeding the Apostolicall eminencie in the ordinary power of Ordination and Church-government: Indeed, I have oft wondered, how men of learning and piety, had the confidence to cite testimonies even out of *Ignatius, Tertullian, Irenaeus, Origen, Cyprian, Clement of Alexandria, Ambrose, Austin*, and others in favour of *Presbytery*, without and against a Bishop or President, when all of them, as all others of the Fathers are most clear, both in their own judgements, and as to the Churches Catholick practise (yea, and so is *St. Jerom* too) for the right use of regular *Episcopacy*, such as all sober men plead for and approve.

5.  
*Regulation  
of Episcopacy.*

*Omnia ad  
me perlatu  
aut contrahi  
presbyterium.*

Cornel. ep.  
Rom. ad Cyp.  
Epist. 46.

In the absence, sickness, or death of the Bishop, the Presbyters some me governed the Church.

So in *Cyprian's* absence. Epist.

26. 30. 31.

So *Theod. 1. 4.*

c. 22. when the

Orthodox Bishop banished,

the Presbyters, *Flavianus* and *Dionysius*, &c.

guided the

Church.

anno 1194.

then the

works prevailed

over the

What ever the Fathers are brought in, as speaking for the Ministers rights in a joynt Presbyteric, or the peoples as for Independency, amount to no more, but either to repress the *arrogancy*, ambition, and tyranny of some Bishops, who in more favourable times usurped, or used their power against, or with neglect of the *Council* and assistance of Presbyters (which in all reason ought, and in Antiquity were ever joyned with the Bishop in weighty matters) or else when the insolence and scorn of some Ecclesiastick governours arose to the oppression of the faithfull people; To whom in Primitive times great regard was had, both by Bishops and Presbyters, in all publick transactions, which concerned their, and the Churches good government, that so all things might be done, with charity, good liking, and approbation of all Christians. This was not only very comely and convenient, but almost necessary in point of Christian prudence in those times, when Christians of all degrees were full of humility and Charity, kept short and low by persecution, and much depended upon the love and union between Pastor and people. Afterward indeed in times of peace and plenty, there oft appeared so much of levisy, fury, and faction in the common people, that it was the wisdom of Governours to withdraw much of that liberty and indulgence, which formerly people enjoyed, but afterward abused to Sedition, Fury and Murthers in their tumultuary motions, and clamorous Elections, This is all that ever I observed from the *Antients*, in favour of the Presbyters power in common with Bishops, or of the faithfull people; Namely, that they would have (after the pattern of the Apostolike love, wisdom, and humility) all things of publick concernment, in the Church, to be so managed by the chief Governour or Bishop, as neither Presbyters, nor People, should think themselves



themselves neglected, wherein their suffrage, consent or approbation was fit to be had, but the one should be used as brethren; the other as sons; which temperance I greatly approve.

Bishops in many places a long time. *De Patr. Apost. Sen. 11. in 12. nonis mensis Martii 311. ad specul. Crystost. dom. 3. in Act. Apost. Florentissimo illic clero secum praesentibus.* Cyp. ep. 55. ad Cornel. *Episcopos nullum causam audiat absq. praesentia Clericorum suorum aliquam virum eius sententia Episcopi, nisi clericorum praesentia confirmetur.* Conc. Carth. 4. can. 23.

It were endless and needells, to answer or excuse personall Errors in Bishops, or those common inconveniences, which are prone to attend all Power and superiority among men; For those are the fruits of Power perverted, of Authority degenerating, of Governors ill governing themselves, through personall errors and passions, or the corruptions and indulgencies of times; but they are not by any wise and impartiall man to be reckoned, as the genuine and proper effects, of that order, government, and proportion, which is in right Episcopacy (and which all reason, as well as Religion, allows to all sorts of men and Christians) no more than sickness is to be imputed, as a fault to health; or deformity to comeliness: since both are incident in humane nature to the greatest strength or beauty. Yea, 'tis most certain, that there is nothing usefull, or commendable in any other way of governing the Church, in small parcells, or in greater bodies, which is not inclusively, eminently, and consummatively in a well-ordered Episcopacy; such as was not only in primitive times, but in our dayes; As all Oeconomick virtues are in a good Father or Master, and all politick excellencies are in an excellent Prince or Magistrate, which cannot be found in any other sort of, and inferiour to those eminent relations; All other lower and incompleater forms are, as defective in point of advancing a common and publike good, as they come short of that main end, for with Episcopacy, as the Crown and perfectest degree of order was by Apostolicall and primitive wisdom, and piety, settled in the Church, which was to avoid Schisms, to preserve the Unity of the faith, and peace of the Churches; to keep good correspondencies by Synods and Councils; which could not be done by multitudinous meetings, which no place could hold, nor wise men manage to any order and decency; but all was easily effected by the conventions of the chief heads and Fathers of the Churches, the Bishops and Presbyters in any Province, Patriarchate, yea, and in all the world, which had commerce with the Roman Empire, where the chief overseers of the Flock, and representatives of the Clergy met, and so were best able to give an account of the state of the Church, past and present, or to advise for the future welfare of it.

So that many wise men think it may be sayd of Episcopacy, as Placius, in verbum in its right constitution and use, as Pius the second said vita Pii. 3.

of

## Of Regulated Episcopacy.

of the marriages of Clergy-men ; He saw some reason why Marriage should be denied to them, ( as, to the honour of their Order, and the redemption of them from secular cares, &c. ) But he saw much more reason to allow them *that liberty*, which not only Nature, Reason, and Religion gives them, as well as any men, but even the honor of the Church required; to *avoid the mischiefs and enormities*, which followed the contrary. And beyond all dispute, it appears after long dispute, that if it be not necessary by Divine precept and direction to have such Bishops among the Clergy ; yet there is no necessity made to appear against them, either in Reason or Scripture, Nor doth either Presbytery or Independency shew any so good title to divine right as Episcopacy doth, which includes the good of both those, and superadds some thing of Order, Unity, and Excellency beyond them both, for the good of Presbyters and people too. Yea, I have known some Ministers of good repute for Learning and Piety, who were sometime *great sticklers* for the purity of Presbyterie ; yet they have, since the mischiefs ensuing the change have confuted and *quenched* those former vain hopes, and excessive heats, confessed to me, That they see nothing in an Episcopall priority or Presidency unlawfull, as against Scripture or Religion; only it was thought by many godly men inconvenient ; It may be so; but those men did not foresee the after inconveniences which grow greater by many degrees ; So that I perceived that this long, hot, and bloody dispute, which seemed to hold forth the question and title of Divine right for Presbytery without a Bishop, was now referable to the judgement of Prudence, rather than of Conscience; a matter of politics rather than piety.

*Answer to what is urged in the Covenant against Episcopacy. Tyrannicum Episcoporum regimen.*

This calmness at last abates much of that rigor, which some men *superstitiously urge*, and impose, from the Covenant, against Episcopacy in any kind or form ; as if when Scripture and Reason, and Antiquity, and Catholique custome, are all for a right Episcopacy, it were of any force to be battered and Abolished by the Covenant; the sense of which, was sometime declared, to be only against the *Tyrannicall, abusive, and corrupt government of Bishops*, or those inconveniences which were conceived to be in the present Constitution, exercise, or use here in England, which one that had great influence in composing the Covenant, assured others was the meaning of the Composers; and the Covenants intent, was only to remove what was decayed in that antient Fabrick, and so preserve what was sound and good in it : The only lawfull and honest sense of this Covenant is sufficiently kept, if the former Constitution of Episcopacy in England be so reformed, as it easily may be, and in reason ought to be in what ever it needed alteration or amendment. However that Covenant being no infallible Oracle dictated from heaven; but a politique Engine

Engine, continued and carried on by a company of poor, sinfull, and fallible men (upon whose heads we have lived to see that arrow fall, which they thought to shoot, only against the face of Episcopacy) all its words and senses are certainly to be brought to the rules of every mans place and calling, of a good conscience, of right reason, and of Scriptures: Nor may these, with all Antiquity, and the Fathers, be forced to bow their sheaves, and to do homage to that one Sheaf of humane Combination, and novell Erection, which holds forth, as nothing for a headless Presbytery or Independency; So, nothing of Reason, Scripture, or Conscience against a right and primitive Episcopacy; Against which to make a Covenant of extirpation, must needs be so much a sin, as it is against all reason and religion, to abjure the use of any thing which is lawfull, good and usefull; And if it be not necessary, as of Apostolike and divine Institution, if there be not Precept divine commanding, yet there is clear practise directing the Church that way of Episcopall government as best; which some men wel knowing, to have bin antiently approved and constantly followed by the *Catholic Church*; they used in the Covenant, *that art against Episcopacy, to soder Popery and Prelacy together*, thereby to bring the greater odium on Episcopacy, implying that they were both intollerable and inseparable; whereas in truth, there is nothing more ridiculously false and absurd, than to think the Pope to be the Father or Fountain of Episcopacy, or to affirm Prelacy to be Popery, as now the word is commonly understood to signifie Error joynded with pride, and superstition with tyranny. There were many godly Bishops, and holy Prelates in the primitive Churches, which were equal, or preceding, in time (as at *Antioch, Jerusalem, Alexandria, &c.*) to any Bishop or Pope of Rome; Many afterwards were equall to him in authority, as to their severall Provinces; Independent also, as to any derivation of power from the Bishop of Rome; As there are now many in the Christian world, and were in the English Church, both long before, and ever since the Reformation. Nor is the Pope by any wise men called Antichristian in any sense, as he is a Bishop, or Prelate of one Diocesse or Province; Nor was he ever thought to be so by any judicious Protestants; for then all Bishops in all the world, as Bishops, had ever been Antichrists; and then, the whole Church of Christ, from the Apostles times, must have had no other government, ordination, or Ministry, but Antichristian, which is a most impudent and intollerable blaspheming of God, and the Lord Jesus, and his blessed Spirit, and of the whole Church; As if, in stead of the Spirit of Joh. 14. 16. Truth, it had received only the spirit of Error and lying; in stead of Christs being *always with it*, by the Ministeriall gifts of his Spirit, and the Apostles, and their Successors, only *Satan had presided* in it by falsity and usurpation; and, as if in stead of all the ends of the

*Prelacy no Popery.*

*Episcopatus unus est cum multis in subditis pars semper. Cyp. de un. ecc.*

*Mar. 28. 20. Pl. 2. 6. Earth.*



*True Episcopacy may consist without secular & civil advantages.*

earth, given to Christ for his possession, in the way of an Evangelicall kingdome and Ministry, where truth and rightcousness, charity and order, are his Throne and Scepter, all had been exposed to Antichrists invasion, that he might rule and reign in Christs stead.

Greg. in Epist.  
32. Mauritio  
600. years af-  
ter Christ.

It is upon other accounts than this, of being a Bishop or Prelate in a part of the Church, that the Pope is by many charged with the odious character of Antichristian, namely in reference to that ambition, pride, and usurpation, which by fraud and force the Bishops of Rome have obtained, and chalenge or exercise over all the world, and specially over these Western Bishops and Churches in later times; namely, since Gregory the greats dayes ( who was an humble, devout, and holy Bishop; and had many pious martyrs, his Predecessors, as Popes or Fathers in that Sec of Rome, who abhorred the name of Univerſall Bishops, affirming they were Antichrist who ever arrogated that name of Univerſall Bishop;) Also for those gross abuses, errors, tyrannies, superstitions, and persecutions, which many Popes have made in the Churches of Christ, contrary to the word and example of Christ, and the Canons of generall Councils; From all which, we had a Church and Ministry happily reformed, even by the care and constancy of many holy and learned men, who were Bishops and Martyrs in this Church of England. As then we do not abhor to be men, or Christians, because the Pope is a man, and professeth to be a Christian; So neither may we dislike Bishops, because the Pope is one; nor Presbyters and Deacons, because there be many of that title and office in the Church of Rome.

True Episcopacy may consist without secular and civil advantages.

But in the last place, if primitive Episcopacy, and Apostolicall Bishops, now poor, and deſtited of all secular power, and ornaments of honour and estate, ( and in this conform to their Predecessors in primitive and persecuting times ) may not in reason of state with publick honour be restored, and established in this Church of England, yet it may be hoped, that the Indulgence, and liberty of times will give so much tolleration, That those whose judgements and consciences bind them either to be so ordeined Ministers, or to receive the comfort of divine Ministrations only from such as are in holy orders by the safe and antient way of Episcopall Ordination, may have and enjoy that liberty (without perturbing the publick peace) which both Presbyterians and Independents doe enjoy in their new wayes: For nothing will favour more of an imperious and impotent spirit ( whose faith and charity are slaves to secular advantages and interests ) than for those who have obtained liberty for their novelties, to deny the like freedom to other mens Antiquity, which hath the Ecclesiasticall practise and precedency of 1600. years; besides, the preponderancy of much reason, Scripture, and holy examples; All which.

which to force godly, grave, and learned men, Ministers or people, to renounce; or to comply with other wayes against their judgements; or else to deprive them of all *holy* orders, employments and ministrations in the Church, as Christians, cannot but be a most crying and self-condemning sin, in thoe men, who lately approved that antient and Catholick way, and after dissenting, at first desired, but a *modest* toleration.

Since then the Pope, as a *Bishop*, is not *Antichristian*, as I have proved; neither can it be affirmed *with any sense or truth*, that either Episcopacy it self, or Bishops, Pastors and Governours in the Church are Antichristian; It will easily appear to sober Christians, how poor, popular, and passionate a calumny that is, which some *weak minds* please themselves to object against the Ministry of the Church of *England*, as if it were *Antichristian*, because the Ministers received their Ordination and Induction, both to the office and exercise of their Ministry, by the *hands and authority of Bishops*, with thoe Presbyters assistant who were present, which was the Universall practise of all Churches antiently in Ordeining Presbyters, and is at this day of most. This false and odious reproach of Antichristian Ministry, many Presbyters preposterously seek to wipe off from the face of their Ministry, as they are Presbyters, while yet with the same hand they make no scruple to besmear the faces of Bishops and Episcopacy; Not considering, that while they poorly gratifie the vulgar malice of some men against all Bishops, they still sharpen their spitefull objections against themselves as Presbyters.

As then this solemn and holy *Ordination of Ministers by Bishops* 7.  
here in *England*, by prayer, fasting, and imposition of hands, was *Bishops in*  
*Antient* and *Catholick*, no way against Reason or Scripture; yea, *England*  
most conform to both, in order to Gods glory, and the Churches *ordaining*  
welfare (which I have already demonstrated;) So, I am sure in so *Presbyters*,  
doing, Bishops did no more, than what their place, office, and *did but their*  
duty required of them, here in *England*; according to the *Laws & duty, according*  
*Established*, both in Church and State; which had the consent of the *ding to law*.  
whole Church and Nation, both *Presbyters and people*, as well as  
*Prince and Peers*: No wise man may blame that act, or exercise of *Aquum est, u*  
government and authority in an other, which he was invested with, *quum feceris*  
did enjoy, and acted in by *publick consent*, declared in the *Laws*, *jussu suo le-*  
wherein each mans particular will is comprehended; nor may that *gem, seras.*  
be sayd to be a *private fault*, which is done in obedience to a *publick*  
*Law*; Bishops then, duly ordeining Ministers in the Church of *Eng-*  
*land*, had the *approbation* of this Church and State, no less than of  
all *Antiquity*, and of all the Modern forein Churches, even thoe  
that have not Bishops, who yet ever commended and applauded that  
Venerable Order, here in *England*; As for Scripture which some pre-  
tend

*Primitive Customs how far alterable in the Churches Polity.*

tend against Bishops, and for other wayes, I never read any place commanding any one or two, or more *Presbyters*, to ordein or govern in any Church *without a Bishop*; Nor do I find any place forbidding a Bishop to ordein, and rule among and with the *Presbyters*; According to that *appointment of Timothy and Titus*, which is of all most clear, for invetting both Ordination and Church jurisdiction at that time eminently, (though perhaps not solely) in one man; and if that Constitution in the Churches of *Ephesus* and *Crete*, carry not a *Precept* or binding exemplariness with it to after-times, (which Antiquity judged, and followed *Universally*,) yet sure it redeems true Episcopacy sufficiently, and all good Bishops (in their right and moderate government of the Church, (especially in this point of *Ordeining Ministers*) from being any way *Antichristian*; to which we may be sure the blessed Apostle *Paul* would never have given any such countenance or pattern, as that Jurisdiction and power given to *Timothy* and *Titus* must needs be: Nor are indeed the reproaches of popish and Antichristian, added by vulgar ignorance, or envy to Episcopacy, any other than *devillish, false, and detestable Calumnies*, invented by wicked men, to the reproach and blasphemy, not only of so many holy and *worthy Bishops* in all ages and Churches, as well as in *England*, but also of that *holy Spirit* of truth, and Ministeriall power which Christ gave to the *Apostles*, and they to their chief successors the *Bishops*; by whose learned piety and industry such mighty works have been done in all ages, and in all parts of the Church, and in none more, I think, than in this Church of *England*, chiefly since the Reformation of Religion, whereto godly and learned Bishops contributed the greatest humane assistance, by their preaching, writing, living and dying, as became holy Martyrs.

Can. 6. Concil.  
Nicani.

8.

Primitive  
Customs,  
how far al-  
terable in  
the Church-  
es Polity.

consuetudo  
major non est  
veritate aut ra-  
tione. Cyp.

Ep. 73.

Valcat consue-

tudo ubi non prevalet Scriptura aut ratio. Reg. Jur.

disputare, morosius nimis pertinaciter adhaerere.

I am vehemently for the (in appai) *ancient and holy customs* of the Catholick Church, so far as they may be fitted to the state, and stature of any Christian societies; Not that I think all things of external Polity, discipline, and government, (by which Christians stand tyed in *relations publique* to one another) were at first so at once prescribed or perfected by Christ, or the B. Apostles, as might not admit after addition, variations, or completions in any Church, or Congregation Christian, according to those dictates of reason, and generall rules of Prudence, which are left to the liberty of Churches; by which so to preserve particular Churches, as not to offend the generall rules of order and charity, which bind them by conformity in the main, to take care of the *Catholick Communion*. We are not (I think) tyed so strictly to all the *precise patterns* of *primitive* and

Apostolicall



Apostolicall practise; which might well vary in the severall states, conditions, and *dimensions of the Church*. I read no command for Presbyters to choose a Bishop, or President among them, and in so not doing, they are defective, not as to the Precepts of Scripture; but to the rules of right reason; and the imitation of usefull example in primitive times; Nor do I find any Precept to one or more Presbyters to ordein others after them, who yet ought to take care both of their own being rightly Ordeined, and of after succession, according to that patern, Analogy, and proportion of holy order and government, which was at first wisely observed by the Apostles, and the after Ministers of the Church, either as Bishops or Presbyters. The same Coat would not serve Christ, a man grown, which did fit him, a Child or Youth; Only it is neither safe, comely, nor comfortable for any Christians, wantonly, and without great and urging reasons (next dore to necessity) to recede from, or to cast off the ancient and most imitable Catholick customs of the Church: which truly is seldom done upon conscientious and reall necessities pressing, but most what upon factious humours, and for secular designs carried on under the colour of Church alterations. For how ever the alteration may at present please some mens activity and humour, whose turn it serves, yet it cannot but infinitely scandalise, grieve, and oppress, far more, and better Christians, who are of the old, yet good way.

Hence many wee see are at a loss now in England, how to justify their past religion, shaken by changes, as if they had had no true Ministry, nor holy Ministrations and Sacraments hitherto; while some mens zeal without knowledge cries down Bishops, and that whole government with the Ministry for Antichristian; others are extremely unsatisfied and solicitous for the future succession, Not seeing any ground, for any Presbyters in this Church, to challenge to themselves a sole divine power of Ordination and Jurisdiction, without any President Bishops: which was the antient way in England, ever since we were Christians, (as in all other Churches) And it is most sure, that neither power of Ordination, nor Jurisdiction was ever conferred by Bishops on any Presbyters here, either verbally or intentionally, as without and against Bishops; Nor did the Laws or Canons ever so mean, or speak; Nor was it (I believe) in any of the Presbyters own thoughts, that they received any such power to Ordein other Presbyters without a Bishop, when they were Ordeined Ministers. And sure, though acts of state, and civil Magistracy may regulate the exercise, yet they cannot confer the holy power, and order of a Presbyter or Bishop, on any man, which flows from a spiritual head, even Jesus Christ (as I have proved) and not from any temporall Authority; Ordinances of Parliament can hardly with justice or honour, batter or dismount the Canons of generall

1 Cor. 11. 16.

If any man list to be contentus, we have no such Custom; nor the Churches of Christ.

In his rebus de quibus nihil certi statuimus Scriptura, mos populi dei, vel instituta majorum pro lege tenenda sunt.

Aug. Ep. 89. ad Cal.

Quia in his rebus, quibus, in populo dei, in rebus, Naz. Or. 34.

Quia in his rebus, quibus, in populo dei, in rebus, Naz. Or. 37.

*Episcopacy and Presbytery reconciled.*

*Non consuetudo, velut vinum veteris, veritate valefcit. Terr.*

Councils, the Catholick laws, or constant *Customes* of the Church. If it be supposed, that *the two Houses of Parliament* lately did but restore, and the *Presbyters* resume that power of Ordination, which was only due to them as such, and *deceived by Bishops usurpation from them*; It is very strange, they should never here, nor elsewhere have made claim to it, for 1600. years, in no ages past, till these last, broken, factious, tumultuary, and military times; If it were their right, only in common with, and subordinate to Bishops, they needed not then to complain, for they did, or might have enjoyed, as much joynt power, as was for their conveniency, and the Churches peace; The *eminent power* (at least for *Order sake*) was (even by their consents) lawfully placed in, and *exercised by the Bishops*; The levity and ambition of *ingrossing all to themselves* without and against Bishops hath almost lost all power both of Bishops and Presbyters too; since Presbytery alone, is but as *Pipe-staves*, full of cracks, warpings, and unevenness, which will not easily hold the strong liquor of power and government, unless they *be well hooped about*, and handsomly kept in order by venerable and fatherly Episcopacy, which carried a greater face of majesty, and had those ampler and more august proportions which ought to be in government, beyond what can be hoped for, or in reason expected from the parity, and puerility of *Presbyters* in common: many of whom have more need to be governed, than they are any way fit to bear any great weight of government on their shoulders, however they may discharge some works of the Ministry very well.

9.  
*Calm meditations between Episcopacy and Presbytery.*

*Petulantissima est inania paucorum malorum odio in bonos omnes detrahendi.*

As it hath never yet been shewen any where; so it is least to be hoped for now in *England*, that any better fruits should arise from Presbyterie (thus beheaded, cropped, and curtaild of its crown Episcopacy) which it might not stil have (as formerly it hath) brought forth; If the honour and order of the highest branch, the Episcopall eminency, had been preserved with it: Not so as to *over-drop and oppress* all other boughs and branches, which are of the same root; but so, as to *adorn* them all; and to be most eminent in Christian graces, and Ministeriall gifts, no less than in *priority of place*, superiority of power, and amplitude of honour and estate: As many *Excellent Bishops*, both antient and modern were, against whose *incomparable worth*, while some *young and petty Presbyters* do scornfully declame, and *disgracefully insult*, they appear like so many *Jackdaws* perking on the top of *Pauls steeple*, or like living Dogs snarling at, and trampling upon dead Lions. Nor do indeed such *impotent tongues*, and miserable partialities of some men tuned to the most vulgar ears and humours, against all, even *good Bishops*; and against a right or regulated Episcopacy (such as was for the main and substance here in *England*) they do not in any sort become men that pretend to any true piety, learning, gravity, or civility.

I neither approve, nor excuse the *personall faults* of any particular Bishops, as to the exercise of their power and authority, which ought not in weighty matters to be managed without the presence, counsell, and suffrages of Presbyters, such as are fit for that assistance; The neglect of this *St. Ambrose*, and *St. Jerom*, and all sober men justly reprove, as unsafe for the Bishops, the Presbyters, and the whole Church. For in multitude of counsell is safety and honour too. *Rom. 11. 14.* I am sure much good they might all have done, as many of them did, whom these touchy times were *not worthy of*; No wonder if the very best of them displeased some mens humours, who were impatient to be kept any longer in order; but, like waters, long pent up, they swelled to such *discontents*, as disdaining to pass the allowed bounds and floudgates of publick Lawes, they resolved to blow up and bear away the whole head and fluce of Government. Bishops had three Enemies to contend with, some Presbyters ambition, some Laymens covetousness, and their own Infirmities; And it may be Bishops faults had been less in some mens eyes, if their estates and honours had not been so great.

Hieron. *Communi concilio Presbyterorum Ecclesia reguntur.*  
*Concilio Carthag. 4. c. 3.*  
*Nil faciat Episcopus, &c.*  
*non obtemperare videtur, not other (Concil. Ancyran.) assisted the Bishop in government.*

I write not thus to reproach any of my Fathers or Brethren the Ministers, who begin many of them no doubt to be of my mind for moderate Episcopacy, if they have not alwayes been so; finding that the *fruit of the Summer*, doth not alwayes answer the blossoms of the Spring: cruell frosts may nip and blast those pregnant hopes of bettering, which men are prone secretly to nourish, whereby to excuse or justifie their desires of change and novelty. In which truly I never saw any thing of right reason or religion, produced for the extirpation of primitive Episcopacy. The main things that pressed upon it, were Forein power, domestick pride, the failings of some Bishops, the envious angers of some Presbyters, and the wonted inconstancy of the vulgar.

If any men, Ministers or others, are, as loth to see and recount their excesses and errors, as they were forward to run into them, but still resolve to keep *that partiall bias on their judgement*, which shall sway all their learning, and other excellent Ministeriall gifts against their own true interests, and this Church, with all reformed Religion, which consisted in due moderation and peace; I shall yet with my pity of their wilfulness or weaknes, alwayes love and reverence what I see in them of Christ, and only wish that *temper and moderation from them*, which may most contribute in common to the vindication of the Order and Function of learned, grave, and peaceable ministers. This they may at last easily see. That every soft gratification of vulgar ignorance, envy, and inconstancy, set forth with the forms of zeal, and reformation, is usually returned with *wilfings and diminutions* of their betters; who did vouchsafe to flatter.



flatter them, as if they indeed feared them. I heartily wish a greater harmony, a sweet moderation, and *Fraternal accord* among all true and godly Ministers, who dare to own, and do still adorn their office and calling: I should be glad to see the counsell and assistance of well settled Presbyters, crowned with the order and lustre of Episcopall presidency, which was antiently, as the Jewel well set in a ring of Gold; or as a fair guard and handle to a good Sword, adding to its compleatness, comeliness and usefulness. Alas the ordinary Ministers seem now like *younger brethren* (who sometimes lived handsomely under their Fathers, or elder Brothers care and inspection) so scattered and divided, that they are extremely weakened, and exposed to all injuries; yea, many of them like *Prodigall sons*, having riotously wasted their own and their Fathers portion, begin to consider what husks of popular favour they may feed on. So is *Insolency* the high way to *indigence*, and arrogancy soon knocks at the door of contempt, Ministers must not wonder or repine at the measure they measured to others, when offered to themselves.

Pro. 16. 18.  
Pride goes before destruction, and an haughty spirit before a fall.

Secundas habet  
at penitentiam  
tabulas qui non  
habuit primas  
impeccantis.  
Amb.

Multa tollamus  
que non  
probamus. Aug.

I am far from reproaching any mens defeats or *Calamities*, wherein the Justice of divine vengeance is seen retaliating; I am glad if the occasioners of our common shipwrack, may have any fair planks, or rafters to save themselves, and the honour of their Ministry, either by recanting the errors of their judgements, or repenting the transports of their manners; If they retain their Antiepisopall opinion with modesty and charity, yet I am not disposed to fly in any godly mans face, because he is not exactly like me, or to pull out his eyes, because they are not just of the colour of mine. I pray to be of that Christian temper for moderation and charity which can allow many latitudes of Prudence in extern things of religion, where no evident sins for their *immoralities*, nor evident errors against the fundamentals of Christianity, nor evident confusions against charity and order which is necessary for the Churches peace, do appear. I wish that while Ministers or other Christians, differ in things of extern mode and order, they may all find and walk in that *holy way*, by which we may with one *shoulder of truth and charity*, carry on that great work of saving Souls, both our own, and those that hear us; that while we dispense saving truths to others, we may not for want of *humility and charity*, be cast-aways our selves. More of those *calming and moderating graces*, on all sides, had no doubt preserved both Bishops and Presbyters in their due place regard and honour; so that they should not have been put thus to plead for their Ordination and Ministry, or to play this *after game*, much to the hazard of their very Function, and succession of Ministeriall authority; The despising or abolishing of which threatens the annihilating of the very being of this reformed Church: in which the *right Ministry*, is

as the Ark in Israel, a visible token of Gods presence among Christians; And though the Philistins may, for the sins of this Church, take it captive, and detain it for a while, yet I believe, the Lord will bring it back again, with shame to his enemies, and joy to all true Israelites. 1 Sam. 4.  
1 Sam. 6.

In the mean time this trouble and terror may be a means to amend the personall faults both of Bishops and Presbyters; which formerly might viciate, but they could not totally vacate, the Religion, reverence, and conscience, which is to be had of Christs institution, as to the Ministry; nor yet could they make void the honour of Religion, nor the authority, vertue, and efficacy of holy ministrations; Where the persons duly ordained did administer, and the holy things themselves were according to Scripture rightly administered, which alwaies remain holy, whatever is objected against mens persons administering; as sickness, lameness, or deformity deprive no man of the privileges of humane nature, nor his actions of reason nor his civill interest, of the benefit of the Laws. Elys scandalous sons, unworthy indeed of, but yet rightly invested into the Priests office, did not take away the necessity, and sanctity of the services and sacrifices, much less of the Priestly function; which depended not on the morality of the persons administering, but on the authority of the Lord commanding; and the right investiture into the office. The miscarriages of Bishops or Ministers may take away the beauty, but not the being of Religious duties, or of that holy power, which they duly received; no more than lapses after Baptism, do unbaptise any Christian. No Christian thinks the series of Christs genealogy broken or blemished, corrupted or interrupted, stayned or maymed, by the names of Tamar, Rahab, and Bathsheba; which are links in that holy chain; which hath its verity in the history, but its sanctity from Christ, to whom it relates, as to the holy seed: So in the succession of Ministeriall order and authority, we dispute not by what personall vertues it was continued; but we are sure it hath been continued successively from Christ, and tends to him, as to the compleating of his second incarnation, in his body the Catholick visible Church; In which Christ is daily begotten and formed by the means of a right Ministry, and duly ordained Ministers. Personall faults of Bishops or Presbyters may viciate, but not vacate divine duties.  
1 Sam. 2. 12.

Whether Bishops ordained Presbyters, as Prelates, in a superiority of divine power and peculiar order, as succeeding the Apostolicall eminency (which antiquity for the most part thought,) looking on Episcopacy in ordination, confirmation, and jurisdiction, and may be had, Ordination cannot regularly be had without them. 10.  
Of Ordination of Ministers. Where Bishops are Orthodox and may be had, Ordination cannot regularly be had without them. *Ubi Episcopi desunt ne haberi possunt, Orthodoxi Presbyteri in necessitate ordinare possunt.* Sarav. de grad. Mi. So Bishop Downham Con. in Apocal. Or by the Bishops authority delegated, as to the Chorepiscopi, who were but Presbyters, *Isid. Hippa. de Eccl. off.*

*Ordination by Bishops and Presbyters.*

tion, not as the only, but as the highest branches of Church power lineally descended from the Apostolicall ordinary power of ruling, and governing the Church,) or whether they did those acts of power and authority only as chief by Ecclesiasticall right, in degree, and order of place among the Presbyters, as chosen or approved by them, and placed in a precedency of place, and presidency of action and inspection; but still of the same intrinsecall power and order Ministeriall, as to the first act or originall, I need not further gratify any mans curiosity in setting down my opinion.

Ego vero à  
Presbyteris so-  
lis administrata  
potestatem regu-  
larem, & ad  
Ecclesiasticum  
regularem am-  
plius factam non  
dixerim; Aut  
in ea institutum  
ab Ecclesia post  
Apostolorum  
transitum ordi-  
nem per omnia  
servare. Blon-  
del. test. Hie-  
rom. pag. 255.  
St. Pauls E-  
pistle to Tim.  
and Tit.

Ignat. Ep. ad  
Ephes.

το γὰρ ἀποστο-  
λικὴν ἐκτελεῖται  
ἐν τῷ κυρίῳ ἡ  
ἐκκλησία. Ἐπιστ. ad Smyrn. πάντες τὸ ἱερὸν ἀποστολικὸν καὶ ἐκκλησιαστικὸν  
ἐκτελεῖται ἐν τῷ κυρίῳ ἡ ἐκκλησία.

This I am sure; What ever dirt and mire, the restless hearts of wicked men cast up against the calling of the Ministry in England, The Gospell, and the holy Institutions of it appointed by Christ to be dispensed to all the world, have never in any other way been derived to this long succession, save only by the power of ordination; which never was in ordinary cases believed or owned in the Church to be valid and effectually, in any men, or from any hands, but those, who were formerly consecrated Bishops, or ordained Ministers; Nor was this custom ever esteemed as the act of any general Council or Ecclesiasticall Canon; but it had both example, and precept, and constant succession from Christ to the Apostles; and from them to others, with a command of continuation; which was necessary for the Church, and ever most conscientiously observed in the Church; which never flourished better, than when the modesty, humility, and wisdom of Presbyters, joyning with and submitting to their Bishop (as fellows to the Master of a College) carried on that order, peace, and comly proportion in the Church (before all the world) that they were, in the first century, compared by Ignatius for their harmony to the strings well set, and tuned on the Harp; yea in an higher strain, he compares them to the blessed accord between the Father and the Son; Christ as man mediator and God; where in the sameness of the divine nature, yet there is the order and priority of relation.

These were the antient pipes and conduicts of Ministeriall Ecclesiasticall power, which were first layd in the head and fountain Christ Jesus; after branched to all places by a continuall order and derivation of Ministeriall authority; Where the pipe is once broken, there the stream of living waters must needs fail: If any foulness flows, or obstructions have befallen these pipes of due ordination (as all that passeth through earthen vessels is prone to do, in time,) which Christ and his Apostles have layd to serve his Church with the living waters of grace and truth, and which have flowed these sixteen



sixteen hundred years to the refreshing of infinite souls; yet we must not cut them off, nor quite stop them, or turn the waters another way; (as choosing, rather *Independent wells*, and broken Buckets,) but we ought to cleanse those pipes, and repayr those conduits, which only can hold, and convey that holy water (as the vessels of the Temple) restoring them to their Primitive use and integrity: Which, by Gods help is easily done, where pride, passion, policy, and worldly interests are really separated from those of Christ, his Church, and mens souls. Nothing were more happy, than to see this *sincerely done*; so that Christians would rather deny themselves, in profit and worldly advantages, than any way benefit or gain, by *Church Reformation*; than which, nothing is more sordid and more to be abhorred: contrary to the holy liberality of all good Christians in all times. If *Ananias* and *Saphira* were smitten for dissembling, how much more accursed are they who act all with a sacrilegious Spirit and hand, stripping and robbing the Church, instead of Reforming? I shall ever pray for just and liberall Reformation, while I live; mean time I rest satisfied in my conscience, That the ordination of Ministers, as it was in *England*, by a Bishop and Presbyters, as it hath the greatest regularity, so it hath the *greatest validity*, and admits the least dispute, as to the *right order* and succession of Ministeriall power.

As for the *Presbytery* and Presbyters, I think their *Ministry* very valid, and their authority very venerable, to all true Christians, especially in conjunction with their Bishop: Like *Tortresses* they were safest, while they keep under that shell; which some Presbyters having scornfully cast off as a burthen, striped themselves of their shield and defence, so that they are become very naked, feeble, and contemned creatures, whom the foot of pride and rusticity is prone to crush and trample upon on every side: That they have now no refuge or protection left, but God, and a good conscience; which are enough, if they do indeed enjoy them, though with poverty, and contempt from men.

Thus I have, as well as I had leasure, vindicated the Ordination of Ministers, and that power which they have to administer holy things, in Christs name to this Church, to be no way blameable, but right and commendable, as derived by, and with the hands of Bishops and Presbyters; which is the holy and Catholick way, wherein only it is ordinarily to be obtained if any men list to be contentious for other ways, my answer with St. Paul is again and again, neither we nor the Churches of Christ ever had any other custom, and with St. Austin, so Catholick a custom, so agreeable to reason and Scripture, could have no beginning but Christ and his holy Apostles.

There is yet one Calumny more against the Ordination of Ministers in the Church of England; which pretends the neglect Ordination

Discipulis vtr.  
origen. Ign.  
ad Ep. ad Rom.  
paulo apostoli-  
cor. Id. ad  
Smyr. i. i. i. i.  
vtr. q. i. i. i. i.  
p. i. i. i. i. i. i.  
p. i. i. i. i. i. i.  
p. i. i. i. i. i. i.  
ad Ep.

I Cor. 11. 16.  
Aust. cont. Don.  
l. 4.

11.  
Of the pe-  
cure, could have no beginning but Christ and his holy Apostles.  
neglect Ordination  
among of Ministers

among us of what is by some thought most essentiall in making a Minister; that is, of the peoples right both in choosing and ordaining men to that office; the want of which, they say, makes our Ministry invalid.

*Ans<sup>r</sup>.* For this pretended right of the people *no argument* is alleged, so strong, as that of *liberty*, which some have taken in these times, to separate themselves from the ordinary Ministry of this Church, and by a mutuall call of one an other to juggle themselves, like Partridges, into small coveys; which they call *bodies* or *Churches*, even before they have any Minister; which they resolve not to have, but of their own choosing, and ordaining; that they may be sure, (being a creature of their own) to have him after their own humour: flattering themselves, that they have a *plenary Church* power to all Offices and ends whatsoever. Although I have formerly given some generall account of the folly of this *imagination* in the vulgar; yet because it is a *Gangrene*, not easily cured, without oft lancing and opening, and hath far prevailed upon some peoples minds, who feed this opinion, with the venomous and vulgar humours of pride, self-loving, self-seeking, self-pleasing, self-flattering, and self-admiring; It is not a misse to give another stroak at this *high imagination*, which exalts itself against Christ, and the holy order of his Church; that the obstinacy of its arrogance and folly being pulld down, it may be levelled to that obedience, which becomes all Christian people.

People have  
no power  
Ministerial.

First, then, I must profess, that I never saw or heard any thing by any man, with any shew of Scripture, or reason, urged to prove this power of conferring the *holy order* and *authority* of a Minister of Christ, to be in the people, Either *eminently*, as an executioners power is in the supreme Judge; or *virtually*, as life is in the Suns beams; or *formally* and *causally*, as heat is in the fire; or *ordinatively*, preceptively, and derivatively, as the supreme Magistrates power is to some ends, and actions, in the meanest Constable, or publicke Officer; So that it can be in them no other way, than, as power may be in rebels hands; or as Korah and his complices, if they had not been by God repressed, would have had liberty and authority, from their own usurpation, to make Priests and Rulers in stead of Moses and Aaron, whom the Lord had appointed.

Numb. 16.  
The Preface  
to Korahs rebellion, and  
confusion, is  
the peoples  
sanctity, v. 3.

Not by  
Scripture.

For Scripture, First it is evident in that *(somewhat)* divine pattern of polity and extern order of Religion in the Church of the Jews, we find that the wisdom of God leaves nothing of *holy concernments*, for Priests or Ministry, no nor the least sacrifice, offering, or ceremony, to the peoples, either ordering, or choosing; Nor is it likely, or any where appears, that the unchangeable wisdom of God in Christ, altering only the manner externall, and not the order, beauty,

holyness, or the main end of the service and Ministry Christian (which his glory and his Churches good,) should so much vary from the former exactness and wariness, as to venture the order, beauty, and honour of Religion upon the rock of vulgar rudeness, ignorance, rashness, headyness, stiff-neckedness; which formerly he so much avoyded, and which, not only the tenderness of Christian Religion, (which having many enemies, admits least blemishes, and studies most, what things are comely, as well as holy) but even common reason, and experience teacheth, all wise men to avoyd, as much as possible; Namely those inconveniences and mischiefs attending the weak heads and strong hands of the vulgar, as in all things, so chiefly in those which concern Religion. Who, that is wise, can be ignorant, that the common people, even among believers and professors, are seldom or never qualified with those gifts of knowledge, wisdom, temper and discretion, which are necessary for all publicke, and most, for religious administrations; where, not only the credit, but the conscience of the Church is engaged, and ought to be very much considered, in order to the honour of Christ, and of his Church? It were a very blasphemous reproach, I think, to the wisdom of Christ, for any to imagine, that he had delegated the highest power of his Church to men incompetent, and generally incapable, without daily miracles.

Besides this, if they were supposable to have those gifts, which were fit to try and judge rightly of a Ministers sufficiency; yet they cannot have power to authorise or ordein a Minister of Jesus Christ; no more than every judicious man hath power to send an Ambassador in his Princes name; or to make such arbitrators and Judges, as he thinks fit in other mens business: This is a power only to be used and enjoyed by those, to whom it is given, from him, who is supreme, as in the Church Jesus Christ is: in whom the grand power of Ordination, which confers on man authority to dispense holy mysteries in Christs name is originally seated, and from him derived and granted as a grand Charter or Commission to his Apostles, first; and by them afterward exemplified and delivered to others, who being found fit for it, were assumed into, and invested with, the same delegated authority, as from Christ; and never given to the community of the people, at any time, or derivable from him in any degree of power. Ministeriall, be their gifts and graces never so good; Since this is a fruit of Christs wisdom, munificence, and power toward his Church: an appointment full of holy order, and divine polity; depending on no private mens gifts or graces, but upon the good will, pleasure, and power of Jesus Christ himself, as he stands in the relations of King, Priest, and Prophet to his Church.

Phil. 4. 8.  
A multitude  
abhorret maxi-  
me vera Philo-  
sophia. Laet.  
Inst. l. 3. c. 25.  
Cicero.  
Vulgar heads,  
like many ci-  
cles have so  
many circum-  
ferences that  
its impossible,  
to draw them  
to meet in one  
center. Char-  
ron.  
Ubi major &  
hominum tur-  
ba, major ple-  
rumq; est divi-  
nitatis injuria.  
Salv.



Pag. 143. &c.  
in the answer  
to the first  
Objection.  
See Dr. Ham-  
mond and Dr.  
Taylor of Or-  
dination.  
correxerunt  
manus, psephis-  
ma natum est.  
Tull.

Acts 14. 22.

Ordinationes  
eorum quam  
temerarie, tam  
inconstantes;  
Hodie Episco-  
pus cras alius,  
hodie Presbyter  
quis cras laicus:  
Nam & laici  
Sacerdotia  
munera injun-  
gunt. Tertul.  
ad Hæret. c. 42.  
Ad hac opera  
blandi & sub-  
missi sunt. Ce-  
larum nec suis  
preludibus reve-  
rentiam exhibere  
noverunt. Id.  
ubi integra non  
est unitas, me-  
rito & totis est  
disciplina. Ter-  
t. l.

Now to whom Christ committed this great and sacred power, of or-  
daining a constant *succession of Ministers* in his name, and in what  
manner it was by them derived to others, I have already cleared  
(I hope) and other late writers have done it too by Scripture, rea-  
son, and Ecclesiasticall *Catholick Custom*; In all which, it is evi-  
dent, That the so much urged *verbum* and *verbum* (which properly  
indeed signifies peoples *suffragating by stretching forth of hands*  
in publike and popular elections) is not to be urged by a *Criticall*  
*severity*, from the *Ethnick* sense of the word, to the *Churches* in-  
jury and confusion; Since the same word in sacred and Ecclesiasti-  
call writings, as well as in others, is oft used in a sense which sig-  
nifies nothing else but an *appointment or designation* made by any  
one or more to some speciall work and service, to which *God*, or  
*Christ Jesus*, or the *Apostles*, joyntly, or severally, or their *suc-  
cessors* the *Bishops* and *Pastors* of the Church in their severall pre-  
cincts, are said, *to ordain*, or appoint, apart from any such *suffrage*,  
or authoritative influence of the people; Further than their sometimes  
*nominating* and *recommending* fit men to be *ordained*, as *Acts 6. 5.*  
or else their *comprobatation* and acceptance of those, who were by  
the *Apostles*, *Elders*, and *Rulers* of the Church *ordained*, as *Ministers*  
over them; and this in *Christs* name; by a *divine authority*; which  
is for the peoples good, but not from them, as a *fountain*; nor by  
them, as any fit *Pipes* or *Conduict*, through which this *holy stream*  
of the *Ministry*, or the *pure waters* of the *Sanctuary* are to flow:  
So that I cannot look upon this late arrogant claim of the power  
of ordaining *Ministers*, as primarily belonging to the common  
people, or to other *Laymen*, as other than a fashion or opinion only  
*besitting*, and extremely resembling, those giddy, proud, and *prepos-  
tous fancies*, to which vulgar minds are subject (as *Tertullian* tells us)  
when once the reigns of Church *Discipline* are let loose; or some  
head-strong *Schismaticks*, get the bridle between their teeth: yea and  
it daily confutes it self; while the *Authors* and followers of it, are  
*continually* dividing and self confounding: So inconsistent is *error*,  
not only with *Truth* but with it self; easily mouldring with its own  
weight and weakness. And no wonder if the Lord prosper not *projects*  
arising from popular pride and presumption, and tending to the shame  
and confusion of true Religion: which no right reason, or order; no  
Scripture precept or pattern; no Ecclesiasticall custom, or learned,  
and godly mans judgement, did ever allow, or can with any rea-  
son: as carrying with it all manner of *rusticall, unreasonable,*  
and *irreligious absurdities*; which are never wanting, where *unli-  
gar passions* dwell, as infallibly they do, in the *meaner* sorts of men,  
pretend they to what *sanctity* they will; It will soon appear in  
how many and great defects they come short of that wisdom, gra-  
vity,

vity, unpassionateness and impartiality, which is necessary to manage and order public holy actions; and to confer a solemn Religious power to any in Christs name, to do Christs work, and in some sense to be in Christs stead. 2 Cor. 5. 20.

Wise, humble, and truly gracious Christians, are of all men most remote from such bold and unsuitable undertakings; whereto having no call, from God, or the Church, they can never expect blessing on their adventures and rash endeavours: It satisfies them, that they have, as much influence in the ordaining and choosing of Ministers, as they are capable of, and is best for them and the Church: Yet, if it will please these Christians to fancy that they have some degree of power even in making their Ministers here in this Church, they may consider, that neither Bishops nor Presbyters in England made any Ministers without the peoples generall consent, expressed by those Laws and civill sanctions, which confirmed here, that divine order and constitution, which they saw Christ had settled, and the Church alwaies followed in ordaining lawfull Ministers, by that wisdom and authority which from the Apostles was derived in a constant succession of Bishops and Presbyters; who were for gifts of knowledge and judgement best able, and for lawfull power only able, by examination, benediction, and imposition of hands to consecrate any man a Minister, and confer the power of Holy Orders on him; who yet did, and doe this, as Delegates for the Church, but from Christ.

Best Christians are most modest.

Ministers in England ordained with the peoples consent.

- If the power of choosing and ordaining Ministers were wholly left in Lay-mens hands, what a sorry choice (for the most part) would they make of the Man or Minister? how weakly would they examine his insufficiencies? how wildly would they Institute and Ordain him? what sad and slovenly hands would they impose on him? how soon would they reject and disdain those Blocks they had so hewn to be their Mercuries? and the Idols they had set up for their Seers and Shepherds, which many times can neither see, nor hear, nor rightly understand the Mysteries of Religion, nor the Duties of the Ministeriall Function? who sees not that common people are rather taken with a familiar Rusticity in a Minister, than with the best learned abilities; preferring, oft-times, a confident Mechanick to be their Teacher, before the compleatest Divine in a Country? They judge not what is worthiest, but what is fittest to their humours: rejoycing more in the knack, which they fancy, of Church Power and Liberty, (though it be to their prejudice) than in what may really advance their souls good, with just Authority; receiving more willingly one that comes in his own name, as gifted; or in their name, as chosen and ordained by them, than if he comes in Christ name, and by that right Ordination, which hath alwaies been in the Church of Christ.

Vulgus vulgaria omnia impensius amat & amplectitur; Eminentiora & exortia potius admittit quod amat; non raro odio & invidia & calumniis tanquam ostracismo suo prosequitur.

Certainly, common people may as well be their own Preachers, and

*Peoples presence and assistance in Ordination.*

Ephes 4. 11.  
1 Cor. 12. 28.

and Baptisers in course one after another; as *ordain* of themselves any one to be their Preacher; what hinders they may not all exercise that power, as Ministers, which they presume to give to another? which they cannot do, if they have not that power in themselves: and if they have all this power of the *Keys* as Stewards and Ministers of holy things, then 'tis not true that Christ hath given (*not only some, but unto all*) to be *Apostles, Pastors and Teachers*; So that every part *in the body* may challenge to be *an eye*, and to have visuall power: which peice of *prophane confusion*, was never acted, or allowed in the Church, by any, that were worthy to be listed among *sober Christians*, or well-ordered Churches: who owned in all ages *their calling to be Christians*, and their gathering to the body of the Catholick Church (as parts and members) not to their own good nature, or preventive forwardness, making to themselves a Minister for Christ; but to those *true Ministers* pre-ordained by the Church, and sent by Christ *to them*, while they sought *not after him*. These were in time, and order of nature, before the people, as spirituall Parents: by whose Ministry they were taught, Baptised, and made Christians; formed, guided, and governed in the things of God: so that the power of a Minister must needs flow from an *higher fountain*, Jesus Christ, and be conveyed by another *Conduict* to the people, than *by the people*, Who can originally no more confer the power of *Ordination* to *Ministers*, than Children can give a *parentall* power, and authority to their Parents; or the vessels formed, can give a *formative* power and skill to the Potter.

12.  
*Peoples relation to their Ministers.*

The peoples *calling to themselves*, and electing a Minister, that is rightly ordained; or accepting such an one, who is according to Laws both Civill and Ecclesiasticall sent among them, to be *their Minister*; is but a matter of *humane prudence* and *civill compact*, as to that particular place and people. An owning and acknowledging of that power, which he hath from Christ, by the hands of Church Rulers, to officiate, as a Minister of Christ for their good: It is not an induing with power, but meerly an *appropriating* of the exercise of his power *Ministeriall* to such a place, and such a people, for order and distinction sake; to avoyd *rambling*, and *confusion* in the Church; It is not any *conferring* of the Office, *function* or *habitude* of a Minister to any person, who is a Minister ordained for the service of the Catholick Church, over all the world, wherever the *Gospell* may be Preached, the *Sacraments* administered, and other *holy offices* performed in a right and orderly way: Which *vast* power and authority, extending to all Nations, and every *creature under Heaven*, capable of the *Gospell*, far exceeds any proportion of power, that can be imaginable, in any *handfull of private Christians* in one place, and can only be from the Catholick

Mat. 16. 19.



Catholick power of Christ, and that grand *Commission*, first given from Christ ( to whom the *ends of the Earth belong* ) to the *Order Ministeriall*, and by those of that Order preserved to this day, and never claimed in common, but by the irregularity, ignorance, or impudence of some few men, of *these last and perilous times*.

For how ever the *faithfull people*, in some places during the *times of primitive persecution* ( which kept all sides more humble and holy ) did oft-times express by their presence, their love and respect to their *Bishops and Presbyters*, by a *cheerfull concurrence* with them in matters tending to the publique order and peace, and good government of the Church, so far as their discretion and modesty thought decent, and acceptable to their Governours and Pastors ( In the Election of whom, they had something of approbative suffrages, *consent*, or *nomination* ) yet did they never presume to challenge any *Power of Ordination*, to be in, or of themselves, but requested and obtained it, for those (whom they thus chose or approved) from the hands of such rulers in the Church, in whom the power Ministeriall was deposited, and *alwayes conserved*. It was enough for the *faithfull flock* to be *quietly present* at Ordination, to joyn in *prayer and fasting* with the Ordainers, to attest the merit of those whom the Bishop with the Presbyters declared to be *Candidates*, or *Probationers*, and *Expectants* of the holy power of Ministry; which to confer, the common people have as much to do, as *Saul* or *Uzziah* had to offer *Sacrifice or Incense*.

*cornelius factus Epif. de Dei & Christi judicio, de clerici testimonio, & de phbis qui adfuerunt testimonio*, Cyp. ep. 52. *Sub populi assistentis conscientia fiebant ordinationes*. Cyp. l. 1. ep. 4. *Amadus* in Can. Apost. de epif.

What may be don in *cases extraordinary*, and of absolute necessity, or destitution, where Christians already baptised, and believing, cannot have a Minister in a regular way, I leave to *Gods direction*, and his *speciall dispensation*, who in *Cases extraordinary*, may extraordinarily manifest his pleasure. I am sure in the *hottest Persecution*, which worried and scattered the flock of Christ, when it was most innocent; the sheep neither chose, nor followed any other Shepherds, than those, which *St. Austin* calls most necessary for the Church, without which it cannot subsist, of whose *Ordination* and due authority they had assurance by constant Succession and according to the true pattern in the *Mount*; but they chose rather to supply the necessitated absences of their true Ministers, Bishops, and Presbyters, by prayer, fasting, meditation, reading, Christian conference, and mutual exhortation, than to set up among themselves any Minister, by their own power, of popular *Ordination*; Yea ( as the Jews would have done in the defect of holy and *Consecrated fire* )

Q q

Christians

Cysof. was accused for privately Ordaining.  
On words d.  
Cyp. ep. 52.  
Phot.  
Bib. de Jo.  
Crysof.  
Universus sex-  
us & clerici  
Sylvestro epif.  
ut Priscum &  
Theodorum  
ordinaret Diacōnos  
proposuerunt.  
Con. Rom. 2.  
c. 10. An. 324.  
In ordinandis  
Clericis fratres  
charissimi sole-  
mus vos ante  
consulere, &  
mores ac merite  
singulorum com-  
muni consilio  
ponderare. Cyp.  
lib. 2. ep. 5.  
In ordinandis  
Clericis fratres  
charissimi sole-  
mus vos ante  
consulere, &  
mores ac merite  
singulorum com-  
muni consilio  
ponderare. Cyp.  
lib. 2. ep. 5.  
Theop.  
Alex.  
Austin. ep. 183

*ad Honoratum*, Christians rather contented themselves with the *Voie and desire, or*  
*Denies that* *purpose of Sacraments*, without the actuall perception of them, (or a-  
*Ministers may* ny other fruits proper to the Ministeriall function and power,) rather  
*leave the flock* than offer *with strange and unholy fire*; where they could not have those  
*destitute of* Ministers, whose lips *had been touched with a coal from Gods altar*,  
*debitum &* that is ordeined by a *right Consecration*; which holy fire hath never  
*maximè necess-* yet been quite put out in the *Church of Christ*; nor ever will be,  
*farium Mini-* however some mens *petulancy* and presumption seeks to spit, or piss it  
*sterium, that* out, by their irreligious, ingratefull, and contemptuous carriages against  
*Ministr e* the office and due Succession of the Ministry.  
*which is most*  
*die and ne-*  
*cessary for*  
 their souls in times of danger and persecution, unless the office be supplied by some fit Mini-  
 sters, while others by content, or lor, fly to preserve a flock of Bishops and Ministers.

*Mat. 28. 19.*  
 Go therefore  
 and teach all  
 Nations, &c.  
*Joh. 20. 21.*  
 As my Father  
 sent me, even  
 so send I you.  
*Is. 65. 1.*  
 Sub assidue  
 plebis consue-  
 tia, Cyp.

Humble and wise Christians willingly look back to the *Rock*  
*whence they were hewen*; and the pit whence they were digged:  
 There they discern, That it was not the people, who made to them-  
 selves Ministers, but Ministers sent by Christ and the Apostles, every  
 where made people Christians; They that sate in *darkness* had light  
 brought to them, and were found of God by his messengers, as  
 Shepherds sent to the lost sheep, who sought not after God; That the  
*holy succession of Ministeriall and Church power*, is indeed for the  
 peoples good, and ought in some cases be carried with the peoples  
 approbation, but it is not at all from the peoples pleasure, will, or  
 vertue. That Jesus Christ, the Apostles, and all after Churches ever  
 carried this Ministeriall and Church power in another way, distinct  
 and apart from the people, yet most convenient for them, and most  
 agreeable both to right reason, and to the order and honour of true  
*Christian religion*; which requires, that holy things be done with all  
*beautys of holiness*, by able and wise, and worthy men; to choose  
 and appoint, or ordein whom, supposes as able at least, if not  
 abler than they are, to *judge of them*; yet meer abilities as I have  
 shewed will not serve neither, to give to others any commission as  
 Ministers of holy things, unless the givers have first a grand *Commis-*  
*ion*, or power of so doing, committed by others to them, which carries  
 the strength of an originall divine Authority ascending to christ.

Which power, especially as to *Ordeining of fit Ministers*, being  
 thus severed from the people for 1600. years, without any complaint  
 made by the faithfull, or claim of right by reason or religion; there is  
 no cause Christians should now listen to that fury, folly and faction,  
 which would lay all in common: since nothing is brought by these  
 Commoners to repeal the first divine enclosure of it, by the Institu-  
 tion of Christ, or to take away the prejudice of so many *Centuries*  
 peaceable possession, as a peculiar to the Church Officers; those of  
 the *Ministeriall Function*; In which there hath never been any  
 cessation

cessation or interruption, as to legitimate succession, and constant Ordination.

Not that we deny ( for any thing shall be granted to faithfull *People least* Christians, which is for their good ) but that Christians of a *particular* parish or Congregation, may ( if they have not otherwayes *make or Or-* tyed themselves, and restrained things by Laws, with are the pub- *dein a Ms-* liques, and so the *Peoples consent*; ( as here for the most part *nister.* in England it was ) they may orderly choose, and desire such a man to be made a Minister or Bishop, and to be *over them in the Lord*, ( as the people of *Millan* did *St. Ambrose*, yet a Lay-man and Magistrate; ) Yet this is only so far, as first to *recommmend him* to those, who have power to ordein him a Minister of the Catholick Church of Christ; next, to acknowledge that power and office Ministeriall to be rightly in him, as conferred to *him by iust hands*. They may choose him, thus Ordeined, to exercise his Ministry and Office by particular care, mutuall relation, and joynt consent among them; But still this is as far from any such *uominis*, as some interpret it, as amounts to peoples giving *Ministeriall* power or Orders, as it is from Souldiers giving a Commission, when they only present by way of Commendation and Petition a worthy person to the Generall, or Commission officers to be made their Captain, which neither his worth, nor their willingness makes him to be without expresse Commission from the Generall under his hand and Seal. Nor is this any thing to the diminution of peoples rationall or religious liberties as Christians or men ( which regulations and restraints they may not grudge to suffer, if Christ will have it so; as in this his will and command is most clear ) but it is a fruit of *Christs wisdom*, and care for the faithfull peoples good; to avoyd infinite *inconveniencies* and confusions, which constantly and unavoidably attend all things, that are transacted or touched almost by the common peoples *hands and heads*; who, though they mean and begin well, ( as the Sea by modest lickings and slidings over the banks, which afterward its fury overbears with horrible inundations ) yet are they never to be trusted with any thing, which a wise and good man would have well done.

As then we see no Church power, especially as to Ordination and Ministry, is naturally in Christian people, who must be considered after their Ministers in time, and that order of nature which is between Effects and Causes, Children and Fathers, being first made Christians by Ministers whom they never Ordeined, nor so much as decree it or desired: So, nor can it in any reason be thought, by Christ afterward committed to them; least of all may they arrogate it to themselves, or involve it in any inferiour kind of civill and socall power, which they may in some cases have; Since this power of sending



*Et patris, quod  
Ambros. vehementer  
laudat.*  
1.5. Ep. 32.

*Joh. 20. 21.*  
A. my Father  
sent me, so  
send I you.

*1 Pet. 4. 10.*  
As good stew-  
ards of the  
manifest  
grace of God.  
*Eph. 4. 11.*  
Christ gave  
some Apostles  
and Pastors,  
and Teachers.  
People may  
as well make  
Apostles as  
ordinary Pa-  
stors or Mini-  
sters, which  
are all from  
Christ.

sending and Ordeining Ministers to teach and rule the Church, is as far divided from that of peoples *choosing, approving, recommending, or accepting* one rightly ordeined, as the *waters above the firmament*, are from those beneath, in the Sea or Earth; what faithfull people may prudently do in private Church-matters, *within their sphere*, is rather a power *sub electve*, obedientiall, and conformativ (as that of the matter to the form) than *Mandatory, Operating, and Authoritative*; what they do discreetly, as to advise, chuse or agree with any Minister, is rather a common act of reason and polity as men, than proper to them as Christians in piety, and is so far commendable as they advise, chuse or agree in things of externall use; for their own good, yet no way troubling the Churches common welfare, order, and peace, nor *arrogating that spirituall and internall power Ministeriall*, either to make, or act as Ministers: which is from an higher principle, than Nature, Reason, or the will of man: People having no more power to Ordein, send, and Consecrate *true Ministers*, or Invest them in that Authority, than they had to *Anoint*, or *appoint the Messias*; and they may as well set up a *new Christ, and new Gospell*, as a new *Ministry*, and new *Ordination*; which Christ only hath once done, for all places and times, to the end of the world (at least as to ordinary cases, when right succession of power Ministerial may be had) and this without troubling, or interressing the common people in the business, to whom Ministers dispense not the peoples own, but the *grace of Christ*; of which among other gifts and graces as means, this is one; To give Apostles, &c. *Pastors and Teachers* to the Church; How can people primarily give power, to celebrate Mysteries, to Consecrate Elements, to confer Graces; which are so much above their thoughts, desires and merits? And who have no other way to order, regulate, and manage any of their Elections, undertakings, and affairs civill and secular, in what ever they pretend to have power, (which I think best, when it is least) but only that, of the *major part*, of *numbred voyces*, or by the *Pole*; If this doth not suffice to decide their affairs, then the more hands and *stronger party* (which is oft the worst) carries it, against the *other fewer and weaker*, which may be, and most-what are the *best and wisest*; Neither of which wayes of decisions (which are oft worse than that of *blind Lots and Chance*, (which many wise men rather chioe, than otherwise to determine matters by the uncertain and dangerous way of popular suffrages) can seem so *Infallible and divine*, as to induce a wise man to *acquiesce* in them, as Gods appointment; when very oft they come far short of those *rationall and morall proportions*, which a good man would require in judging of, and preferring alwayes, the *best and most deserving men*: sober men would never have matters of *Consequence* left to the most voyces of the vulgar;

or to their *Conuier-scuffings* and *brutish contentions*, which oft shew that there is little of God in their hearts and crowds, and clamors, more than may be in *storms and tempests*. As among the Cyclops where, *ὀφθαλμοὶ ἀνέμω*.

How unlikely is it, that *Iesus Christ* should intrust these Plebs or people every where with power to chuse and ordein Ministers of his Church, in order to save souls? when the community have no other way in this Sacred concernment of mens souls, but such as they use in their most *trivial transactings* of humane affairs; As if it were all one power, which enables them to make a *Minister of Christs Church*, with that which makes a *Mayor*, a *Bayliff*, or a *Constable*, in a Corporation. In those few experiments which the wisdom of this Church, or the lenity of some Patrons hath thought fit to give men of *Popular Elections* of their Minister, I have known, where a Parish rejecting a very able man offered them, have with great earnestness desired, and with as much greediness as the Whale did swallow *Jonah*, received a Minister of far less worth, who was of their own choise, yet within two or three years they have cast him out on dry land, and with *scorn* reproached and rejected him, who was so lately their delight and darling.

The greatest enemy of the Gospell of Christ, and of the reformed Religion would wish no *greater advantages* against true Religion, than to have the *Ordination*, choyce and appointment of Ministers left to the *Common people* in every place, which will soon be filled with as much ignorance, fury, faction, error and confusion, as either *Devills* or *Antichrists* would desire, whereby to make *Bethel* *Bethaven*, and to set up *Babylon* in the midst of *Jerusalem*; Yea, the peoples very *bare Election* of one rightly Ordeined to be their Minister, oft occasioneth very great *thoughts* of heart, and uncomfortable divisions, between both the people in their parties, and the Minister so chosen by some, but not by others; To prevent which inconveniences, and sometime mischiefs, the wisdom both of Church and State, had by consent of all estates, People, Peers, and Prince, settled that in a far quieter and safer way of *Presentations*, to the content of Patrons, Ministers, and all sober Christians.

I may then conclude, that as Bishops and Presbyters joyntly ordeining others to that holy Office, whereto themselves were *formerly Consecrated*, did as much, and no more than *was their duty* to Christ and the Church; So neither the *Pope of old*, had beyond his Diocess, nor the *People* now, have any thing to do with this *Ordinative power* which duly is in the Ministeriall order of the Church, by which an holy succession of *able, true, and faithfull Ministers*, Bishops and Presbyters, hath been continued in all Churches, and as yet is in this Church; What ever the Papall pride and usurpation as any way *eminently Antichristian*, in former or later times; or *Schismatick*.

*Of Papall and Popular usurpations.*

*matieck and unruly people now, as the many Antichrists, in the Diame-  
metral distances of their errors, ( being the two poles of Church  
pride, but not the axis of Church power,) have or do pretend, as if  
all Church power were in them, or from them; it was and is all  
nothing else but vain shadows, and meer mistakes arising from the ig-  
norance, darkness, connivence, licentiousness and superstition of times,  
and is no more prejudiciall to the true power of Ordeining Ministers,  
(which is from Christ only committed to the order and fraternity of  
Pastors and Governours in every Church, as hath been proved) than  
if some one or more, cunning fellows, should perswade credulous and  
silly people, whom they find or lead into the dark, or else blind them;  
that they were indeed stark blind, and had no power of themselves  
to see, or open their eyes, but must wholly be led by their guidance,  
without having any sight, or benefit of the Sun: These poor seduced  
men, have no more to do in point of relieving themselves, and con-  
futing so gross Impostors, but only to open their eyes freely, and to  
use the light of that Sun, which they easily and clearly see shining  
over all the world; which is not more evident to sense, than this  
Truth is to judicious Christians, That the power of Ordeining Mini-  
sters hath alwayes, and only been in the Pastors, Bishops, and Guides  
of the Church, who both ruled well, and also laboured diligently in  
the Word and doctrine.*

And since true Christians in this Reformed Church of England,  
both Ministers and people, have been so happy in this Church, as to  
be delivered from the *Romish superstitions*, and *Papall usurpations*;  
they have now no cause to be less cautious, or more patient to be  
gulled, and deluded by *popular seductions*, lest the second error be  
worse than the first; Inasmuch, as the furies and confusions of the  
vulgar are more dangerous than any errors of *Popes, or Bishops, or  
Presbyters*, are like to be; as *Earthquakes* are more dreadful and per-  
nicious than *Eclipses*, or the *Cloudings* of the lights of Heaven. The  
lights of the Church may recover their lustre and vigour in due time;  
nor do they ever shine so dark, but they afford a competent light, to  
shew the way to Heaven; But *popular precipitancies, and licentious  
extravagancies of the vulgar*, are likeliest to overthrow all religion;  
and bury all Christianity by *Gothick and Mahumetan methods*,  
in *Atheism, Illiterateness, Confusion, and Barbarity*. For, as they  
have least skill in them, and no authority given them, to order and  
rule Church affairs; so they have most passion, and unbridled vio-  
lence in them: least able to distinguish between the abuse and use  
of things; between gold and dross; between what is of God, or of  
Man; when once they have got power, and say that they know not  
what is become of their *Moseses*, their divinely appointed  
guides, their duly ordeined Bishops and Ministers; the first thing  
they



they do, is to make themselves molten Images, and contribute both their Earrings and their Ears, their hearts and hands to those Calves, which they set up for *Tamuzzes*, or Images of jealousy and abominations, whereby to provoke the God of heaven to wrath; to reproach the honour of Christ, to affront the true Ministers, and to make the Reformed religion and this Church to become an hissing and astonishment to all round about. *A wise man of Spain* sayd, It is better in Church, as well as in places of Civill power and Judicature, to prefer corrupt men, than weak and foolish; The one is as a thief in a Vineyard, who will only take ripe grapes till he is satisfied; the other as an Ass which eats ripe and green, crops the Vines, treads down much with his heels, and when his belly is full, tumbles among them.

But our *Antiministeriall Adversaries* are still ready with scorn and laughter to demand, What can Ministers, either as Bishops or The Presbyters, confer more than other Christians, in the point of Ordination? What vertue or charm is there in the imposing of their hands, or in their prayers; by which to add to any mans ministeriall gifts and graces; or to invest any man in a way of Church power, more than is in any other Christians? whose gifts and graces may be equall, or exceeding, their Infirmities far less, than many Ministers are? What power can they have to give the holy Ghost, as they express in the form of Ordination? yea, whence do they challenge, as of right the Name of Clergy-men, as peculiar to their tribe and Calling; where as all the Lords people are his lot, and his inheritance, and God is theirs; Nor ought they contemptuously, as by way of diminution to be called Lay-men, or the Laity, Since they are all spiritually anointed, and chosen of God, to be Kings, Priests, and Prophets?

Answer to this last scruple first, as least, being not so much a beam, as a mote in some mens tender eyes, which like Leaks, are easily offended: As for the names then of Clergy and Laity, in which the *Nasuter Criticks* of this age, sent something of pride in the Ecclesiasticks or Ministers, and of despicency toward the faithfull people, (who are to be animated, and flattered any way against the Ministry of the Church;) They may know that this distinction between the Clergy and Laity, hath been used in the Church, from the very first Primitive times, as the ancient Fathers, Councils, and the Histories of the Churches both Greek and Latin do testifie; nor was the one ever intended or upbraided for a badge of vanity to the Ministry; nor the other imputed for a brand of scorn to the people; The piety and charity of those times were not at leisure, thus to (aspersion) to stumble at straws. I am sure as they anciently were, so they still are usuall notes of difference in point of office and duty between Ministers

13.

of the vertue of holy Ordination.  
Object.

Ans.  
Of the Laity and Clergy.

Clem. Rom. ep. ad Cor. p. 53.

Commands of the Lord Jesus Christ. The Layman is bound up by Lay commands to keep his rank. I am sure, frequently. Titul. Hous.

*Priester qui  
eras Laicus.  
Laicum Sacerdo-  
talium munera  
injungunt. De  
præ. ad hæt.  
c. 42. &  
sepe alibi.  
St. Cyprian of-  
ten.*

*So Clemens of  
Alexand.  
Differentiam in-  
ter ordinem &  
plebem constitu-  
it Ecclesie au-  
toritas, & ho-  
nor, per ordinis  
confessum san-  
ctificatus a  
Deo. Tertul. de  
exh. ad Cast. t.  
λαοις in im-  
περιου τω νη  
τι ιερειου.  
Conit. Apost.  
1.3. c. 10.*

*vid. Dr. Pri-  
deaux Prælect.  
Consuetudo cer-  
tissima loquendi  
magistra, uten-  
dum, planè  
sermone ut*

*nummo cui publica est forma. Quintil. Inst. l. 1. c. 6. Sermo constat ratione, vetustate, autoritate, consuetudine. Id. Vetus verba maiestas & religio quadam commendat. Id.*

*De verbis con-  
suetudine non est  
curare quomo-  
do error veritate  
vincatur, sed  
quomodo tua  
dictio alterius  
dictioni præfe-  
ratur. Aug. de  
doct. Christ.  
1. 4. c. 28.  
Quid est con-  
tentiosius quam  
ubi constat de*

nisters and people, not only in our ordinary Language; yea, in the exacter stile of our *Laws*, (which give both *reall* and *nominall* distinctions with the greatest authority;) Nor are they at all against the Scripture sense and meaning (if they be not just to its words,) since the word of *Christ* hath evidently placed as limits of office, to *Marks* and names of distinction between the one and the other, as *Pastor* and *Flock*, *Doctor* and *Disciple*, *Ruler* and *ruled*, &c. Yea, and we may easily gather from the Scripture dialect, that as the faithfull people are in generall (*Clerus, Ecclesia*) the lot or portion and heritage of the Lord; So the Ministers are *Clerus Ecclesia*, A lot, heritage and portion given by the Lord to the Church, and set apart, or Consecrated by the Church to the Lords speciall service; *λαοις*, *Acts* 13. to serve the Lord, and the Church, in holy publick ministrations, as the Apostles first did; into whose order *Mahias* was by Lot chosen to supply the place of *Judas Iscariot*, *Acts* 1. To which end Ministers in an holy Succession have ever been placed over the people in the name of Christ, by the power of his Holy Spirit; yet *Good Ministers* disdain not to be reckoned among Gods *People*, as children of the same *Spirituall Father*, and brethren in the same Family or household of Faith; nor will any *humble Christians*, (being not in holy orders,) affect to be called *Clergy men*, by a confusion of language; or disdain to be called Gods commons, or *Laymen*, which hath a sober, Christian, and charitable sense, in the dialect of those Christians, who know how to call and account their *true Bishops and Ministers*, as *Fathers*, *Instructors*, *Overseers*, and *Guides of the Church*, &c. These names then, or distinctive titles do but fairly follow (according to the use and nature of words) and decently exprets those things, which the mind of Christ in the Scripture, and all Custom or use of the Church have distinguished for order sake.

The same supercriticall men will boggle at the words, *Trinity*, *Three Persons*, and *Sacraments*; which are not in the *letter*, but in the *sense*, and truth of the Scripture; And certainly no religion forbids us to adopt *convenient and compendious words*, to the Churches use, since we do safely translate the whole originall Scriptures to any ordinary languages, in which most Christians may best use them, not in the literall words, but in the Intellectuall sense or mind of God. A *strife about words*, and *syllabicall scruples*, fits only women or children, or peevish passionate men: As the *Arrians* of old, who caviled much at the words (*ipso*, and *divinus*) whose *syllables* were new, but their sense old, orthodox and sound, expressing the same *divine*

divine Nature in Christ the Son, with the Father; and that our Emanuel, who was born of the virgin Mary, was both God and Man; But this quarrel about names and words, is a very tedious impertinency to those Christians, whose serious piety studies only this, by apt and usuall words, to comprehend and expreis, the truths and orders of Religion; who are ready alwayes to give to each other the right hand of Charity and Unity, as members of the same body, whose head is Christ; as yet to preserve that order and authority in the Church, which is divinely Instituted, and is as necessary for the Church, as it is for the body to have head, eyes, and mouth, distinct from other parts of less honour, yet not less usefull in their place. As for this pretended grievance then of these words, Clergy and Laity; We desire not to quarrell farther with our Adversaries, and we shall not need to dispute with others that are wise and humble, only we pity the simplicity of people, who are thus easily cheated, and scared, by some sophistry, when they are told by their great scrupulosity, and censorian gravity, that words are as bad as Spels, that what ever terms or Names, are not in the Scriptures, (as they have them translated) are not the speech of Canaan, but the language of the beast: Thus these severe Momusses; Thus the Antiministeriall factors for error, ignorance, and confusion. These are among the other small artifices used by those miserable Rabbyes, who to ingratiate with the vulgar, and lead disciples after them, are content to take away the ancient marks of bounds, and known distinction of names, between Minister and People, that so people may take the greater confidence to cast quite away both the name and thing; the holy Ordination with all distinction of Office and Function Ministeriall in the Church; which if I can solidly maintain against these underminers of Religion, despisers of Ordination, and vastators of all true ministry, I doubt not, but I and others may still use these Names of Clergy and Laity without sin or scandall to any sober and good Christians.

To the main therefore of the Objection which is made against the vertue and efficacy of Ordination, by the Catholick and Antient way of Bishops and Presbyters, which they so slight; I answer; That at the same rate of prophane, and Atheisticall reasonings, to cavil at they may as well dispute (as Julian would have done, and those all holy my-Scoffers daily do (which are foretold should be in the later dayes) steries, as well What vertue is there in the water of Baptism, more than any other, as the Or-by which to regenerate a sinner, to wash away sins, to seal comforts, to confer grace, to represent the blood of Christ, of which a man may meditate every time he sees any water, or washeth his hands? Hence the mean esteem, and contempt indeed, with proud and presumptuous Catabaptists have against that holy Myserie of Baptism,





giom end, by such men, and means, in such a manner, and no other ; and all this in his Name ; that is, meerly as an Institution of his divine power and wisdom, and whence they have their efficacy, and also authority ; not indeed among affected Novelists, curious speculatists, proud hypocrites, or contentious worldlings, but among humble, devout, and true believers, who are also doers of the will of God in all things, holy, just and morall, who knowing what belongs to the life and obedience of Faith, disdain not to submit themselves to any way and order, seem it never so weak and simple, that Christ hath appointed, to them and his Church, who alone can make weak, foolish, and contemptible things to be powerfull and effectuell, through the concurrence of his Spirit and grace, to those great and holy ends, for which they are by him Instituted in his Church.

*credenda non curiosius discutienda sunt dei mysteria, &c.* 2 Cor. 2. In multis scientia Pauli a disputatione trahit in superiorem, cuius tanta erit presumptio, ut differenda existimet aperienda potius quam silentio miranda? Amb. voc. l. 2. 1 Cor. 1. 27.

So that it is not any Magick charm, or Enchantment, as these prophane minds scornfully deride, which makes the common elements to become Sacraments, by that solemn Consecration, which is rightly performed by one, that is from Christ appointed as a minister of holy things. No more is it any fantastick and imaginary power, which of a common man, makes a Minister of the Gospel, by due Ordination; which is a setting apart of some fit and worthy men from the ordinary capacities, common relations, and humane affairs of the world, either as naturall or civill, and Consecrating them by prayer, and imposition of hands, and power of the Spirit, to the peculiar service of Christ, and his Church, in the holy Ministry; And this not to be done by any one, that please themselves to be at once both apes, and hypocrites in religion, to act a part, and make a Stage-play of holy Ordination, by a popular presumption; but only by such as Christ hath fitted with gifts, and enabled with power of his Spirit, to Consecrate and Ordein a succession of Ministers to the service of the Church, being themselves formerly ordained, and so invested with that great and holy power of order. So that it is the powerfull Word and Spirit of Christ, as the King and Prophet of his Church, which commands the duty, establisheth the Order, and gives the blessing, as in other, so in this of Ordination. In obedience to which, true and excellent Christians, willingly captivate all their high imaginations, and subdue every thought, which exalts it self against the rule of faith, the word of Christ, pulling down all the strong holds of proud and humane reasonings; Submitting to every holy Ministration, and true Minister in his office, for Christs sake; from whole grace, Spirit, and promise, they expect, and find that blessing, comfort, and inward peace, which is only to be had in Christs way; which depends meerly on his divine

*Pantomimi sunt in religione Hypocritae; quominus sancti sunt, eo magis simulant, neque ista studentes, non solum in ordinatione Deus est causa principis, & homo instrumentalis; Deus vocat primario Ecclesiam mediantem, & declarante quem a Deo vocatum presupsumit. Ge. 2 Cor. 10. 5.*

will and power, which changeth not the *nature of things*, but their relation, and use, to an higher and spirituall end; requiring *faith*, humility, reverence, obedience, and thankfulness in every believer or worshipper.

17.  
Right Or-  
dination  
Efficacious  
relatively  
and spiritn-  
ally, not  
physically.

*Idem valet de-  
putati ac depu-  
tationis autori-  
tas, in quan-  
tum dep-tatur.  
Reg. jur.*

So that although *Ordination of a Minister* to the peculiar ser-vice of Christ and the Church, by such as have the right and power by uninterrupted succession duly derived to them, and to be de-rived orderly from them in all ages, do not add to the *Naturall, Mo-rall, or Spirituall* gifts and indowments of men, as they are perso-nall and inherent, any more than the office of *Embassadour, or Judge, or Commander* doth, in *Civill, or Military* employments, confer any thing to the *inward abilities* of the man; yet, that ho-nour and authority rightly derived to any one, invests him with a *relative, yet reall* power, qualification, and capacity of doing, or declaring the *will of another*, to the same validity, as if the *princi-pall* himself did it; by whose *authority* alone any other is sent, and enabled to effect those things which none other can presume to per-form without vanity, sin, and presumption, who hath not that *gift, power, or authority* consigned to him.

The right Ordination then of Ministers, in the way of *an holy succession* in the Church of Christ, hath in Religion, and among true Christians, their *holy uses*, and clear *advantages* peculiar to it.

1. It con-  
firms the  
truth of the  
Gospel.

2 Cor. 8. 23.

*Multis barbaro-  
rum in Christi  
credunt sine  
charactere vel  
atramenio:  
scriptam habere  
ter in cordibus  
sua per spiri-  
tum salutem, et  
veterum tradi-  
tionem diligen-  
ter custodientes,  
quam Apostoli  
tradiderunt illis,  
quibus commis-  
cebant Ecclesi-  
as, cui ordina-  
tioni assentiunt  
multa gentes,  
&c. Iren. l. 3.  
c. 4.*

1. First, as to the main end, the *Glory of God, and the saving* of mens souls, (by their believing and obeying *this testimony* of all true Mi-nisters, that *Jesus Christ is the only Saviour of the world*;) Nothing gives a more *clear and credible testimony* to the *glory and honour* of *Jesus Christ, and to truth of the Gospel*, than this uniform and con-stant succession of *Ministers*, by a peculiar *Ordination and authority* even from *Christ himself in person*, who at first began this Ministry, and sent some speciall men as his messengers to bear witness of *him in all the world*; that so men might believe, not only what is written in the word before it was, or as it is *now written*; but also as that glori-ous truth hath been thus testified every where, and in every age, by *chosen and peculiar men*, as a cloud of most credible witnesses, whom thousands at first did, and to this day, do hear *preaching*, and see them *Celebrating* the holy mysteries of Christs Gospell, who never had or used any written word, nor ever read it, and for the most part be-lieved, before ever they *saw any part of the Bible* (which the constant Ministry of the Church, hath under God, hitherto preserved) chiefly upon the *testimony*, and tradition, or record of those, that were ever thought (and alwayes ought to be) most able and faithfull men, specially appointed, by Christ in his Church, as a perpetuall order, and succession of Witnesses, to testify of him, and to minister in his Name to the end of the world; This *walking Gospel, and visi-*

ble



ble Ministry, consisting, as it ought, of wise, and worthy men, (who have good reputation, for their piety, learning, and fidelity,) running on to all generations, is as a continued stream from the blessed Apostles, who were the first witnesses immediately appointed by Christ to hold forth his name and Gospel to the world. Acts 1.8. which, though never so far off in the decurrence of time from the fountain, yet still testifies and assures all wise men, that there is certainly a divine fountain of this ministerial power, and so of Evangelicall mysteries and truth; which rose first from Christ, and which hath constantly run, as may appear by the enumeration, or induction of particular descents in all ages, in this Channel of the Apostles, and their successors, the Bishops and Presbyters of the Church; for the better planting, confirming, and propagating of the Gospel to all Nations and times; As a duty, charge, or office, enjoined by divine command to some men, and lying ever as a calling on their consciences; Hereby evidently declaring the divine wisdom, and Fatherly care of Christ, for the good instruction, and order of his Church, in his personall absence; In that he hath not left the Ministry of the Gospel, and his holy Institutions (which he would have alwaies continued for the gathering & edifying of his Church,) to a loose and arbitrary way, among the rabble and promiscuous heards of men; (which would soon have made Evangelicall truths seem but as vagrant fables, and generall, uncertain rumors; which run without any known and sure authority in the common chat, and arbitrary report of the vulgar; by which in a short time both the order, beauty, honour, purity and credit of Truth is easily lost among men;) This holy and successionall ordination of the Evangelicall Ministry gives great proof, and demonstration, as of Christs personall presence as chief Bishop and Minister of his Church; so of the fulfilling of Christs word, and the veracity of his promise, after his departure to be with them that were sent and went in his name, to the end of the world; That the gates of hell neither yet have, nor ever shall prevail against the Church: While it carefully preserves a right succession, holy order, and authority of true Ministers, the devill despairs of ever overthrowing Christian Religion in its reformed profession in any Country. Down with the order, and sacred power, and succession of the Ministry, and all will in a short time be his own.

Minister est verbum visibile, ambulans Evangelium.

Mar. 28.

Mar. 16. 28.

2. It is also a notable evidence of the Churches care and fidelity in all ages; not only in the preservation of the oracles of the word, which it hath done, but also of a constant holy Ministry to the Churches teach and explain them; Also to celebrate those holy mysteries, which are divinely annexed to the word, as seals to confirm the faith of Christians; And lastly to exercise that wholesome discipline for doctrine & an-

tiquus Ecclesie  
status in uni-  
verso mundo, &  
charactere cor-  
poris Christi se-  
cundum succe-  
ssiones Apostolo-  
rum: quibus il-  
li cam que est  
in unoquoque loco  
Ecclesiam tra-  
diderunt: &  
Scripturarum  
sine fisione cu-  
stodita tracta-  
tio plenissima,  
lectio sine falsi-  
tione & secun-  
dum scripturas  
expositio legi-  
tima & dili-  
gens: sine peri-  
culo, & sine  
blasphemia. Ire-  
næus. l. 4. c. 43.  
In Ecclesia Ca-  
tholica hæte-  
nus inuolabili  
observatione te-  
netur qua po-  
tissimum Catholici ab Hæreticis discriminantur, nimirum, ut cuiusvis meritis atque præstantiæ vir fuerit non  
sua sponte prædicationis munus suscipiat; sed expectet donec ab Ecclesia mittatur, ab eaque sacris functio-  
nibus iniiciatur, sique initiatus prædicationi Evangelii mancipetur. Batonius An. Anno Christi. 44.

for terror or comfort, the power of which is chiefly in the Pastors and Rulers of the Church. As it is then for the honour of the wisdom of Christ in the original, to have instituted such holy mysteries and such a Ministry, so it is for the honour of the Church, in the succession of all ages to have thus preserved them and it self, in that order which becomes the family of Christ; which had come far short of any well ordered family, if the Father and Master of it, Jesus Christ, had left every servant to guess at his duty, and all of them to scramble what part they list of employment, aliment, and enjoyment; but the Lord Christ, (as every wise Master doth) hath appointed, and his Church hath preserved to this day constant Stewards, and dispensers of holy things in his house-hold; whose duty tis to be faithfull to their Masters profit, and credit; to do their duty, and to maintain that place and authority, in which the Lord hath set them; nor is it any thing of a pious easiness, but an impious baseness, in them as Bishops and Ministers voluntarily to desert their station, and to suffer every one to usurp upon them, and to do what they list: Nor is any thing more intolerable, than the rudeness, riot, and impudence of those inferior servants, who pretending Christian liberty, and not induring those officers and Ministers whom the Master hath orderly placed over them; neither will they long endure the Lord or Master himself to rule over them; we read, *Mat.* 21. 38. They kill the Son, who first bear and shamefully intreated the servants which were sent.

But thirdly, as to the persons duly ordained; This holy Ordination gives a reall divine power; which is necessarily to be delegated and derived from Christ, (since no man hath it, in, and of himself, or of any will of men) by which he is enabled to perform those duties, which Christ only hath injoynd in his word to be done, and to be thus done, by such men, and in such a manner, and no other, *1 Tim.* 5. 22. Lay hands suddenly on no man, (i. e.) by way of Ordination: Ergo, no man is of that office, or hath that authority and power till ordained, be his parts and gifts never so great and good. So *2 Tim.* 2. 2. These things commit to faithfull men (who may be able to teach others) ergo, some peculiar Commission must be given to these, and to no other, to perform Ministeriall duties with authority. Such are those, of making Disciples, by Preaching the Gospel; by distinguishing from others; and also confirming, and uniting together among themselves in holy Communion, those Disciples, with the holy seals of Baptism and the Lords Supper;

Supper; To edify, confirm, and preserve them by *teaching*, reproving, praying for them, comforting, guiding, governing, *binding* and *loosing*, by the use of that power of the Keys, which is committed only to them, both in *doctrine* and *discipline*; doing all things toward penitents and impenitents, believers and unbelievers, not magisterially but ministerially, as from Christ, and for the Churches good; yet not peccatoriously, and arbitrarily, or depending on mans pleasure, but *amovitorially* and conscientiously as doing the work of the Lord: knowing the power they have received of the Lord; the duties enjoyed them; the care required in them, the account to be exacted of them, as to the Stewardship of the souls solemnly committed to their care: which is done by that *admonitory* or ministeriall gift of the holy Ghost, which Christ gave to the Apostles. John 20. 22. and by their hands, (as by St. Pauls to Timothy, 2 Tim. 1. 6. 14) to others, and so to a perpetual succession.

Tit. 2. 15.

Iren. 1. 4. c. 43.  
Episcopus  
successione ab  
Apostolis habet  
charisma  
veritatis certis  
acceperunt. ubi  
charisma a do-  
mini posita sunt  
ibi discere ap-  
paruit veritatem:

apud quos est successio ab Apostolis, & sanum ac irrepugnabile sermo. Cap. 45. 1 Tim. 4. 14.

For without this gift or power of the holy Spirit of Truth; whose property it is to lead the faithful into all truth, no man is truly The holy a Minister of holy things in the Church; So that it is a pittifull Spirit given piece of ignorance, or putid scurrility, and profane, for any that in right Or- profits Christianity, much more for those that pretend to be Mini- dination, sters in the Church, to slight, and expose to vulgar scorn, that pas- how, sage used, as of antient times in all Churches, so in the Church of Englands manner of ordaining Ministers; Receive ye the holy Spi- rit: As if this were a meer mockery, and insignificance in point of any sanctity conferred: When it is expressed to be meant (as it ever was in the Church understood) not of sanctifying graces, infused qualities, or habits of inward holiness, (which are immedi- atly from God, and not by man to be conferred; nor from man to be communicated to another; nor do they invest any one, that hath them, in any Church office or publick power over others (for then every holy man and woman should have this power;) but it is only meant of those peculiar gifts, or powers of the holy Spirit, Eph. 4. 8. which are properly ministeriall and officiarior; as from Christ, and in his name: not by internall infusion, but by externall separation or sanction, not enduing with grace, but investing in a new relation and authority, distinct from the common Christians, duty, place, and offices of charity, &c. which are as parchment, wax, and writing, usefull in their kind; but not valid, as to any conveyance; till sealed, sub- scribed, delivered and witnessed, as the act and deed of the con- veyer; who lawfully hereby confers to an other his right and pow- er of acting, possessing, or enjoying, &c. So by a form of such Commission



*The benefit of right Ordination.*

Commission or delegation, as Christ instituted, *that power* and ministeriall gift of the *holy Spirit* is continued, which was first committed to the Apostles by Christ; who only would do it: Nor can this power be understood so much for *extraordinary miracles*, (which were to cease;) as for that *ordinary Ministry*, which was to continue, as necessary for the Church in all ages: This power or gift of the Holy Ghost, as *ministeriall and officiating* in Christs name, as that of miracles, may be where there is no sanctifying grace; as was in *Judas*, and probably in *Demas*, and others; who might be *sheep*, as to their profession, and *shepherds*, as to their office, or *Episcopacy* (of which *Judas* had a part and fell from it) and yet *wolves*, as to the inward *habits and graces*. When the *Spirit of Paul* was joyned with the Corinthian Ministers and believers in excommunicating the *incestuous persons*; it was not the sanctifying Spirit or grace of the Apostle; but that *ministeriall power*, which he had eminently in and joyntly with the Church: The power and Spirit of Christ as it is given, so received in right Ordination, by every *true Minister*, that is worthily promoted; not as to grace, and inward vertue, of which man judgeth not; but as to *office and relation*, power from Christ, in the publike service or Ministry to his Church. As every *officer civill*, or military that hath commission, acts, in the *Spirit*, name, and power of those, by whom authority is primarily derived to them. In this sense and to this use the *Spirit of Moses* was put on the 70. Elders: *Num. 11. 25.* and *Elias on Elisha. 2 Kings 11. 9.*

Acts 1. 17.

1 Cor. 5. 4.

In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit with the power of our Lord Jesus Christ, &c.

*Deus largitur gratiam: homo imponit manus. Sacerdos imponit supplicem dextram, & Deus benedixit, potens dextra. Episcopus initiat ordinem; & Deus tribuit dignitatem. Amb. de dign. Sacerd. c. 5.*

3. Yea further, I doubt not, but the *solemn and right manner of Ordination by fasting, prayer, and imposition of hands*; (wherein the Spirit of the ordeiners, and the Christians present, with the ordeined, joyn together in his behalf to God,) is a very great and *effectuall* means, to indue the *ordeined*, in some sense, with an other Spirit; not only, as to power, but as to the increase of ministeriall gifts, which fit him to receive, and use that authority; yea, and for the *strengthening*, exciting, and *enlarging* those *sanctifying graces*, by which he is more fitted for, and prospered in, the work of the Ministry, than he was before; or any other can ordinarily be without this due Ordination; whereby his wisdom, humility, charity, zeal, devotion, industry, purity, exactneis and constancy are increased so as are most requisite for the great work and office of a Minister.

4. It binds the *conscience of the ordeined*, more strictly to the duty and office, as to discharge it, so to endeavour, by all *holy means*, of study, prayer, conference, meditation, &c. to preserve, use, and augment those gifts, faculties, or graces, naturall, acquired, or infused, for the right discharge and fulfilling of his Ministry, to the glory

glory of God, and the Churches welfare, both in true peace and holiness; Hence the great learning of Origen and admired gifts, were thought by some lets prospered and blessed of God; because he presumed to do the work of a Minister before he was blessed, ordained, and authorised by the Church.

*quid in tot errores prolapsum sit. Chem. de Ecclesia. Rei Dei ab homine dari non possunt. Synod. Rom.*

*D. Origine dicunt eum sine vocatione se ingressisse in officium docendi; inde factum est*

5. Due Ordination gives comfort, countenance, and divine courage to true Ministers, as the anointing did to the Prophets of old, and the solemn mission of Christ did to the holy Apostles, to Preach; not as popular Scribes, and precarious Pharisees, but as St. John the Divine having authority from Christ; whose Ministry (like John Baptists) is not from men on earth, (however transmitted by men) but from God in Heaven; In this confidence they can rebuke with all authority; With this conscience they cannot but speak in the name of the Lord; They do not fear the face of men, or devils, in Christs way; They forsake not, as hirelings, the flock, when the Wolf comes, as having no relation, or tie to the flock, which is not committed to those self intruders, but usurped by force, or invaded by stealth; True Pastors in time of generall (not personall perfection) dare not leave their flock destitute; but choose to be examples to them of suffering cheerfully for Christ; expecting Christs promise, and assistance in his way. The righteous Minister is as bold as a Lion; for he that walks uprightly in the Spirit and power, and way of Christ, walks seemly: But all usurpers are cowards, and are ready to insinuate, and crouch to all ways of mean and vulgar compliances; giving the Belfry leave to swallow up the Church and Chancel too; Falsely and vilely flattering the people, as if ministeriall power were in them and from them; And this some do purely for filthy lucre; where there is a miserable dependance for maintenance upon peoples good will; and chiefly to prevent any question, or scrutiny, which may be made by some nimbler sophisters touching their precarious, usurped, and beggarly authority as Ministers, which is truly none; This keeps them justly so in awe, that those popular Preachers dare not use that just rigor, and severity, in cases of most apparent crying sins in people, which a true Minister having good conscience and good authority knows how seasonably, and discreetly, yet freely and effectually to use, not to his own pomp, Empire, or advantage; but to Christs glory, the Churches good, and the honour of Religion; though it be to his own detriment and danger, as St. Chrysostom, St. Basil, Naz. and other holy Bishops and Presbyters oft did.

*Quomodo valebit secularis homo sacerdotis ministerium adimplere, cuius nec officium tenuit, nec disciplinam agnovit. If. Hilp. off. l. 2. c. 3. Qui infideliter introivit quidni infideliter agat. Bern. Tit. 2. 15. Acts 4. 10. John 10. 12. et in dei max. et in dei min. Gr. Nisi. de Scop. Christia. Aug. Ep. ad Honoratum. 2. Euseb. Hist. l. 6. c. 19. Origen Preached before he was ordained Presbyter, before Alex. Bishop of Jerusalem, and Theod. Bishop of Cesarea: for which Demet. Bishop of Alexand. reproves them: But they excuse it as a custom there, for probation*

of such as they found Idoneous for their learning and gifts. As common placing is in Colleges.

*Ministers and peoples benefit by due Ordination.*

Mat. 10. 40.

Constantine the Great alwaies treated the Bishops and true Ministers of the Church, with all observance and pious respect. Euseb. vi. a. c. 35. Mat. 10. 14. 2 Tim. 4. 3.

Cujus ordinatio despiciatur ejus & predicatio contemnitur. Ber.

Non Dominus sed Daemonis sum; hac passus, Hi pastores. Luther.

Alii non sunt recitantes predicatorum quam Christus

6. Right Ordination preserves Order and Decorum in the Church and holy administrations; also it fortifies the function of a Minister with *due respect and decent regard*, even before men; so that neither the persons nor function and office of Ministers are *easily to be despised*, when publike Ordination is duly performed, with that solemnity, and holy manner, as was of old, in this and all true Churches, and which ought to be so still: It likewise conciliates in Christs name, and for his sake, much love, reverence, esteem, patience, and obedience, toward Ministers, in their places, and duty, from all true Christians; yea and it raiseth a just *veneration to duties*, thus rightly celebrated among the faithfull, by those, of whom Christ says, *He that receiveth you, receiveth me, and he that despiseth you, despiseth me, and him that sent me.*

This makes them received in the name of Prophets; as Apostles or Angels sent from God; valued by true Christians, as their *right eyes*; This makes Christ *sensible of their injuries* as his, and the very dust of their feet becomes a *dreadfull witness against wicked and proud rejecters of them*; who thinking them to be Ministers but of *courtesy or civility*, cannot regard them with conscience and duty; But imagine that they may, at the pleasure of any passion, lust, or secular design, be *mocked, despised, degraded, cast off, and quite abolished*: That so their liberty may prefer a *heap of teachers of their own raking and making*, before any of Christs sending, and the Churches ordaining: Such being most fit for their sinister ends, who come in the *peoples name*, and have no higher or nobler Spirit; acting all things in their *Levelled Ministry*, by the same irreverent, irregular, inconstant, rude, insolent, and uncomely *Spirit of popularity*; which is most prevalent in those, that are most enemies to and afraid of the true ministeriall power and due ordination; Those *degraded or degraded* creations of the people, when men list, are *easily rejected, & cast off with scorn*, yet without any sin and shame: yea they cannot be regarded, or followed, without neglect and affront of the true Ministry, and this not without a *great sin*; The devill is never pleased better, than with such *pragmatick Preachers*, and false Prophets; who do Satans work under Christs Livery; which is at once to invalidate, and overthrow as the true Ministry, so all conscience of true Religion; that so having by these *Nimrods hunted out*, and destroyed all the race of the antient holy order and succession, he may *set up the Babell of his Kingdom*. No Symptom of lapsing unto Atheism so great, as the despising of the Ministry; which *Eusebius* observes before the destruction of the Jews.

7. It gives *great satisfaction to the conscience of all true believers and serious Christians*, in point of duty discharged and comfort obtained by holy ministrations; of whose *validity and efficacy* they have then least scruples, when they are most assured of the authority



rity of the Minister performing them as *in Christs way*, so in his  
 Name, wherein blessing is to be sought and only to be found;  
 Hence also they expect the *graces of the duty*, when the *Ministra-*  
*tion* is rightly done, *by those*, that are in Christs stead, as to the  
 outward form, and presence, which none can without a ly and hypo-  
*crisie* pretend to, but only true *Ordeined Ministers*; Others in their  
 arrogant and impudent Intrusions are *justly and easily despised*, and  
 all duties they do; which are first questioned, then denied, having  
 no plea or pretence of authority *from Scripture, reason*, or from the  
 custome and practise of the Church, whereby to perfwade any *sober*  
*man* to regard them any more, than God did the *Oblations* of Cain, or  
 Corah. Nothing is more abhorred to the God of order, than presumpti-  
 ons in piety, which disdain to serve God in his own way; Nor will  
 their zeal cover their rudeness and disobedience, or excuse the ly,  
 which pretends to speak, and go and run, and prophecy in Gods  
 name when the Lord sent them not, *Jer. 23. 31, 32*. Therefore the an-  
 cient *Greek* *Liturgies* prayed in their *Ordination of Ministers*; and  
*Consecration of Bishops*, that God would bestow *on the Ordeined* such  
 (χρησμοι) *Ministeriall gifts*, that the holy Ministry might be un-  
 blemished, and unblamable, that thereby a *reverence might be pre-*  
*served to holy offices*, and *holy officers too*, for the peoples stay, satisfi-  
 cation and comfort.

temeritatis, in Missa, est obsequium servitius. Jeron.

And whereas the pleader for the peoples privilege, and duty to *Prophecy*, objects, that few people are ever assured of those *Ministers* being duly ordained, who daily preach among them, and administer holy things ; It is true, every *Minister* doth not, every time he preacheth, shew the letters, or the Charter of his Ordination ; Nor is it necessary, (but only at some times) If the discipline of the Church in this point were such, as it ought to be, in practise, and which was in our *Constitution*, viz. That none might presume to officiate (properly) as a *Minister*, in holy Administrations (beyond probationall preaching) but only such as were sufficiently known to be true *Ministers rightly Ordained* in publique, under sufficient testimoniall ; The strict care of this, would be a great means both to restore the lapsed honour of the *Ministry*, and to establish many shaken Christians in their faith.

As right Ordination of the Evangelicall Ministry carrys with it the only acceptance from God, as a service and duty, for so others God will say, *Who required these things at your hands?* So it procures unspeakable blessings of Gods graces and gifts upon the Churches of Christ, and the household of Faith; more truth and soundness in the faith, more Union, Peace, Charity, Order, Constancy, &c. The

S 2

*flourishing*

Luther demanded of Munzer a fanatical Prophet what ordinary call or Mission he had; with which Luther contented himself.

*In vita Lutheri.*

*Ministers and Peoples benefit by right Ordination.*

flourishing of Aarons rod, Numb 17. both in blossomes and ripe fruit, sufficiently testifies (against these *envious murmurers* against Ordination) whom the Lord hath chosen and ordeined to serve him, as *Ministers of the Gospell*. Rom. 4. 10. How shall they preach unless they be sent? It's negative, They cannot rightly, lawfully, acceptably, successfully, comfortably preach, unless duly sent in Gods way; nor can that place be meant only of the Apostles, as *F. Socinus* interprets it, since as Preaching and Ministry, so authority in them, and regard to them, is alwayes necessary for the Churches good. Never any Church or Christians were eminent for *sound knowledge, Orthodox profession*, or for *holiness of life*, in all charity and vertues, but only there, where true Ministry, and right Ordination was continued and encouraged. The more any Church or Christians are *defective*, or *neglective*, and loose in this, the more they are presently overgrown with ignorance, or Errors, or Superstition, or infinite Schismes, *prophane novelties*, and scandalous *licentiousness*; when every one that lists makes himself or another, a Minister in new and *Exotick wayes*; Such mock-Ministers are but as the block, that fell among frogs, nine dayes wonder; but afterward the Pageantry concludes in the prophane babblings, contempts, and confusions, justly and necessarily following such *mockeries and Impostures*; Nor are they attended with only contempt of those Pretenders, but also with *neglect and indifferency in some men*, as to all holy duties and ministry; which the miserable experience of many people in this Church too much confirms at this day: No men and women being more dark, unsavoury, disorderly, wasted, torn, wounded, and scattered into *factious and errors*, than those *deluded creatures*, whose first error makes way for all other, forsaking the *true light*, and salt of the world, and of the Church; the teaching, order, and guidance of their true and faithfull Ministers; After this they are easily abused with *twinkling snuffs*, unsavoury salt, with *Wolves and thieves*, who come not in at the dore, when it is fairly open, but climb over, or creep under the wall of government, order, and discipline: that they may steal, destroy, and disperse the flock. Out of you shall arise men, speaking perverse things (i.e.) they rise of themselves by popular forwardness, and disorderly presumption, not from Christs and the Churches ordination. Hence they prove so grievous and mischievous to the Church. Acts 20. 30. So that it is not only the Calamity and misery of poor Christians to be thus abused; but it draws them into many sinfull evils, and snares, while they forsake, or cast out and despise their *rightly Ordeined*, and duly placed Ministers, and either follow and encourage such seducers, as are very destructive, both to the Churches peace, and to mens souls, both in the present and after ages, or else fall to a neglect, indifferency, yea and abhorrency of all Religion. The

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The Order, Power, and Authority then by which *right Ordination* is conferred on the true Ministers of the Gospel, as was here in *Summary* England, although they seem to proud scorners, to unstable minds, to *Conclusion* ignorant and unbelievers, as frivolous, as the Gospel seems foolishness; of the power yet to the humble eye of Faith, it appears as the wisdom, holy order, and efficacy and commission of God, for the continuall teaching, well guiding, of right Ordination, and edifying of the Church of God, by truth, and peace to Salvation. The blessed and great effects of which depend, as I have shewed, not upon any naturall power, or vertue, transfused from the Ordainers to the Ordained, but upon the Word, Promise, and appointment of Christ, sending them in this method of the Churches triall, approbation, and ordination; In which by the judgement and conscience of those who are of the same function (and so best able to examine and judge of gifts and abilities) the examined and approved is publickly authorized and declared to be such a Minister, as the Lord hath chosen to be sent, such as the Spirit of Christ hath anointed and consecrated, by meet gifts and graces, for the service of Christ, and the Church, in that great work of the Ministry: One, who is thus ordained, the Church may (in any part of it) comfortably receive, and own in Christs name; One, who is partaker duly of the comfort of that promise from Christ, to be with his true Ministers to the end of the world; which could not be verified, as interpreters observe of the persons of those then living, and first sent by Christ (who were long since at rest in the Lord;) but of their lawfull Successors, rightly following them in the same office and power; without which they are not truly their Successors in the Ministry, and authority from Christ: No more than they can be Embassadors, Deputies, and Messengers from or to any one, from or to whom they have no assignment of any power, by letters, or other way of commission; which, when most legally and formally done by deeds and instruments of writing; yet these receive no naturall change of their qualities, nor is any inherent vertue conveyed to them, when they are made instruments to testify the Will, and convey the power of any to another; but they have such a change in relation to their appointed use and end, as alters them from what they were before in common and unlimited nature.

The like is, as to religious ends and uses, where some men are specially ordained to be Ministers, having all their efficacy and authority, as to that work, from the will of Jesus Christ, from whom alone such power is derivable, and that not in every way, which the vanity of men list; but in such as the Church hath constantly used, according to the Scripture Canons and directions; which are clear to Timothy and Titus, which are the great patterns, and evident commissions for right Ordination, and Succession to the Ministry, besides.



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sides other places; Against the undoubted *Authority*, and pregnant testimony of which Epistles and Scriptures, joyned to the *Churches Catholick custome*, it will not be easie for any *Novelist* to vacate and abolish that *holy Succession and due Ordination*, which the true Ministers of England have generally had in this Church, which in my own experience, I cannot but with all truth and thankfulness testify, to the glory of God, to the honour of this Church, and those reverend Bishops, as Fathers of it, who not only with great decency and gravity, but with much conscience and religious care, ordained Ministers, as very many, so very worthy. Nor on the other side will these *Novellers* easily persuade judicious Christians, That any *upstarts*, and *pretenders* in any other way (which as it is poor and popular, so it comes very short and unproportionate to what is required in, and of a Minister) can have the power and Authority of true Ministers, having no right Ordination; to which no mans *pragmatick pride*, and self-confidence, nor the ostentation of his gifts to others by a voluble tongue, nor the admiration and desire of his sily and flattering auditors, can contribute any thing, either as to the comfort of the one or the other; but much to the sin and shame of them both, as *perverters of Christs order*, and the Churches peace; forsaking their own mercies while they follow *lying vanities*, which cannot profit them.

Habentes cum  
iis consortium  
predicationis  
habeant necesse  
est & consor-  
tium damnatio-  
nis. Textul. de  
Hæret. audito-  
ribus.  
Jo. 2; 8.

17.  
Yet meer  
form of Or-  
dination,  
makes not  
an able Mi-  
nister.

Not that every man that is *Ordeined a Minister*, as to the meer outward form, in a right and orderly way, is presently of the *essence and truth* of a Minister in *Christs esteem*, or in the comfort of his own conscience ; The ordeined may be such hypocrites (as *Simon Magus* was, when baptised) as have neither *reall abilities*, nor *honest purposes*, aiming at Gods glory, or the Churches good ; but meerly at their own worldly ends, and base advantages ; The *Ordeiners* also may be either *deceived* in the judgement of Charity, or *corrupted* by humane lusts and frailties, so as greatly to pervert and prophane this holy Institution ; No man hath further comfort of his being *Ordeined a Minister*, than he hath *reall gifts*, and *competent abilities*, together with an *holy and honest purpose of heart*, to *glorifie God*, in the discharge of that *holy office and power*, to which he is by the Church appointed ; Nor can on the other side, the *Ordeiners* more highly offend in *piety* against God, and charity against the Church, than in a *superficiall and negligent* way of *ordeining Ministers* ; which antiently was not done, but with solemn publick *fasting, prayer*, and great devotion. Indeed nothing should be done in the Church of Christ with greater exactness, both for inward *sincerity*, and outward holy *solemnity*, than this weighty and *fundamentall* work of carrying on the Ministeriall power and authority in a fir and holy Succession ; Abuses here are prone to creep in, the

οὐκ ἐπιτρέψουσιν  
 τοῖς κληρονομοῦσι  
 τοῦτον ἀκριβοῦς  
 διμαρτυρεῖται πε-  
 ρὸς τὸ ἐπὶ πάλαι  
 οὐκ ὄντως, Baz.  
 M. cp. 187.  
 The ancient  
 custom of the  
 Church re-  
 ceives none to  
 be Ministers



Devill covering nothing more, than to undermine, weaken, and but upon overthrow this main Pillar on which the Church and house of God strictly exami- doth stand; Ministers either unworthily, or unduly Ordained, they are ordi- are like sleight and ill built ships, which endanger the loss of them- nated. canel selves, and all those that are embarked in them, and put to Sea Nic. 1. and the with them; Miscarriages, in the matter of ordination of Ministers, Concil. Carib. are to the unspeakable detriment, and dishonour of Religion; as un- 1. 29. takes care that none skillfull, cowardly, or perfidious Officers are to Armies. I shall ne- be Ordained ver hope to see the Church flourish, or truly reformed; untill this Presbyters Point of right Ordination of Ministers be seriously considered of, and without due duly restored to its Pristine honour and excellency; when to Ordain examination. Ministers for the service of the Church, was not to prefer men to a Oportet Eccle- Benefice, so much, as to recruit Christs regiments, to strengthen his sia Epis. & mi- forces, to fortifie the Church and true Religion, with most vigilan- nistrum Christi, Watchmen, and valiant Champions, whole care was on every side to esse formam ju- defend the Flocks of Christ, against all enemies; which were to be sticia, sancti- as the Cloud or Pillar of fire, both lights and guards to Christians, monia specu- upon all occasions; who made conscience to live with, to suffer with, lum, pietatis exemplar, vari- yea and to dy for the sheep, as good Shepherds. Such men only are fit- tatis doctorem, to be Ordained Ministers, such Ministers ought to be prayed for, high- fidei defensor- ly prized, and perserved in the Church, by all that desire to transmit- rem, christiano- rum ducem, any thing of true Religion to Posterity; nor was the Church of sponsi amicum, England, or yet is, destitute of such Ministers, both duly and wor- & cui ille iras- thily ordained, to the service of Christ and this Church. citur, Deum fi- bi iratum non hominem senti-

To abolish this order, or to usurp to undue hands, or to contemn at. Bern. ad Eng. 1. 4. this Sacred and right Ordination, which sends forth able Ministers Cyprian re- in Christs way, can be no other, but a most cruell and detestable proves Nova- sacrilege, far worse than that of robbing the Church of its main- tus, a factious tenance for such Ministers, both as preaching and ruling well Presbyter, (wich yet is a sin of so deep a dy, that no Niter can cleanse it, Quod Felicissi- being seldome ever pardoned, because seldome repented of, so as to mum satellitem make a just restitution; without which, repentance is never true.) suum, diaco- Yea, for any Laymen, in a brutish violence, and meerly by P- num suum con- sultavit, nec sci- mular insolency, to arrogate this power where it is not, or to abrogate ante nec permis- tentur me; sola sua factione & is where truly it is, is a sin of a more heynous nature, than that of Si- ambitione. mon Magnus was, who had so much of civility, justice, and good A. 18. 8. 12. manners, as to offer money for a part of the miraculous and Mini- dation is strerall power. It is indeed no other than a Cyclopick fury, and un- xeremla & xer- ested them, for the right Oeconomy, and dispensing of all holy Myste- ga. profanum detestandum, ries and Institutions; And when such rude and unruly fellows have ludibrium. B. f. thus insolenced these Officers of the Church, and bound their hands;

how

*Ischyas* *don-* how comly will it be to see the *keyes of the kingdome of heaven*, managed, or committed, as it were, to *Boyes, to Pages and Laquies* Self-ordained, to weak, mean, mechanick, ignorant, dissolute, and riotous wretches, or only by *Katholus* a *Perf-* who not *conscious* to any true Ministeriall power, or just authority in byter. Hence the Church, can never make conscience of doing any holy Ministerial duty, to which they are *most unfit*; never caring how prodigall they are of the truth and honour of Religion; of their own, or other mens souls; It being a *sport* to such proud and spitefull fools, to do wickedly, to speak prophanely, and to live disorderly in the Church. And not content to commit a rape upon true Religion, and the holy orders of Christs Church, (as *Abalom* did on the housetop before the Sun, and all Irael) they will further in time justify the *flagitiousness of their villanies*; as if the zeal they had for true Religion, provoked to such outrages these pestilent pandars for errors and all licentiousness, with their followers, who must presently all turn preachers, though never duly Ordained, nor fit ever so to be; yea, their arrogancy makes them orderers too, of whom they please to set up to minister to their extravagant lusts and follies, which makes them many times much fitter for the flocks or cages, than for the pulpits. Theie will surely come at last as much short of the happy effects of true Ministers, as they are far from that holy power of right Ordination, which I have proved to be from Christ and the Blessed Apostles, rightly derived to us by the constant Custom of this and all Churches; and this not as a cypher, or meer formality; but, as of *sacred Institution*, so of reall and excellent efficacy, and divine vertue in the Church, where duly used and applied. Which was that I had to prove against the *scurrillous objections* of those, that seek to despise and destroy the whole Function, Ordination, and divine authority of the Ministry of this Church.

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Reader, the Reason why the Folios of this Book do not follow, is because the Copy (for Expedition) was divided to two Printers.

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CAVIL

## Of special Gifts of the Spirit pretended beyond Ordinary Ministers.

**A** Nother great Calumny, urged by their Adversaries against the true Ministers of the Church of England, (whose due and right Ordination I have vindicated to be as Divine, so both Necessary, and Efficacious) is as a *forked arrow*, sharpened with *Presumption* and *Prejudice*; On the one side an *high esteem* and confidence which they have of themselves; and a very *low deficiency* of all Ordained Ministers; on the other side, even in that which is the highest honour of Man or Minister; while these Anti-ministeriall Adversaries pretend, That the Ordained Ministers have *not the Spirit of Christ*; nor can or ever doe Pray, Preach, and administer holy things *by the Spirit*; which these new Modellers challenge in such a *plenary measure*, and power to themselves; that they *justifie* their want of ordinary abilities and endowments by their *needing* none: Excusing their not studying, or preparing for what they utter, by their being specially *Inspired*. Colouring over their well known idleness, ignorance, illiteratenesse, and emptinesse, by the *shewes of speciall Illumination*, sudden Inspirations, and spirituall Enablements; Which they say they have far beyond any *Ordained Ministers*; And this by the Spirit of Christ, which is extraordinarily given to them; which suddenly leads them into all Truth, and enables them for all Duties and Ministeriall Offices: That this is their Call from God to Preach: and to usurp the places of all Ordained Ministers; whom they pretend, as far to exceed in Inspirations, as the Apostles did their former selves after once the power of that Spirit was come upon them.

To this Calumny and Offentation my first reply shall be; in all humble tendernesse to beseech God, to give me holy wisdom rightly to conceive of, and graciously to expresse my self touching the Spirit of God; that I may *not give any offence*; or occasion any grief, and mistake to any excellent Christians. I know well that the Spirit of Christ is a thing of *pious curiosity*, and *holiness*; That in what way soever it manifests it self to the Church,

3. Calumny or cavill. That the Ministers of England have not the Spirit to which their Adversaries pretend highly.

Ans. 1. Of the Spirit of God in men: how to be considered by 1 Cor. 2.



*Plabat Spiritus  
& fluebant la-  
cryma, suspiria,  
proces.* Bern.  
Luk. 11. 13.  
Ioh. 14. 17.

it is to be entertained in thoughts, words, and actions of Christians, with all cautious tenderness, and religious reverence; that so wee may neither conceive nor speak any thing unbefitting its majesty, and purity; nor damping, or afflictive to its holy influences, gifts, and breathings, on the spirits of any true Christians; whose highest honor, happiness, and communion with God, and Christ, and one

1 Ioh. 3. 24.

Hereby we know that he abideth in us, by the Spirit which he hath given us.

\* Ioh. 3. 8.

*Sunt quidam Spiritus sancti  
circa nos, dispensatoria vicissitu-  
dines, quos non vigilatissime  
observamus, nec presentem glo-  
rificant, nec absentem desiderant.*  
Bern. Cant. 1. 17.

another, is by the Spirit of Christ. I know that its motions and inspirations are, as most free, (\* blowing where it listeth, (not where any man list to boast and pretend) so they are not so easily discerned whence they come, and whither they goe; save only by accurate watchings, and sober observation; where the surest discoveries are made by those holy fruits and effects, which are manifest in the habits of grace, or formations of Christ in the new man of our hearts, or in the works of our lives; which being done after a religious rule and

way, are in the judgment of Charity to be esteemed as effects of Gods Spirit.

Rom. 8. 9.

Gal. 4. 6.

1 Thess. 4. 8.

*Testimonium.*

*Spiritus sancti*

*presentia pra-*

*sentia opera salutis*

*& vita, qua*

*praevalere non pos-*

*sumus, nisi Spi-*

*ritus Christi qui*

*vivificet adesse.*

Ber. ser. 2. S. An.

I am far from doubting or denying, that the Spirit of Christ dwells in the hearts of true Believers, by speciall gifts of grace; beyond Natures sphere, nor do I question, but that the Spirit of Christ doth furnish many men with speciall gifts (above others) for the service both of Churches and States, in the outward visible way of Gods providence; as to Bezaleel and Saul: Nor yet do I deny but the Spirit of Christ may give extraordinary abilities (that is, beyond others, and beyond mens own selves, as to former common gifts and parts) for the good of the Church, in cases where ordinary means are defective: Nor do I dispute this holy and usuall influence of Christs Spirit on Christians, in enlightning, opening, hatching, fostering, calming, composing, and specially

*Omnia sacra gustatu afferunt mortem,  
si non de Spiritu accipimus condimen-  
tum: propterea mors in alle, nisi Spiritus  
sacramenta dulcorent; Absque Spiritu  
& sacramentum sumitur ad iudicium.  
& caro non prodest, & lingua occidit.  
& fides superba est.* Ber. s. 33. Cant.

comforting in particular cases; also, quickning to duties, inabling in duties; yea sometimes supporting with heruicall impulses and assistances in conflicts, temptations, and sufferings from men and devils; also reviving in dejections, deservations, darkneses, and exhaustings of our owne spirits and common gifts: All this I willingly grant;

and earnestly desire that I may have daily more experience of in my selfe, and from others: not only for private comfort, but for

*causam, si quis habitatio Dei salu-  
tationis, praeferat, &c.* Ber.

publicke good of the Church of Christ. I desire highly to prize the happy privilege of those, that doe truly enjoy these inspirations, and humbly use

them. I wish all true Christians a blessed increase daily in this

communion.

communion with God, and one another by *reall gifts of the Spirit*; which are beyond the *best improvements* of meer Nature; I know no other heaven here or hereafter, but the *reall and full inhabitation of Christs Spirit* in our spirits: that, of Naturall, Rationall, and Humane, they may become *Spirituall, Gracious, and Diving*: All that I fear, is, *wisfull hypocrisie*, and *weak delusions*; that which I most abhorre, is, *false and proud ostentations*; such as some men are prone to affect, and lowly to boast of among credulous and simple people; to which there can hardly bee given so exact and punctuall answers and confutations, as both Reason and Religion afford to sober and wise Christians in all other Disputes.

For such *pretensions of Gods Spirit*, and of speciall Inspirations (which which the primitive Churches were pestered and abused, and by which the very Apostles were affronted and opposed) are as *meeters and comets*, so exalting themselves in *high notions*, above the ordinary reach of Reason, that they are not easily calculated by common accounts; they are Raptures and Enthusiastes, by which cunning men seek to lose the eyes of spectators in clouds of *obscurities and uncertainties*: Like some *vaine and lunatick Christians*, who busie themselves more, how to interpret the *Revelation*, and to fulfill the *mysterious prophesies*, then to understand, beleve, and obey the *holy truths and cleare precepts* of the Gospel in all the other Scriptures: Holy, wise, sober, and humble Christians never boast, rarely tell of those *secrets of the Lord*, if ever they enjoy them: Vain, weak, and proud men doe often arrogate those *speciall inspirations* to themselves, as being least discernible or confutable by vulgar minds; who once dazzled with the *glistering and flashes* of pretended Inspirations, think they may safely disregard, and not look so low as the *Scripture oracles*, and the *plain manifestations* of Christ by the Word, and his constant Ministry: Lead common people once into this maze; *wilder their weak fancies* in the Wood of those *strange speculations*, those unwonted notions, those pretty *legerdemaines* in Religion, which some men (as *Juglers*) study more, than any solid trade of Piety; they are hardly able to know (a long time) where they are, as to true Religion; or to find and owne any faire path of holy Truth, and Orders; which might lead them out of that *fooles paradise*, wherein some men take delight to lose themselves and others.

*Tepidum et dissolutum est noster iste millies. Sicut Deus seipsum non habet esse non utique non videtur.* Ber. sp. 92. ad Ab.

*Certissimum est praesentia Spiritus testimonium amplioris gratiae desiderium.* Ber. ser. 3. And.

*Periculolum haereticorum.* Irenae.

1. Ioh. 4. 1. Iude 19. So the *Onomasticks*, *Monasticks*, *Chastitists* and others.

*Quantum adest vera Spiritus sancti gratia, tantum adest vnitatis vana gloria.* Bar. 11.

Plal. 25. 2. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. Pet. 4. 18. When they speak great swelling words of vanity, they allure, &c.

False and  
proud preten-  
tions of the  
Spirit.

\* Transgressor  
precepti Domi-  
nici spurius sibi  
sociali Spiritum,  
Et ad arcendo e-  
ius unius efficitur  
Daemon. Bern.  
Ser. Ben. Ab.

\* The Fryers  
Mendicant  
pretended they  
had a fifth Go-  
spell which  
they called the  
Æternum E-  
vangelium; this  
they preached  
and defended,  
saying the old  
Gospels must  
be abolished  
and theirs re-  
ceived. Mar. Pa-  
ris, an. 1154.  
Nanderum. an.  
1154.

\* Whose hypo-  
criticall sancti-  
ty Guilielmus  
De Sancto A-  
more (vir &  
doctrina &  
pietate illu-  
strus) opposed.  
Pope Alex. A.  
cauled their  
blasphemous  
book to be  
burnt. Platina.  
Vit. Al. 4.

1. Joh. 4. 1.  
First discove-  
ry by the  
Word of God.  
V. 3.

The ordinary *Sophistry* and craft: when men want solid ground and true Principles of right Reason, Order, Law, and Justice, of Scripture Precept, and holy examples from Christ, or any truly gracious Christians, whereby to justify their opinions, or practices, their \* *retreat is*, (as Foxes when eagerly hunted) to hide and earth themselves in this, The Spirit hath taught and dictated these things to them; or *impulsed* and *driven* them upon such and such ways; which are in congruous, unconcomely, unwonted to, and inconsistent with, either the *Catholick Tenets*, or Examples, generally held forth in the Church of Christ, according to the plain sense and tenor of the Scriptures; \* This is done with the same falsity, yet gravity and confidence, as *Mahomet* perswaded the credulous *Vulgar* (by the help of *Sergius* a Monk) that his fits of *Falling-sickness* and the device of his *Pigeon*, coming to his Ear where he had accustomed to feed it, were *Monitions* and *Inspirations*, which he had from God by his *Blessed Spirit*. \* Just as weak and confused *Writers* of *Romances*, having not well laid the plot and design of their *Fancifull story*, are wont to relieve their over *venturous Knights*, with unexpected enchantments (as *magicians* and *uncharitable*;) which save all inconveniences, superate all hyperbolies, and transcend all difficulties, as well, as all rules of Reason or Providence: So many men defective in their *Intellectuall*, *Morall*, and gracious Principles of true and sound Religion (which all sober Christians own to be derived from, and directed only by the holy Scriptures, both in Faith and Manners) they presently pretend the Spirit, to be Patron of their most extravagant fancies and deeds; the *Deviser* of their most incredible opinions, the *Dictator* of their most indemonstrable dreams; which no Jew, or credulous Greek, or Gypsy, would ever believe; nor any man, who were not willing to *depose his reason*, and to suffer a rash and fancifull credulity to *usurp the Throne and Sovereignty* of his Soul.

This, in generall, I may reply, to all those, that forsake ordinary Precepts, and follow *New Revelations*, or pretend the speciall motions of the Spirit against the constant Rules and Institutions of Christ in the Word; (and I may tell it upon grounds of far greater certainty both of Reason and Religion, than any of them can assure me or any man, that they have these speciall impulses and graces of the Spirit, beyond others who walk in the ordinary way of means, and received methods of Christian Religion.

First, We are forbidden to believe every Spirit, because the Spirit of Antichrist may pretend to the Spirit of Christ; we are commanded to try the Spirits, whether they be of God or no; we are told, that every spirit which confesseth not that Christ is come in the flesh,



flesh, is not of God, but is of that Spirit of Antichrist, which is to come into the world; as Christ foretold, many should come in his Name, and say, lo here is Christ, and there is Christ; But beleive them not: Mar. 24. 23. What I pray doth more deny the coming of Christ in the flesh, (that is, by a visible way of the Ministry to his Church in his person, and in his Succession) then to say, he is gone away again, without taking any Order, or leaving any Command or Institution, for his Worship and Service to be continued in the Church? by which his first coming might be made known, in Preaching the Gospel; and confirmed by the Seals of the Sacraments, to his Church? To say that Christ is to come now in the Spirit, here and there, by speciall Inspirations, that he never came in that other old way of the outward, and Ordained Ministry, of Word, and Sacraments; hath so much of the spirit of Antichrist, as it is against the evident testimony of the Word of Christ; against the practice and the command of the Apostles; and against the Catholick custome of the Church of Christ; which hath always thus set forth and witnessed the first coming of Christ, and must ever doe so till his coming again: Which second coming onely shall put a period to the Word, Sacraments, and that true Evangelicall Ministry, which now is by Christ Ordained in the Church: As the first coming of Christ, did to the Leviticall Priethood and Ministry by Sacrifices, &c.

We know, That, as the Illuminating Spirit of God guideth the humble, meek and industrious souls into all saving necessary Truths; so these Truths are confined to, and contained in the compasse of those, which are already once revealed to the Church by the Spirit in the Word of God; and which are by the Ministry of the Church daily manifested; and in this way are sufficient to make the man of God perfect to salvation, 2 Tim. 3. 17. Which is that one anointing from Christ and the Father, which hath lead the Church into all truth by the sure Word which the Apostles taught and wrote; so that no Christians have need, that any man by any other spirit, or as from this Spirit, should teach them more or other as to salvation, 1 Joh. 2. 27. They that gave to heaven for the Mantra of speciall Revelations, when they are not in the Wilderness, but in the Canaan of Christ true Church, may easily starve themselves, or feed on the wind and ashes of fancifull presumptions, while they neglect, and despise the ordinary provisions, God hath made in his Church. It is clear, that whatsoever is said or done, beyond or against this written Word of Christ, and sure rule of the Church, is to be accounted no other, then apocryphal lying vanities, and admirable hypocrisies. \* No Spirit of Christ abstracts any mans faith from the Word; or carries his practice against the Truth, Order, and no-

2.  
Joh. 16. 13.  
Joh. 17. 17.  
Sanctifie  
them through  
thy truth, thy  
Word is truth

\* Hoc primum credimus, non esse ultra Scripturas quod credere debeamus. Nobis curiositate non opus est post Christum, nec inquisivimus post Evangelium. Tertul. de pra. ad. Ha.

Ephes. 3. 10.  
Ephes. 4. 12.

ly Institution, which Christ hath setled in his Church: For it is most sure by all experience that the *holy Spirit* teacheth those Scripture saving-Truths, by the ordinary methods, and *orderly means*, which the Wisdom of the same Spirit in Christ, hath appointed to be used in the Ministry of the Church; which, who so proudly neglects, and so despiseth Christ in them, he may tempt, grieve, and resist the Spirit of God; but he will never find the comfort of the Spirit in his unwarranted extravagancies; which are but *filly delusions* and *baby-like novelties*, having nothing in them of Truth, Holinesse, or religious Excellency, beyond what was better known, believed, and expressed before in words and deeds, by a far better way; Christians ought never to turn such children and fools, as to think Religion is never well unless it be in some new dresse and fashion, of unwarranted expressions, and strange administrations: we think that the Spirit of God teacheth all humble, constant, and exact obedience to the Word of God, without any dispensation to any men, at any time, in things of Morall duty, and Divine Constitution, or Order, according to the severall relations and religious capacities of Christians: no reall sufficiency of gifts or graces doth justify any Christian in any disorderly and unruly course of acting, or exercising his supposed Inspirations in the Church; no more then they doe in the Civill Offices of State; Nor are these motions any thing of Gods speciall call in regard of the outward Order and Policy of the Church, where the ordinary way of Calling, Admitting, Ordaining, and sending forth right Ministers, may be had in the Church.

3.  
The vanity of  
of their wayes  
compared to  
the Word.

Be these impulses of the Spirit never so great, yet they put no good Christian upon idlenesse, or presumption, so as not to use the ordinary means of study, hearing, reading, meditating, conferring, praying, and preparing, &c. Nor shall he either preserve, or increase, or profitably exercise any such gifts, without study, industry and preparatory pains; which are the means by which God blesteth men with that Wisdome, Truth, Order, and Utterance, which are necessary for the Churches good: The liberal effusions of some mens tongues; their warm, and tragically expressions, (where there is something of Wit, Invention, Reading, Method, Memory, Elocution, &c. in the way of Natural and acquired Endowments) alas these are no such rare gifts, and speciall manifestations of Gods Spirit, which these Anti-ministeriall men have so much cause to boast of; There may be high manifestations of such gifts ordinary, and extraordinary, as in Judas the Traitor; which have no dew of grace falling on their barrennesse; Nor are these boasters of Inspirations manifested yet either as equall, or any way comparable to most true Ministers in any fort

sort, by any shewes of such gifts; for the most of which they are beholding to Ministers labours and studies; with whose heifer these men make some shift to plough the crooked and unequall furrows of their Sermons and Pamphlets. A little goes a great way with these men, in their supposed Inspirations; and where they cannot goe far on, they goe round, in circling Tautologies, snarled repetitions, intricate confusions, which are still but the same skains of thread, which other men have handsomely spun and wound up in better method and order; which these men have neither skill nor patience fairly to unfold; but pull out here a thread and there an end; which they break off abruptly, to the confounding of all true Methods of Divinity, and Order of sound Knowledge.

The composednesse and gravity of true Religion (in Publique especially) admits least of extravagancies and uncomeliness; which dissolve the bonds, or exceed those bounds, by which Christ hath fitly compacted the Church together, in a social way; giving every part, by a certain order and allowance (established as the Standard in his Church,) that measure and proportion, which is best for the whole: This place and calling every Christian ought to own, and to attend; keeping within due bounds, till God enabling; and the Church so judging, and approving of his abilities, he be placed and employed in some way of Publique service, into which to crowd, and obtrude a mans selfe uncalled and unordained regularly by the Church, doth not argue such great motions of the Spirit, (which like strong liquor cannot be kept in any vessell) but only evidenceth the corrupt spirits, the violent lusts, and the proud conceits which are in mens Hearts.

Certainly all Gifts, Graces and Influences of Gods Spirit in truly gracious and humble hearts, are in all Motions, Habits and Operations, as conform to the Scripture (which are the Canon of Truth, Peace and Order in the Church) as any right line is to that rule by which it is drawn; or as figures cast in the same stamp and mould are exactly fitted to one another. The Truth of the Word, and Graces of Gods Spirit cannot be separated, or opposed any more, than heat can be parted in the Sun from its light, or its beams crosse one another in crooked and oblique angles.

It is no better, than a proud and Satanicall delusion to fancy or boast, that the Holy Spirit of Christ dwells there, in speciall Influences and Revelations, where the Word of Christ doth not dwell richly in all wisdom;

Cal.

Austin. de Unit. Ecclesie. c. 16. Non dicant ista verum esse, quia illa verba illa mirabilia fecit Donatus, vel Pontianus vel quilibet alius, nisi quia ille frater noster, vel illa soror nostra tale visum v. gelans vidit, vel dormiens somniavit. Removeantur ista vel fumenta mendacium hominum, vel potentia fallacium spiritum. Remoti in ista Ecclesiam suam demonstrem in canonicis sanctorum librorum autoritatibus.

Heretica conversatio quam  
suavia, serena,  
humana sine  
gravitate, sine  
auctoritate, sine  
disciplina.  
Tertul. adv.  
Hær.

\* Eph. 4. 16.



Iud. 8.

Col. 3. 16. The lodgings of the Spirit are alwayes and onely furnished with the *Tapistry* of the Scriptures. Else all imaginary furniture of any private Spirits, leaves the heart but *sweep* and *garlished* with the *new brooms* of odd fancies, and fond opinions, to entertain with somewhat more *trim* and *composed dresse*, the unclean spirit; who loves to dwell thus in the *high places* of mens souls; and hereby seemsto make the later end of those *filthy* or *filly dreamers* (in pride, vain-glory, hypocrisie, and lying against the Truth, blaspheming the true Spirit of Christ, contemning his holy and onely true Ministry, and Ordinances, and in all other licentious Apostasies) worse than their beginning was, in *ignorance*, errors and terrors; or in plain dealing sensualities, and downright pro-

Pope Hildebrand, Cum & hereticus & maleficus & satilegus esset, pro sacratissimo se ostentabat & miranda quidam Magicis artibus patrabat; prunas subinde & manica excutiebat coram populo. Car. Sigon. ad an. 1057. Avent. pag. 455. 470.

2 Pet. 2. 21.

tanenesse; For it is more tolerable to be without the Spirit of God, than to lye against it, and blaspheme it, or oppose, and resist it, after some knowledge of the Truth. It had been better for such men not to have known the way of Christs Spirit in the Scriptures and the Church: It is far more veniall to erre for want of the Spirits guidance, and light, than to shut our eyes against it, and to impute our Errors, Dreams, and Darknesse to it; 'Tis better to have the heart wholly barren, than to lay our adulterous bastards to the Spirits charge; when they indeed are issues of nothing but Pride joined to Ignorance.

4. Like pretensions of old, continued by mens practices. Nothing indeed is easier and cheaper, (at the World now goes) than for \*vain and proud men to pretend to speciall Inspirations and Motions of Gods Spirit on them; as many in the old times did; who yet were sensuall, not having the Spirit: \* So the Gnosticks called themselves (*πνευματικοί*) spiritual, men as well

\* Porrentiloquium hereticorum.

\* Se spirituales esse asserabant Valentini: Demiurgum animalem: virginales Gnosticum spiritum gloriabantur. Iren. l. 1. & 3.

Aust. de

Hxret.

Epiphani. l. 4. de

Hxret. c. 40.

\* Sermo. 66. in Cantica.

Ceterum Apelles Marcionem privatas lecturas habuerunt, quas *εὐαγγέλιον*, appellant, cuiusdam Philumena puella, prophetissa: & librum *σπλογισμorum*, quibus probare vult, quod omnia, quae Moyses scripsit, de Deo falsi sunt. Tertul. pr. ad. Hx. c. 44.

lying fancies had the Valentini, and Circumcelliones, and Montanists, who being idle-handed, grew idle-headed too, not caring what they said, nor what they did; for they fathered all on the Spirit. So the Cathari, and Encratites, calling themselves Chast and Pure, and (Apostolici) Apostolical, and above the Gospels: both of old, and in \* St. Bernards time; and in later times too, both in Germany and other places: rising to ostentation of Prophecy; speciall Inspirations; strange

strange Revelations, shews of Miracles, and lying Wonders, fulfilling and interpreting of Prophecies, enthronings of Christ, &c. by which strong delusions they sought to deceive the very Elect, if it had been possible; but they could never persuade truly excellent, and choise Christians, to any belief of their forgeries and follies; since neither the temper of their spirits, nor their works, nor their words, were like the rules, marks, or fruits, of that holy and unchangeable Spirit of Jesus Christ, set forth in his Word, and owned in the Church; But rather the effects of that depraved spirit; which is most contrary to God, and most inconstant in it self; which after all its fair glossings and prefacings of Purity, Gifts, and Inspirations, is still but \* (Borborites) a swinish and unclean spirit, and differs as much from the Purity, Truth, Beauty, and Order of the true Spirit of Christ, which shines in the Word, as the most noisome Jakes and filthy sink doth from the most sweet and Crystal fountain of everflowing waters.

True Ministers find it hard, having done all, to obtain those 5. competent Ministeriall gifts and graces of the Spirit, which are True fruits of necessary to carry on that great work of their own and o-the Spirit. thers Salvation to any decorum and comfort: which these Glorifiers pretend as if they were bred and born to; or were suddenly, and at once endowed withall: few of these ever think they want the Spirit, if they have but confidence to undertake any Ministeriall work and publique Office. Yea and the best Christians, no lesse than the ablest Ministers, find it hard in truth to obtain the sanctifying gracious influences of Gods Spirit, by which with much diligence and prayer they are enabled to private duties; nor doe they find it so easie to flesh and bloud to obey those holy directions of the Spirit, or in conflicts to take its part against the flesh: and to rejoice in the victories and prevalencies of the Spirit. Whose publique donations for the common good of Christians, (edifying them in truth and charity) are chiefly manifested not onely by his servants the true Ministers: but in the blessing of that very Order, Office, appointment, and function

Steidan, Com. l. 4. Cainite ἀραβαντων Πινδα εν-  
fingebant, Epiph. Hæ. 38. The Cainites pretended they  
had a book containing the Raptores of Saint Paul, what  
he then heard, &c.

\* Borborita, αλογοι, Canoli, Tertul. and Austin call  
those hereticks the Gnosticks, Catharists, and others:  
who called themselves Apostolici, Pneumatici, Angelici,  
purgatores, &c.

Πολυαυτ ενδυμιν εν αυτοις συνερτες ε βαρβαροι,  
αλλα εν ζωνη Longinus.

Manes the Father of the Manichees called himself an  
Apostle of Christ, the Comforter and Spirit: whose  
twelve Disciples, despised water Baptism, said the Body  
was none of Gods work, but of some evill Genius;  
and his followers full of impure lusts and errors;  
yet said they were called Manichees from flowing  
with Manna, (μανα ποτις.) They said, the  
soul was the substance of God, to be purified: to that  
end they mixed the Eucharistickall bread with their  
seed, in obscene pollutions and rapes. ut isto modo  
Dei substantia in homine purgatur. Aust. de Hæ.

\* Venit & va-  
dit prout vult,  
& nemo facile  
scit unde venit,  
aut quo vadat.

Brevi mora,  
rara hora, mira  
subtilitate & sua  
vitate divina  
sua arce irref-  
sante alijat in  
intimo nostri.  
Idem.

Eph. 4. 8. &amp; 11.

In veritate qua  
illuminatus, in  
virtute qua im-  
mutatus, in cha-  
ritate qua in-  
flammaris, seve-  
rata conscientia;  
subita &  
insolita mentis  
latitudine pre-  
sentem spiritum  
intellige, Ber.

\* In humili spi-  
ritu & pura  
mente spaciose  
habitat immen-  
sus Deus.

\* Phil. 3. 7.

1 The. 15. 12.

12, 13.

Heb. 13. 17.

Iude 12.

of the Ministry, both as instituted and continued so long time, by the wisdom and power of this Spirit of Christ. And by this great Gift of gifts, as by the Sunne in the Firmament, all others are ordinarily conveyed to private Christians, which chiefly consist, and are manifested in true believers, not in quick strokes of fancy, passionate raptures, strange allusions, and allegorical interpretations, confused obscurings of Scriptures (which some men (with Origen make so much of:) but in bringing men from this childish futility of Religion, to a manly seriousness; which sets the heart soberly to attend, read, hear, study, and meditate on the Word of God; to prefer that Jewell before all the hidden treasure of their own or others Fairy fancies: to assent to the saving Truths both of Law and Gospel; zealously to love them, strictly to obey them; by hearty repentance for sins against God or man, ingenuous confessions of them, honest compensations for them, sincere amendment of them; hence it brings to a quiescency, and comfort in no way, but such, as is conform to the Word of Christ; burning with an unfeigned charity toward all men; most fervently to the Churches service and welfare: with an \* high esteem of the excellency of the knowledge of Jesus Christ, his Institutions, and Ministry, his Word, and Spirit, and Grace; with a gratefull value, and high respect of those, by whose Ministry they have been called, baptized, taught, converted; and are still guided in the paths, light and breathings of the Spirit, to the hopes of salvation; the blessed expectation of which in Christs way raiseth them up many times to high, yet holy resolutions, to deny themselves, and suffer any thing for Christs sake, and the testimony of the Truth.

These, and such like (I conceive) are the best fruits of Gods Spirit; which are not the lesse excellent, because they are common: Gods children are not oft entertained with novelties, and never pleased with such new toys, and rattles, or hobbeys in Religion which some men bragge of. The wandering clouds, which some mens fancies exhale, of spirituall Motions and Manifestations, beyond plain and ordinary Christians, either for private comfort, or for publique benefit, are for the most part without water, they darken but moisten not the Church, or the soul, they have so much of earthy or fiery exhalations in them, that they have little of the dew of heaven with them; Nor may they without great injury and high indignity be imputed to the Spirit of Christ: Nor doe such sorry flowers (which grow in every dunghill) adorn the Garden of God, the Soul, or the Church; nor justly crown any with the most honourable name of holy or spirituall: Which titles vain men much affect and boldly challenge;



challenge; sober and humble Christians do earnestly desire, and seriously endeavour to merit: Being an honour so farre above the naturall capacity of sinfull mortality, that nothing, but a Divine bounty and supernaturall power can conferre the Truth of that Beauty, which is in holinesse; and the right to that glory, which is in every True Saint: who are often hid, as orient Pearles in rough shels; in great plainnesse, lowlinesse and simplicity; which makes such as are truly Saints and spirituall, as ashamed to challenge the name, as they are afraid to come short of the grace: Studying not applause and admiration from men, but the approbation of a sincere and good conscience; Him they look upon as the father of every good and perfect gift; the sender of the blessed Spirit; by the due Ministry of the Word, into mens hearts; The searcher also of all hearts, and tryer of the spirits of men; far beyond what is set out in paints and outward appearances of extraordinary gifts of the Spirit; under which mask and disguises Achitophel, and Jehu, and Judas, and Simon Magus, and the sons of Sheva, and Demas, and the self-made Prophetesse Jezebel, and Diotrephes, all false Christs, false Prophets, and false Apostles, all true Antichrists, and true Ministers of Satan, grievous Wolves, studied to appear, and did so for a while, till the Lord stirred up the Spirit of discerning in his true Ministers and true Saints.

Which Spirit of Wisdome teacheth us to measure and judge of spirituall gifts, and true holinesse, not by bare and barren forms, but by the power and practise of godlinesse; not by soft expressions, and gentle insinuations, or melancholy sowrenesse, and severer brows: not by Ababs sackcloth, or Jehus triumphs, or Pharisaick frownes: Not by bold assertions, lowd clamours, confident calumnies, precipitant zeal, audacious adventures, successfull insolencies: Not by heaps of Teachers, popular Sermonings, long Prayers, wrested Scriptures, crowds of Quotations, high Notions, Origenick Allegorizings: Not by admired Novelties, vulgar satisfactions, splendid shews of Religion; empty noises of Reformation: Nor yet by arrogant boastings, uncharitable despisings, confident presumptions, hasty assurances, proud persuasions, pretended Revelations, fanatick confusions: All these, either in affected Liberties, or Monastick rigors, oft bear up mens fancies of the Spirit, and sanctitie, (like bladders) meerly by their emptinesse: Nothing being more prone to dispose a vain mind, to fancy strongly, that it hath Gods Spirit, than the not having it indeed: \* To make men presume they are Saints,

B b b a

2 Cor. 1. 12.

lam. 1. 17.

Heb. 4. 13.

6.

Reall power  
of the Spirit  
how discerned  
2 Tim. 3. 5.

αὐτοῦ τοῦ τεχνικοῦ, αὐτὸν τριῖσι  
vultu. vultuosi Pharisei.

Simplicissima est spiritus sancti vir-  
tus; sine fūco, sine fraude omnia  
agit: nulli gravis, piis suavis, om-  
nibus utilis. Ber.

Nil tam incertum quam ne dubitare  
de aliqua re videretur: de Velleio.  
Quomodo certissimi esse possunt,  
quoniam nihil certius est quam certum  
illos non esse de salute? Ber.

Certe non sunt qui solliciti non  
sunt. Cyp.

Sola integra fides secura esse po-  
test. Terrul. de Bz.

\* 2 Tim. 3. 13.  
Deceiving and  
being deceived,

than

*Splendore magis  
quam fervore  
delectantur hy-  
pocrita. Bcr.  
Dum fallunt  
maxime falluntur.*

*Hypocrita san-  
ctitatis tinea:  
cui adbareve  
videtur vltim  
tu piter vici-  
ant; remedia in  
morbos, & san-  
ctitatem in cri-  
men vertunt.  
Chrylost.  
\* Luk. 17. 21.*

Mark. 13. 22.

*Gemina defor-  
mitas, et nocu-  
mentum tragi-  
cum miserum  
religiosa delicta.*

*Cyp. Ep. 2.  
Sleidan. Com.  
44*

than the not serious considering what true holiness is, and the way of the Spirit of Christ is: In its infallible rule, the Scripture; in its noblest pattern, Jesus Christ; in its foundation, Humility; in its beauty, Order and Symmetry; in its perfection, Sincerity; in its glory, Love and Charity; in its transcendent excellency, the Divine Nature. The Devils Piracies are made as much by the frauds and fallacies of hanging out Gods colours, the flags of the Spirit, and shews of holiness; as by the open defiance of persecution, and batteries of profaneness; Delusions in Religion, as Dalilabs charms on Samson, are oft stronger, than the Philistines force against the Church; Else our blessed Saviour would not have so carefully fore-warned and fore-armed his little flock, against those grand Impostors; whose deceit is no lesse than this, \* *Loe here is Christ, and there is Christ*: As if he were no where in England, or in all the former Catholick Church; but only in the corners and Conventicles of new Donatists.

*Loe here is Christ!* a most potent and plausible pretension indeed, able by its native force, and mans credulous frailty to deceive even the very Elect; whom would it not move and tempt strongly to hear of a new Christ, in New lights, and new Gospels, new Church wayes, new Manifestations, new Ministry, and new Ministers; Yea to heare of a Christ without means, above means, beyond the Scriptures deadnesse, the old Sacramentall forms, the Ministeriall Keyes and Authority: Christ in the Spirit risen from the grave of dead duties; of expired Ordinances; and from the Carcases of ancient Churches; A Christ, who is already come to judgement; with whom his Saints are now risen, and dayly rising; seeing him not as in a glasse of means darkly, but by immediate Visions, glorious Manifestations, speciall Inspirations, plenary Inhabitations; thus sitting on Thrones and Reigning with Christ in his Kingdom.

Whom would not these Trumpets awake, and these alarms call forth? if we were not forewarned by Christ; and if we had not seen such follies formerly acted and manifested to all the Christian world; and sufficiently confuted in all ages; which never amounted to more than Religious Tragedies; for when the masks of personified Prophets, and necessitous Saints, and hungry Enthusiasts, and idle Scrupulous, were taken off, (which they put on either by the power or presumptions they had among the Vulgar) presently there appeared the horns of the Beast, in pride, ambition, luxury, polygamy, cruelty, tyranny, confusion; That those, who seemed to have come down from heaven in the shews of the Spirit, and pretensions of Sanctity, were but Satans lightnings falling down from heaven, and his most abominable eruptions out of the bottomeless pit.

If we other poor Christians, who still remain on the other side of this Jordan, (which those Spirituſes pretend to have paſſed) if we, who creep on the ground, as worms and no men; who have dayly cauſe to abhor our ſelves in duſt and aſhes, who are forced dayly to ſtrengthen our faith, to renew our repentance; to poure forth our ſouls oſt in ſighs, tears, prayers, with broken hearts and contrite ſpirits, contending with corruptions, wreſtling with temptations; having enough to doe to fortifie our ſelves with the compleat armour of Gods Word, in Precepts, and Promiſes; and of his Spirit, in gracious habits, excitations to, and aſſiſtances in duties: Thus giving all diligence to make our calling and election ſure: not counting our ſelves to have comprehended, but preſſing on to the mark of the price of the high calling in Chriſt Jeſus: Glorifying in nothing but in the croſſe of Jeſus Chriſt, by which we are crucified to the honours, riches, policies, ſucceſſes, flatteries, and glories of this inglorious world; yea to the Liberties, Religions, Devotions, Sanctities, new Churches, new Reformations, and new Miniſters of this world; who forſaking the wayes of Chriſt, and the holy Apoſtles, and the ancient Churches, and the true ſucceſſion of Miniſters, and all Power; have turned grace into wantonneſſe, liberty into licentiouſneſſe, godlineſſe into gain; and very much embraced the preſent world; talling down before Mammon, and worſhipping the false gods of this world.

2 Pet. 2. 10.

Phil. 3. 14.

Gal. 6. 14.

If we, who when we have ſuffered much, and done ſomething in our endeavours and purpoſes of holineſſe; yet find cauſe to cry out, Wretched men that we are, who ſhall deliver us from this body of death! if we could indeed believe, or find by experience, that the exaltations, and Raptures of theſe new pretenders to the Spirit, were more comfortable, than the buffetings of thoſe good old Chriſtians; That their triumphs in the world, were beyond the others ſufferings from the world, that there were more of Chriſt in their new Crowns of glory, which they boaſt of, than in the others Croſſes, which they patiently bare; If we could diſcern a more ſelf-denying Spirit, a more Chriſt-enjoying Sanctity; That they were Saints, that is, Not crucified of the world; but crucified to the world: If we could ſee the wounds of Chriſt in theſe glorious apparitions; theſe Chriſt-like phanſies, (as Antony the Hermit ſaid, when Satan appeared to him like Chriſt in glory.) If that Purity, Chaſtity, Juſtice, Honesty, Contentedneſſe, Patience, Charity, Meekneſſe, Humility, Peaceableneſſe, Fidelity, Conſtancy and Orderlineſſe, ſhined in them, wherein thoſe holy men and women of old, the Profeſſors, Confefſors and Martyrs, not getting but looſing Saints, imitated the holy Lord Jeſus, and the moſt holy God, according to the lively characters of true holineſſe, ſet down in the Scriptures: If

Rom. 7. 24.

Non credam eſſe  
Chriſtum niſi  
vulnera videam  
crucifixi. in  
vita Ant.



Revel. 19. 10.

7.  
Fallacies in  
this kind fre-  
quent among  
Enthusiasts.

we saw such fruits of real holiness in their words, pens, and actions, in their Doctrines and duties, in their self-denials and Mortifications, in their meetings and Fraternities, in their Church Orders and Ministrations; as might convince us, that these pretenders to the Spirit, and despisers of the Ministers, have indeed more of that light, life and power of the holy Spirit of God, than either true Christians or godly Ministers formerly had, or now have in this, or any other true Church of Christ: How should we envy their blessedness with an holy emulation? How should we, as Saint John to the Angell (whom it may be he took for Jesus Christ) be even ready to fall at their feet; to kiss their footsteps; to attend their directions; to imitate their examples; to partake of their raptures; to pry into their third heavens; to rise, ascend, reign and triumph; to enjoy the holy Spirit and Christ, and God with them, to all which they in word and fancy pretend?

But the triple Crown of meer titular and verball holiness (which is but copper gilded over) moves us not, further than to pity the sinner; and to scorn the pride: The Gnosticks, Montanists, Catharists of old, the later rude, and cruell phanaticks in Germany cryed (*trinitus*) holy, holy, holy to their parties and factions: As if there were holy ambitions; holy seditions, holy covetousnesses, holy sacrileges, holy obscenities, holy cruelties, holy confusions in the conversations of true Christians and spirituall men; Or holy ignorances, holy errors, holy darknesses, holy heresies, holy schisms, holy hypocrisies in their hearts and spirits: As if no duties, no Scriptures, no Sacraments, no Ministry, or Ministers, no Government, or Governours of the Church were heretofore holy, which were primitively, and universally, and constantly owned, and observed in the Church of Christ, as derived from him; As if private fancies, and solitary dreams, and single imaginations of weak and silly men, or women, were now holier, or had more in them of the Spirit, than the publique Oracles of the sure Word of God; which the Catholick Church hath received from God by the hands of holy men, and by a constant succession of an holy Ministry hath delivered to us, with constancy and fidelity (as to the main;) however particular branches or members of this Church may have failed and withered. If these Antiministeriall Novellists have nothing whereby to set off their pretended gifts of the Spirit, and singular holiness, but only novelty, fancy, and uncertain inspirations, nothing to cry down all former holy ways of the Church, but this; that they are conform to all Antiquity and Scripture regulations; The least beam of whose glorious light alwayes either equals, or far exceeds their new either superfluous, or dubious illuminations; Truly they

they must give all learned and godly Ministers together with all judicious and sober Christians leave, to passe by the *Idoll of their new dressed Spirituality and Sanctity*, without any admiration, devotion or the least salutation: Nor can we at all consider *private spirits*, warped from; and bent against the *publique Spirit of Christ*, in the Scripture, in the practise of the Catholick Church; and in the most *eminent Christians*, both ancient and modern.

*Possum videri  
& tua quam  
periculosa &  
nova scelerum  
Tac.*

We shall content our selves with that *plain and pristine holynesse*, and manifestations of the Spirit, which are expressed in the Word; deposited in the Church; preserved in an *holy Ministry*, exemplified in all true Christians: and most eminently in *Jesus Christ* and his Apostles, the great and famous Founders; Teachers and Establishers of *holy Truths, holy Duties, holy Sacraments, holy Orders*, and *holy Ministry* in the Church: And this with *divine Power and Authority*, not onely *personally*, but *successionally*; without which the instituted Service and Worship of Christ had ere this failed. These being ever since *Christs time* in all the world, imployed in Teaching, Gathering, Baptizing, Governing, Feeding, Preserving, and Perfecting the Body of Christ, which is his Church: We know not, and so we cannot desire, *other holynesse*, than that, by which we beleived the Truths, obeyed the Commands, feared the Threatnings, observed the Duties, preserved the Institutions, continued the Orders, revered the Embassadors, joyed in the Graces, hoped in the Promises; and were led conformably to Christ by that Spirit, which *Jesus Christ* had given to his Church, long before these *new corners* had graven the stamps, or set up their Mints: We are glad, and blesse God, when we attain unfainedly to that Spirit of Holynesse, which hears the Word of God with *feare and trembling*, from the mouth of those able and godly Ministers, which are the *Messengers* or *Angels* sent from Christ, by the Churches Ordination: Which teacheth us, to pray with *understanding*, constancy, fervently, and comeliness: to receive the pledges of Gods love in Christ from their hands (duly consecrating the holy mysteries) with *reverence*, *preparation*, and *thankfulness*: That *holynesse*, which *loves* with sincerity, *glories* with cheerfulness, *rejoyceth* in well doing, *suffers* with patience, *lives* by Faith, *acts* by Charity; is *holy* with order, *contentedness* and *humility*, without any *hurry*, *faction* or *confusion*.

*True holynesse  
and true  
Saints.  
Sanctitas est  
scientia colen-  
dorum deo-  
rum. Tul. de  
Nat. D.  
ἐν τῷ ἁγίῳ  
πνεύματι καὶ  
ἐν φόβῳ κυρίου  
τοῦ κυρίου  
ἡμῶν Ἰησοῦ  
Χριστοῦ. Plato, in  
Eutyp.*

That *holynesse* which hath nothing in it *novell* or *prae-  
scripturall*, nothing *sanctiss*, *verball*, *gumaltary*, *violent*, *schis-  
maticall*, *disorderly*, *partiall*, *pernicious*, or *injurious* to any; which  
choleth to be a *Martyr* for *Charity* and *Unity*, as well as *Neity*,  
in the Church: rather suffering much than giving *scandall*, or  
making a *schism*, according to the pious and excellent counsell  
of

*ὁμοῦ τὸ πνεῦμα  
καὶ ἐν φόβῳ κυρίου  
τοῦ κυρίου  
ἡμῶν Ἰησοῦ  
Χριστοῦ. Plat.  
Eutyp. San-  
ctum est quod  
deo gratum.*





impartially holding forth to the discovery of all mens deformities, are of all men most abhorred by these pretenders; who at a true and full view will not onely not appear to other such gifted men, and spirituall, as they pretend; but they will be ashamed of their arrogance, and despite against those good Christians, and those true Ministers whom they have so much villified and condemned.

The common mistake of proud, weak, or fancifull men, whose tongues are onely tipt with Sanctity, and the name of the Spirit, is this, That they know not indeed of *what Spirit* they are, as to Profession; Nor consider of *what Spirit* they ought to be, as to temper, if they will be truly Christs Disciples; Contenting themselves with light and airy presumptions, in stead of serious and searching examinations of truth: comparing themselves with themselves, they fancy they grow holier, as they grow bolder in their opinions, or actions: Hence they are easily flattered into high Imaginations, and cheated with strong Presumptions; as if some common gifts of knowledge, some Scepticall quicknesse, some volubility of utterance, some Scripturall expressions, which they have attained beyond their former selves, or their equals, were rare, immediate, and speciall gifts of the Spirit. Then, because they should seem no body, if they carry their small wares in an old pack, \* they invent some new fashion of Religion; or some modell of a Church-way, which they strongly fancy; after they have once brought forth their fancy to any form and shape, they are strangely inamored with it, all old figures never so uniform, Catholick, and comely, seem deformed, ugly, Antichristian: Then follows those quick emotions, and stirrings upon their spirits, which have the quicknings, only of Self in them; these are presently cryed up for motions, and \* manifestations, and excitations, and impulses of Gods Spirit on them; then, they are easily moved to extraordinary heats, and irregular vehemencies, as counterfeit possessed are, by the looking on and applauses of others, whose sillinesse makes them gentle spectators, and obsequious admirers of any thing, that seems new to them, or is above them. Nothing troubles these pretenders so much, as if you look too neer and too narrowly on their practises. \* Nothing angers them so much, as what they fear, may discover them: you must not ask them, where are their miracles, where their Empire over Devils; where their languages; where their prophecies; either as predictions of things to come, or as interpretations of obscure Prophecies in the Scripture, referring to Jesus Christ? These questions (though they are but just to be put, where extraordinary Inspirations are pretended)

8.

Vulgar mistakes of spirituall influences.

Luk. 9.55.

Impudentiam pro pietate iactant, quasi eos sanctiores essent quo verbosiores, Beem.

Ανταλάτω-  
ες οὐκ ἔστε μαλ-  
λὸν ἢ ἡμεῖς  
ἡμεῖς ἀλλ' οὐδ' αὖ-  
τις ἐμὴ τοῦ ἁγί-  
ου πνεύματος ἔ-  
σονται. Thucid.  
hisl. 1.1.

Αὐτοὶ ἐγὼ  
ἡμεῖς ἀλλ' οὐδ' αὖ-  
τις ἐμὴ τοῦ ἁγί-  
ου πνεύματος ἔ-  
σονται. Thucid.  
hisl. 1.1.

Bas. de Sp. s.

\* Quos diaboli a veritatis via in veteri charitate detinere non potuit, novi itin-  
neris errore circumferibit, & decipit. Cyp.

\* παραφάσις, The Marcionites had private lectures, which they called Manifestations or Illuminations; from a Prophetesse, Philu-

mon. Ter. ad Hebr. 44.

\* Impossibile est lumine inimicium.

C c c

are

*Vulgar mistakes of the Spirit.*

are too hard for them: these pose them, and afflict them, when they are thus urged by Ministers, or any sober Christians; who expect no satisfactory answer, in any of those particulars, (which are the proper effects and demonstrations of the Spirit, in its extraordinary motions,) when indeed they observe in these pretenders, so little of ordinary, sound and saving knowledge; so nothing of that meeknesse of wisdom, which every true Christian, in whom the Spirit of Christ dwels, injoyes in some measure; so utter desolation of any thing, that may argue any thing extraordinary and excellent; which may justly own the Spirit of Christ, for its speciall Author and infuser. But quite contrary; grosse ignorance in many things; yet puffed up with intolerable pride, poysoned with errors, kindled with passions sharpened with violence, delighting in furies, boasting in discords, schisms and confusions, either begun, or increased, or continued by the restless agitations of their fierce and unquiet spirits: whose impetuous temper is impatient of nothing so much, as true Christian patience; of Peace, Order, and charitable harmony in any part of the Church of Christ; There is nothing they can lesse endure, than able, learned, godly and resolute Ministers, in whom dwels (indeed) a far more excellent Spirit of God; full of wisdom, of power, of courage, full of Christ; who can and dare detect the deceits and jugglings of these vain mindes: manifesting their folly, discovering their nakednesse, emptinesse, and nothingnesse in respect of any extraordinary Illuminations, or Inspirations of Gods holy Spirit in any way of Religion: After all the cry, and noise, and glorying of these *meus inspirings*, at the best, all amounts to no more, than the same Gospell, the same Duties, the same Sacraments, the same Jesus, the same God, who was with far more knowledge, purity, peace, love, zeal and constancy owned, served and honoured in this and other Churches, in that ancient way and holy Ministry which the Church ever used; which Christ instituted, and with which God was so well pleased, that he blessed it, as the means, to preach the Gospell, to plant Religion, to settle and govern the Church in first and after times, amidst all the persecutions and heresies that opposed it. This is the best of their Inspirings; the setting of some new glosse and fashion on Christian Religion, whose purity and simplicity like gold, cares not be thus painted over.

But take these Inspired men in their degenerations, depravings and worstings of Religion, and you will easily see, how such equivocal generations and imperfect mixtures, and meer ministers of Religion, presently putrifie and pervert to error, faction, licentiousnesse, violence, rapine, civill oppressions, tyrannies, against all that applaud not, or approve not the rarity of their conceits and

*Magi & Augures nihil suis actibus successurum Iuliano affirmabant, nisi Athanasium primo velut omnium obstaculum sustulisset. Ruffin. l. 1. c. 32. Hist. Ecc. Col. 1. 7.*

and inventions; which first kindle with *modest sparks*, as if they would enlighten, warm, and refine the Church, Religion, and Ministry; but after they have got to them *vulgar scwell*, they arise to such *dreadfull flames* and conflagrations, as threaten to consume all that was ever built before them: that so the goodly *Palaces* of ancient and true Religion being *demolished*, they may have a clearer ground, where on to set up the feeble cottages of their new framing and erecting. Poor men! thus once \*puffed up with their tympanies of *self conceptions*, and getting into some *warmer Sun*, having once over-looked their first errors, they never after have leisure, patience, or humility to discern the grosse yet *secret distempers*, which are in their spirits; \* the many distinctions, and disguises, and windings, by which worldly lusts, passions, and interests *slyly creep in*, and concealedly worke in their hearts, even then most *securely*, (and so most dangerously) when under this *blind* of Gods Spirit; when the Lord shall be intitled to the whole plot and project of their follies and furies, both in its *softer beginnings* and its *rougher proceedings*.

Of these fallacies in point of speciall Inspirings and motions of Gods Spirit, there are no surer detections than these: 1. That these so *moved and active spirits* do always finde lesse content, and pleasure in, have lesse zeal and contention for the *great things of God*, (which are Faith, Righteousnesse, Peace, and Holinesse) than they doe for their *little novelties* and fancies: 2. They finde lesse comfort and joy in themselves, to be kept within, and humbly to walk in those *holy bounds* of religious Truth and Order; (which the Word of God hath *clearly set* before them, and all holy Christians, and the purest Churches alwayes observed) than to be alwayes *busily disputing* for, and acting over those *petty parts* of their *scruples*, *novelties*, and *extravagancies*; Which have nothing in them but a *verminly nimblenesse* and subtlety, being bred out of the *putrefactions* of mens Brains, and the *corruptions* of the times, in matters of Religion; and are rather *pernicious*, than any way *profitable*, in comparison of the more sober strength, and usefulness of nobler creatures: Nor is it by gracious persons disputed, but that one *serious Christian* of the old stamp, one *able and faithfull Minister* of the Church of England, whom these so contemne and hate, hath heretofore done, and still doth more good, and gives greater *demonstrations* of the Spirit of Christ dwelling in him, with *wisdom*, gravity, learning, humility, diligence, peaceableness and charity. (by which many have been restrained or converted from sin: or established and confirmed in the ways of God) than whole *heaps* of these *novel Teachers*, and swarms of Inspired preceptors, who like *drones* do but seek to rob the *hives* and starve

*Modestiora sunt errorum initia; & blandimenta venena; La-Rant.*

*\* Omnes tument, omnes scientiam pollicentur: ante sunt perfecti quam edocti.*

*Tertul. de Hz c. 41.*

*\* Not raptures and gifts, but humility and charity give the greatest evidences and surest instances of Gods Spirit, and of salvation.*

9.  
*Evidences of their folly.*



the Bees : who serve (in some fits) to scratch itching ears, to some tune of pleasure, liberty, profit, novelty, or preferment ; but not to teach the ignorant, to settle the shaken, to compose the tossed, to heal the wounded, or to wound the ulcerated Consciences of any men to any soundnesse of mind, or true holinesse of manners.

*Edificantur in  
ruinam, illumi-  
nantur in cæci-  
tate tenebrarum.*

*Abominanda re-  
ligionis ludibria  
coelestia tempo-  
rum rationes,  
non leges Dei.  
Nax or. Lat.  
Hypocritarum  
pietas est tem-  
porum aucupi-  
um. Cyp.*

Their Profelytes are rather *perverted*, than converted; made theirs by a schismaticall and factious adherence; rather than Christs by a fiduciary obedience; or the Churches by a charitable and humble communion; Faction and confusion and every evill work are the fruits of pertinacious and pragmatick ignorance, as Union, Peace, and Charity, are the genuine effects of sound knowledge and humble wiidome; In which wayes onely true Christians have ever judged the highest gifts and graces of Christs Spirit to be both derived and decerned. I am sure there is a vast difference between a wanton Fancy and a holy Spirit, between a glib Tongue and a gracious Heart. We may add to these discoveries of fallacious pretentions to the *Spirits speciall motions*; That, both in the first broaching, and after drawings forth of their new projects and inventions, the authors of them more look to men, than to God; how it may suit with secular aimes, and politike interest, private or publique, than how it sorts with Gods Word, or the rule of Christ, or the Churches practise in purest times; or its present distresses; whose frame as to the main both for Doctrine, Ministry, and Government, hath alwayes been the same, both in times of persecution and of peace; when favoured and disfavoured by men; And such it ever was in England, and possibly it will be if it out-live this storm; I am sure these Novelities so much opposing this Church, and true Ministers in it, would never have so quickned by any inward heat of Spirit, if they did not presume that the Sun did shine warm on them; which yet is no infallible sign of Gods blessing; If these Antiministeriall adverfaries, these now so Inspired men, (who join in their plots, and power, and activity, by which they either secretly undermine, by evill speaking and separating from the publique Ministry; or openly invade and arrogate the Office; or wholly deride and oppose the Function;) if they expected nothing but Winter and persecution, and such measure as they mete; I believe it would damp their spirits very much: They would then think it a part of prudence in a Christian Spirit, to sleep in a whole skin; by keeping themselves in that station, wherein God, and the Lawes both of Church and State have set them: As they did very warily, in those times, when there was just power restraining them in those due bounds, which then they thought became them best; and they would no doubt have thought so still, (for all the fullnesse of their spirits and ebul-

ebullition of their rarer gifts) if *strange indulgences* in matters of Religion, and Church Order had not tempted them to *safe extravagancies*, and unpunished insolencies, chiefly against the Church, and Church men.

In other things, of *civill affairs*, where it is very likely their spirit prompts them, as much to be meddling (because more is got by those activities :) they know how to *keep their spirits* in very good order; being over-awed with *evident danger*, attending any factious, seditious or tumultuary motions; None of these small *spirited men* (who are seldom *little in their own eyes*) are powerfully moved to usurp any place in the Councell of State; to arrogate the office and authority of an *Embassadour* or *publique Agent*; to set himself in the Seat of Justice *un commissioned*; or to intrude into any place Military, or Civill, without a *Warrant* from other, than their own *forward spirits*; though their pride and ambition (\*like *Abrahams*) may fancy, they could better dispatch business, doe exacter Justice, and speedier, than any in Authority; yet here, the *danger and penalty of intrusion* comes their zeal, curbs their heady spirits, and cuts their combs: Nor are they often either so *valiant*, or so *fool hardy*, as to act by their pretended *impulses* in any way, but where they think there may be *safety*; which they now find (as from many men) in what ever they say, or doe, against the honour, order, and Ministry of this reformed Church of England: which they see hath not many *souldiers* to defend it; nor *advocates* to plead for it; nor *Patrons* to protect it. Wanton and petulant servants which were formerly but as the \* *dogs of the flock*, will easily *insult* over the children of the family, when they see them *Orphanes*, and *exposed to injuries*: either wanting true \* *Nursing Fathers* and *Mothers*, or these wanting that *tenderneffe* toward them, which is hardly to be expected in *step-mothers*, and onely *titular parents*. It is no adventure for *timorous beasts* to goe over, where they find the fence trodden down, and the gap made wide; So, much more prevalent with *vain and proud men* are the *impressions of fear* from men, than those from God, whose commands and threatnings are attended with *Omnipotent Justice*, which is *slow paced*, but *sure*; Nor doe I doubt, but those *subtle and insolent enemies* against this Reformed Church and the Ministry of it, doe already \* find the first strokes of Divine Vengeance in their own *ingratefull breasts*.

The further triall of these pretenders to the Spirit, I must leave to the *impartiality* of judicious Christians, in that experience which they have of the fruits which they bring forth. What *scratches* of God have these *Antiministeriall adversaries* ever brought forth, or further cleared and illustrated, than was before?

\* 2 Sam. 15.3.  
Nunquam de-  
fuit ambizioso  
præclara sui  
ipsius opinio, &  
summa de seipso  
expectatio. Sym.  
\* Job 30.11.  
Insolentioris  
animi proprium  
est, calamito-  
sam virtutem  
indigne tracta-  
re, disleriis ap-  
petere, injuriis  
afficere, & de  
iis quæ immen-  
ta patitur maxi-  
me exprobrare.  
Plin.  
\* Isa. 49.23.  
\* Prima est  
hec ultio, quod  
se Judice nemo  
nocens absolvi-  
tur. Iuv.  
Oculum  
querenti animo  
toriore flagel-  
lum. Id.

Jam. 2. 17.

What weighty controversie or other question in Divinity, polemical or practical, have they learnedly and solidly stated? What part of obscure Scripture have they well interpreted? What *body of Divinity* have they blest this Age withall, beyond what it formerly enjoyed in great variety and plenty? What cases of Conscience have they more cleared or better decided? Is either *Law* or *Gospell* beholding to them? yea rather; how have some men studied to make void the Law by immorall licentiousness? and the Gospell too, by such not free but rather profuse and prodigall grace, as excludes those holy conditions of repentance, and good workes, which the *Gospell* requires as necessary *concomitants* and *fruits* of true and lively Faith? What Scripture have they handled which they have not tortured, mangled, and broken the very bones of it? What controversie have they not more studied to pester and entangle? What *truth* have they not darkened with their cloudy words and senselesse notions, which they call glorious heights? What heresie have they not revived? What poysonous Error have they not tampered with? What sin and enormity have they not palliated, or excused, or applauded, as the effect, either of Christian liberty or necessity? How many simpler Christians Faith have they *subverted*? perswading them they never had Christ *rightly preached* to them; nor were in any *saving Church-way*, till these Inspired Teachers came to direct them, how to cast off and despise their Ministers and the whole Office of the Ministry.

10.

How short  
they come of  
that Spirit  
which shews  
it self in true  
Ministers.

Neither then the Word of God, nor right Reason, nor sober Sense will give testimony of any *speciall gifts of the Spirit* in these men, either in knowledge, or in wisdom, or in utterance, or in any grace or vertue; In all which they are nothing in regard of many Ministers and others, who as far excell them, as *gold* doth *brasse*, and *silver lead*; Nor are their fruits to the publique and to others, any way proportionable to their boasting against the Ministers: which is as far from truth, as it is from humility; if these may be measured and esteemed, not by *proud swelling words* of themselves; or by high scorn, and rude contempts of others; but by the *exactness* of holy walkings, and the fruitfulness of publique labours on the hearts or lives of others.

Hanc habet in-  
vidia in seipsa  
parvam, aut non  
videre, aut non  
videre, aut ma-  
ligne videre  
virtutem alie-  
nam, quam ne-  
scit imitari.  
Gerson.

Herein no ignorance, or envy, or calumny can be so wilfully or resolvedly blind, (but *onely in these men*) as not to see and acknowledge, That God hath given witness from heaven, against the crooked and perverse generation of these detractors from, and destroyers of, the honor of the Ministry of England; by the eminent Learning, Piety, Zeal, Industry, Fidelity, Charity, Patience, Constancy and vigilancy of many centuries, yea many thousands of able, and godly



godly Ministers, both in the *restoration*, and *preservation* of Truth, Purity, and Power of the Christian Reformed Religion in this Church; others have sought the *goods* of this Church, but these the good of it. I could here fill many Volumes (as many Ministers (both godly Bishops and Presbyters) in this Church, have done, by their acute, solid, devout, and most profitably pleasant writings) with the histories of *many* of their *lives*, (some of which are registred to posterity by commendable pens: others by tolerable ones, whose gratefull design is good; but their historique faculty far short of those merits, which they seek to eternize. How eminent have they been, as *Moses*, in *all good learning*? how indefatigable in their labours? how dear, usefull, and desireable to all good and excellent Christians in their lives and deaths? What Trophies they have not gained *over the adversaries* of our Christian and reformed Religion, by their Prayers, Sermons, and most incomparable Writings? No lesse have been their many and renowned Victories, which they have obtained over the very Devils; whom a long time they kept, as it *were in awe* and in a *chain*: How many sinners have been redeemed from his snares, and converted from the evill and errours of their wayes by their powerfull Ministry? How many *fiery darts* of Satan have they quenched? How many *weak hands* and *feeble knees* have they strengthened? How many *remorselesse soules* have they wounded; piercing between the *scales of Leviathan* by the two-edged sword of God in their mouths? How many *wounded Consciences* have they (like good *Samaritans*) healed with the balm of *Gilead*? How many doubting and despairing spirits have they revived and established? How many *mouthes of aliens* have they stopped, by the *unanswerable pregnancy* of the truths, which they have cleared and mightily maintained? In fine; before ever the *croaking Frogs* of *Egypt* spread over the land, and filled every place with their importune and insignificant noises, against the Ministers and Ministry of this Church; (seeking by their muttering clamours to contend with the *Nightingales*; and to silence the sweet fingers of *Israel*;) how were the *excellent Ministers* of this Church, and the famous Ministry hereof, esteemed at home and abroad among the chiefest blessings, for use, and noblest beauties, for ornament, which this or any Nation and Church ever enjoyed? Being as the two *goodly pillars* of *Solomons Temple*, sustaining the burthen, and adding to the beauty of Religion; being *sacred Oracles* for holy direction, and great examples for vertuous imitation.

In what part of good learning have not some of the *Ministers of England* excelled, and some of *them* in all? What divine or humane truth have they not handled, cleared, and asserted? What controversie in Religion have they not rightly stated, fully disputed

puted, and solidly determined? What part of *practical piety*, and Devotion have they not illustrated, and adorned in their Writings, with most sweet, suasive, and pathetick flowers of holy Oratory, mixed with truths, gathered out of the gardens of God, the *Scriptures*, and their own pure Consciences? What Scripture have they not commented upon, learnedly, methodically, clearly, and succinctly? Yea what Text (almost) in the whole Bible, *Old* or *New*, Law or Gospell, History or Prophecie, Psalmicall, or Epistollicall, have not the Ministers of *England* preached and printed upon with *accuratenesse* and judgement? So that the *quintessence* of the *Sermons*, set forth by them in this Church, would in the judgement of the learned Lord *Verulam* make one of the most exact, and absolute Commentaries on the Bible, that ever was. It were endlesse to enumerate the *names*, the excellencies, the learned works, the holy fruits and blessed successes, which have attended the Ministers of this Church; whom one would have thought to have been set so above any such envy, and malice, and sacriledge, never any Reformed Christians would ever have so *maligned* and despised, as to have sought to destroy them and their function: Nor can I indeed in charity think, any doe so that are truly such.

*The excellencies of the Antimimicrals.*

As for their bitter enemies and rivalls, these Inspirators, on the other side; I am ashamed to shame them so much, as I *must needs* doe, if I should shew the world their emptinesse, shallownesse, penury, meannesse, nothingnesse, as to Reason, Religion, Learning, common Sense, *pack-staffe* Oratory; How grosse, confused, raw, flat, insipid, affected they are in speaking or writing; how dark in doctrine; how disorderly in disputes; how impotent in perswasion; how impertinent in reproof; how unauthorative in all they say, and doe, as *Teachers*; What perfect Battologists they are; what circles they make, and rounds they dance in their Prayings and Sermonings; strong only in cavilling, and rayling, and calumniating against true and able *Ministers*: And for their writings, with which they have lately so crammed and abused the world; how little have they set out to any other purpose, save onely to wast a great deal of good paper; and to make the world believe, they were *richly laden*, because they spread so *large sayles*? How doe their pamphlets cheat the well meaning buyers and readers with the *decoy* of some very specious and spiritual title, as if all were *Manna*, and *Aarons rod*, which were in their Arks; when there is nothing but such emblems, for the most part, of *Mice* and *Emrods*, as the *Philistines* put into the Ark of God, as memorials of their sin, their shame, and punishment? What Reader may not *tear their books*, with turning the leaves to and fro,

1 Sam. 6. 4.

fro, before ever he findes *acutenesse*, or solidity; learning, or piety; Truth, or Charity; Divinity, or Humanity; Spirituall, or Rationals; but onely antick fancies and affected words, strangely deforming *antient* and true Theology, in its morals, mysteries and holy speculations; How much better had they wrote nothing, than so much, to so little good purpose, to so evill an intent; onely to amuse the *simple reader*, with shews of rare notions; and by spiritlesse Prefacings, to lead on their ruder steeticks and declaimings against the Order, Government, Religion, Ministers, and Ministry of the Church of England; in which their scriblings they mixe so much *copperas* and gall with their ink, that they eat out all characters of Truth, Candor or Charity in their Papers, never affording them any word that may either savour of civility, as to ingenuous men; or of Justice, as to men of good learning and some merit; but all is written to deform them, their calling and Ministry, to expose them to vulgar scorns, to fit them for publique victims to the cruell malice of the enemies of the reformed Religion. Indeed against the Ministry and Ministers of England they chuse to write with *Aqua fortis* rather than any ink; and cover red ink rather than black, trusting more to their swords than their pens; nor doe they confide so much in their Brains, as their hands; their insolency being far beyond their inventions; which tempts them rather to pistoll Ministers by desperate Assassination, than to dispute with them in the Schooles or by the Presse.

Nor is this any envious or injurious diminution of these men, (who owe most of the good feathers they have to the preaching and writings of the Ministers of England, and not to any Inspirations:) but it's a just representation of their *ingratefull* vanity, and the Ministers' reall worth, who have excelled, wherein soever these pretenders are most defective: And defective they are in all things, wherein able and true Ministers have most excelled. If this stroak of my pen seems any thing of *uncomely* boasting, they have compelled us to it, and so may the better excuse, and bear with this our folly; which is not yet such, by their provoking examples of vapouring and vanity, but that we know by Gods grace how to own, what ever is of God in any of them; and to ascribe what ever is good in Ministers, to the grace and bounty of God, who hath magnified his power in their weaknesse; And howevet wee, now living, be Nothing, yet our excellent Predecessors, by whom the honour of this holy function hath been rightly derived to us, have merited from us, and all good men this acknowledgement to the praise of Gods grace.

It is no detraction or injury to prefer the Ministers of England before these pretenders to Inspiration.

2 Cor. 12. 11.

Pro defensione fame licita & honesta est laus propria. Reg. Jur. Defensio est, non arrogantia. Amb. 1. 118.



The blessings  
which have  
come to this  
Church and  
Nation by the  
true Mini-  
sters.

*Cogit ad turpia  
necessitas.*

*Non habet vir-  
tus inimicam  
præter pauper-  
tatem & invidi-  
am. Eras.*

*Et ornamentum  
& munimen-  
tum urbis &  
Ecclesie, Am-  
brosius.*

*As the old Cir-  
cumcellioner.*

That the godly, able and faithfull Ministers in this Church of England have by Gods blessing been the great restorers and conservators of good learning in this Nation; the liberall diffusers of ingenuous education; the valiant vindicators of the reformed Religion; the commendable examples of piety and vertue, in all kinds restraining, and reforming all sin, error, excoesse, profanenesse, and superstition, by their good lives and doctrine; Teaching and encouraging all manner of holynesse, civility, candour, meeknesse, gravity, and charity, throughout the whole Nation; What noble, worshipfull, or ingenuous family hath not, or might not have, been bettered by them? (if they did not entertain them at illiberall rates, and ignoble distances: as too many used to doe, below the honour of their calling, and merit of their worth.) What City, or Country Village hath not been beautified, and blessed by them? Where ever such Ministers lived, as became the dignity of their place, and profession, there hath alwayes followed a good sense of piety, and a comely face both of Civility and Religion; And more might have been improved in every corner of the land, long ere this, if, what hath been oft vapoured and flourished, had been really performed; that is, the setting of a competent maintenance every where for a competent Minister. Scandalous livings have been no small cause of too many scandalous Ministers; whom necessity oft compelled to things uncomely, both for their society and support. Upon whose sores these flesh-flyes, the enemies of the Ministry, are alwayes lighting and biting; loth to see, or hear of, those many incomparable Ministers, who have been in many places of this Church, as Saint Ambrose was said to be in Millain, both the ornament of the City and defence of Religion: In stead of whom, some new Jesuitick Modelliers would fain bring a company of Locusts and Caterpillers upon the face of the land, a sort of illiterate and unordained Teachers, who like ambulatory Arabs, or wandring Scythians, must every week or month change their quarters, as fast as they have devoured silly widows houses: These in a short time will not be much beyond Cantons and Vagrants; like rowling stones, neither getting mosse themselves, nor raising any building of piety, or sound knowledge in others; for the same small stock alwayes serves their turn, in their severall gifts and quarters. By this meanes (they hope) the Church and State in a short time will be spoiled of all those fair flowers of good Scholars and able constant Ministers, which were well rooted in learning, and plentifully watered with the dew of heaven, (the gifts and graces of Gods Spirit:) that so there may be room enough, for those rank and ill weeds to spread all over this English garden and field: under whose specious covert of spirituality all sort of venomous Serpents

penis and burisfull beasts may be hidden, till they are so multiplied, that through mutuall jealousies and dissensions, they fall to tearing and devouring one another; for, however, like Serpents, wicked men may for a while twine together, yet their different heads will soon find, wherewith to exercise their stings and teeth against each other; Impious mens confederacies are not friendship but faction and conspiracy. Nothing being more inconsistent, than ignorance, error, and impiety; which having no principles of union or order in them, can have nothing of firmnesse or stability among them.

I doubt not, but there are, (notwithstanding so many bitter spirits, and rebellious children, have become ungratefull Apostates, against this Church and its worthy Ministry) thousands of excellent Christians, who have not bowed the knee to these Baalims: who have both cause and hearts to confesse, that the feet of these messengers, the true Ministers of England, have brought light and peace to their soules; That their pious and constant labors have not been either so weak or unfruitfull, as might in any sort deserve, or justifie such hard recompenses, as these now are, with which a foolish and unthankfull generation seeks to requite the Lord, and his faithfull servants, the true Ministers, whose names shall yet live among good Christians, with durable honour; and their memories shall be pretious as sweet Ointments, when these dead (yet busie) flies, who seek to corrupt them, shall rot as dung on the face of the earth: Their unsavory stench is already come up, and hath greatly defiled many parts of this Church; being justly offensive to all wise, and good men in the present age; and for the future they will be memorable for nothing, but illiterate impudence, ungratefull malice, and confused madnesse, who like beasts were able to waste a fair field, and desolate a well reformed Church; but never to cultivate or plant any thing like it.

The field of this Church in many places, by the blessed labours of true and able husbandmen, was heretofore full of good corn; the valleys and hills did laugh and sing; poore and rich were happy in the great increases, with which the Lord of the harvest crowned the labours of his faithfull Ministers; before the enemy had such liberty to sow his tares, even at noon day; yea in many places to rout the true labourers, to leave many places desolate, and only to scatter that self-sowing corn, which is like to that which springs on the house top, whereof the Mower shall never fill his band, nor he that bindeth up the sheaves his bosome; Who sees not, that one handfull of that crop, which was formerly wont to be tilled by the skilfull and diligent hand of true and able Ministers, was, for its weighty soundnesse in knowledge, and modest fulnesse in humility, far more worth, than many sheaves and cartloads of these

ευδαίμων ὁ  
πονηρὸς ὁ  
παραχρῆται  
αὐτῇ μερίδι.  
18ου. Ναυ.

12.  
The blessings  
which good  
Christians  
owe to good  
Ministers, un-  
der God.

Deut. 32. 6.

Eccles. 7. 1.

Eccles. 10. 1.

Psal. 129. 7.

*burnt, and blasted ears; whose pride pretends in one night to grow to such eminent gifts of the Spirit, for preaching, as shall exceed all the parts and studies of Ministers; when it's evident to all, that will but rub them in their hands, that these wild oats, and smutty ears, by lifting up their heads so high, doe but proclaim their emptinesse and lightnesse.*

Amos 8. 11.  
Ecl. 106. 15.

And 'twere well, if they were onely such cockle, such trash and light gear; they now grow to sharp thistles, thornes mixed with true weed; which seeks to starve, choak, and pull down to the earth, all the hopes and joy of the true labourers; that rich crop of truth, order, piety, charity, and sincerity, which was formerly in great plenty, and still is, in good measure, on the ground: Yea thousands of Christians, in many places of this Nation, doe already grievously complain, of the *sad and desolate estate*, to which they are reduced for want of able and true Ministers, residing among them: crying out, that a *famine of the Word* is come upon them; and *learnesse is entered into their soules*: having none to sow the *immortall seed* of the Word, or to dispense the *bread of life* to them, but a few *straglers* now and then: of whose *calling and authority* to minister holy things, no wise man hath any confidence; and of whose *insufficiency* every way, all men have too much experience, where ever they obtrude themselves: That most Christians had rather (yea and better) want the Word and Sacraments, than receive them, *so defiled, so nullified*, by such unwashten, and unwarranted hands. For it is hardly to be beleaved, that those, who are so much *enemies to the spirit of Christ* in true Ministers (of which there hath been so great and good demonstrations, in gifts, lives, and successes) should either have, or come in the *power of the same Spirit*, which they so much *despise*, and blaspheme. Sure the *Kingdome of Christ* is not divided against it self; but is uniform, and constant; not depending on the various impulses of mens humours, fancies, and worldly interests, but established and governed by the most *sure Word*, and those holy rules, both for truth and order, therein contained: It is little sign of Christs Spirit in men, to *sow those seeds of errors and divisions* which holy men have been alwayes plucking up; or to build again that *Babell*, which so many godly Ministers have pulled down. But it becomes us Ministers not so much to dispute with these men about the Spirit, to which they so highly pretend; as to continue to *outdoe them* in the fruits of the Spirit, as our famous and blessed *forefathers* have done, and to leave the decision to the *Consciences* of true, and wise Christians, and to the *great Searcher* of mens hearts, and tryer of mens spirits and *works*; who hath the Spirit of burning and



and refining; and who (if he hath not determined for the superfluity of wickednesse, and ingratefull wantannesse of this Nation, to lay us quite wast and desolate) will in his due time (after these days of triall) thoroughly purge his stowe, and weed his field; even this, so sadly havocked and neglected Church; In which there are still some fruit, that have a blessing in them; and which we hope he will not destroy, who knows how to separate between the pretious and the vile.

Mean time Gods husbandmen, the true and Ordained Ministers, must have patience, (but not slacken their diligence) after the holy example of those godly Bishops, and Presbyters of the Church in the times of the *Arrian, Novatian, Donatistick*, and others prevalencies and persecutions; The fierce and fiery spirit in the old hereticks and schismaticks could least of all endure with temper and moderation, those Bishops and Ministers which were soundest in their judgements, faithfulest in their places, and holiest in their lives; \* So that, not only they destroyed and drove away most of the orthodox Ministers, both Bishops and Presbyters, out of many Provinces in *Africa*, and so in *Asia*, as in *Europe*; but they sought with all fraud and force to destroy, that great Colosse of Christian Religion, the most renowned Bishop of *Alexandria*, \* *Athanasius*, who was the wonder and astonishment of all the world, for his learning, piety, and constancy: standing like an unshaken rock of Truth amidst the troubled Sea of *Arrian* Errors.

If the hand of *Secular power* will not maintain the ancient order of the true Ministers of *England*, in their Ministry, liberties, and lives, which we humbly crave and expect: \* yet (we hope) the Spirit of Christ, and the power of heaven, will preserve us with good Consciences, amidst the trialls, losses, contempts, and deaths, which we may encounter: And however the \* *Tail of the Dragon*, with many windings and insinuations, hath drawn after him many stars from the heaven of their formerly, (seemingly) sober, orderly, and godly profession, to the Earth of temporary successes, worldly applauses, secular compliances, and irregular motions, for vain glory, or for filthy lucre sake; yet Christ will still preserve \* in his right hand those stars, which shine by his light, and are placed by his Name, Power, and Authority in the Firmament of his Church; \* Although this may be the hour of temptation, which must come upon this Reformed Church, and the power of darknesse, which may for a time have leave, to deny, betray, set at naught, and crucifie afresh the Lord of Glory, in his true Ministers, and faithfull servants; yet good men may be confident, \* that their bonds and scourges, their revilings, and cruell mockings, their being sawn asunder (between ignorance and error, schism and heresie, profanenesse and hypocrisy, superstition and licentiousnesse;) The very indignities, re-

*Isa. 4. 4.*

*Mal. 3. 12.*

*Isa. 65. 8.*

13.

*The patience and constancy of Ministers will best confute these pretenders.*

\* *Socrat. l. 1. c.*

*7. l. cap. 17.*

*Can. African.*

*Theod. 1. 4. c. 12.*

\* *Omnes quos factionis macula sciacuit in Athanasium conspirabant.* *Ruff. hist. l. 1.*

*Toto orbe profugus M. Athanasius sex annos in cisterna sine sole vixit. Id.*

\* *Ubiunque a perditis malis ista commissa sunt, ibi serventur, atque perfectius Christiana unitas proficit.* *Aust. Ep. 56. de persc.*

\* *Rev. 12. 4.*

*Rev. 2.*

\* *Wrightman in Apoc.*

*Rev. 3. 12.*

\* *Heb. 11. 37.*

*Persecutio*

*Christiani nominis in crementum.*

*La. 8.*

*Quanto magis premitur magis augetur. Id.*

*Velut aurum,  
non turbidat  
exiliis & carce-  
ribus probatur  
fides, & ad po-  
rioris metalli  
fulgorem re-  
splendet. Russ.  
Hist. l. 2. c. 6.  
Cruentius scilicet  
est illecebras &  
si men est Jan-  
guis Christiane-  
rum, Tertul.  
Apcl.*

*P o u m virtut-  
es in Aromatis,  
quo magis con-  
teruntur, eo  
fragrantius re-  
ducent. Ieron.*

straints, injuries, and ruines of the godly Ministers, shall tend to the honour, propagation, and more glorious *restoration* of the Reformed Religion; which of later times hath wanted, nothing so much, whereby to set forth its primitive lustre and power, as the constancy and patience of the Ministers and Professours of it in the point of conatly suffering for the Truth. In which way the brightest beams of the Spirit of Glory are wont to appear: The base cowardly avoiding of sufferings, hath brought great reproaches upon many Ministers and other Christians; who (*Protem-like*) by mean compliances, and palliations, suiting themselves to a disorderly and *varying* world, have much eclipsed and deformed the beauty and dignity of their holy Function, and Profession, both as Ministers, and as Christians.

As it is far harder to suffer persecution, and to bear the burning coales of mens displeasure in our *bosoms*, than to make long prayers, or to preach soft and smooth Sermons; and to bandy safe disputes in the Sun shine of Peace, plenty, favour and prosperity: so more glory will then redound to God, and more honour to the Reformed Religion, from those sparkling rayes and effusions, of grace, which shall flow from excellent Ministers, when they are red hot in the forge of affliction, and hammered on the Anvile of the worlds malice, than ever did from those faint and weaker beams, by which they shined in the easie and ordinary formalities of Religion; Nor will any thing more assure them, and the uncharitable world, that they have the Spirit of Christ in them of a Truth, than when they shall find they have holy and humble resolutions, to suffer with Christ, and his Church, rather than to reign with a wicked and irregular world; whose Jesuitick joys will then be fulfilled, and crowned with garlands, when they shall see the learning, piety, order, government, and honour of that Ministry, (which sometime flourished to the great regret of all its enemies, in this reformed Church) utterly prostrated, vilified, impoverished and expelled.

On the other side the spirituall joyes of true and faithfull Ministers, will be encreased by their being beaten, and evill intreated, and cast out of their Synagogues; by their being reproached, scorned, and wounded unjustly; not onely from their professed enemies of the Romish party; but even from those who were of their own household; who seemed to be their familiar friends: It is happier to have the least measure of Christs Spirit in patience, truth, and power; than to make the greatest boasts, and to enjoy the loudest vulgar applauses, which those *Chebaniahs* seem to affect and aim at; who dare now to smite every where the true Prophets, the plain dealing *Micaiahs*, on the mouth; designing to feed al the true, able and faithfull Ministers with the bread and water of affliction, because they will

will not comply with, or yeeld to that novel, lying, proud and disorderly Spirit, with which their hearts and mouths are so filled with malice not onely against the Ministry, but against the prosperity of this and all other reformed Churches: which folly or fury they would have styled and esteemed to be in them, the special gifts and inspirations of the Spirit of God.

Proud and presumptuous men do not consider, what is most true;

\* That the greatest blasphemies against Gods Spirit, and his Truth, are oft coloured over with greatest ostentation of the Spirit; as is evidently shewed both in former and later times; Many have a name to \* live by the Spirit, and covet to be called spirituall, who are dead in their lusts, and walk after the flesh. \* They seem pure in their own eyes, and yet are not washed from their filthinesse; Yea there is a generation, (O how lofty are their eyes!) yet are their teeth swords, and their jawteeth as knives; Nothing is more cruell, than supercilious hypocrisie; \* They were forward to crucifie Christ, who were shy of being defiled by entering into the Judgement Hall: They are most zealous to destroy the true Ministers, yea the very function and succession, who seem most devoted to be Teachers, Prophets, and Preachers of a new Spirit and form; Many seem rich in gifts and increased in spirituall endowments, thinking they need nothing of Christs true Ministry, when they know not that they are poore, and naked, and blind, and miserable. There are (καταρασταί) spirituall wickednesses usurpant in the high places of mens soules, as well as (καταρασταί) more sordid and swinish spirits, that dwell in the lower region of mens lusts; It is expressely stigmatized on the foreheads of some pretenders to the Spirit, (which was the glory of those first and purest times) that they are sensuall not having the Spirit: Vain and proud ignorance (as we see in primitive times) is not onely content to be without the true, wise, humble and orderly Spirit of God, but they must also study to cover their follies, disorders, and hypocrisies with the shews of it: as if it were not enough to sin against its manifest rules and examples in the Word; which have alwayes been observed in the Church; unlesse they impute also to it, their simplicities, fondnesses, impudencies, filthy dreams, extravagancies, and confusions: Counting it no shame to ascribe those unreasonable and absurd motions, speeches and actions, to Gods most wise and holy Spirit; which any man of right reason and sober sense, or common ingenuity and modesty, would be ashamed to own.

tem: So the Circumcelliones, Quae non viderunt confingunt: opiniones suas habentes pro Deo: honores quos non habuerunt se habuisse protestantur. Ibid. Hist. de off. Eccl. l. 3. c. 15.

14. False pretensions to the Spirit.

\* Nulla erroris secta jam contra Christi veritatem nisi nomine ecclesiae Christi aro ad pugnandum pro filio audet: Aust Ep 56, \* Revel. 3. 1. \* Prov. 30 12. \* Ioh. 18. 28.

Revel. 3. 17. Ephes. 6. 12.

Jude 19. Irenaeus: l. 3. c. 1. of the Gnosticks, and Valentinians. Gloriantur se commendatores esse Apostolorum: perfectam cognitionem non habuisse Apostolos. cap. 2. Dicunt se non tantum Presbyteris sed & Apostolis sapientiores, sinceram invenisse verita-

Our



Our humble prayer is, that these new modellers, and pretenders to the Spirit may *learn not to blaspheme*; not to grieve, resist, and doe despite to the Spirit of God; which hath been, and still is evidently manifest in the true Ministers of this Church; and our earnest study shall be, that we may be truly endued with such gifts, graces, and fruits of the Spirit of Christ, that we may both speak, and doe, and suffer, as becomes good Christians, and true Ministers, after the example of holy men, and of our great Master, Bishop, and Ordainer, Jesus Christ: That [so the judicious Charity of those, that excell in vertue, wisdom, faith, and humility, may have cause to say the Lord hath sent us in the power, as well as in the order and office of the Ministry, to which we were rightly ordained: On the other side we fear, that the great earthquakes in the Church and darknesse over the Reformed Religion, (which may follow the true Ministers being set at naught and crucified, by the malice and wantonnesse of men) may in after times, give too much cause to those, that now neglect us, or afflict us, to say, as the Centurion did of Christ, Doubtlesse these were the messengers of the most high God; the true Ministers of Jesus Christ, and of his Gospell to this Church.

Mat. 17. 54.

While we have any liberty and leave to live as Ministers, it will become us, not to be so discouraged by the impotent malice of any enemies, as to desert this holy calling, whereto the Lord by a right ordination in this Church hath duly called us; Not to look back to the world having once put our hands to this plough; to consider our persecutors no further than to pity them, and pray for them: notwithstanding all the injuries, and blasphemies, not against us so much, as against God; while they fear not to ascribe the great and good effects, which the Lord hath vouchsafed to work by his Ministers upon the hearts of thousands in England, to Beelzebub, to the spirit of Antichrist; or to any thing rather than to own the Spirit of Christ among us, which hee hath promised should ever be with his true and faithfull Ministers, in an holy succession of authority, and power, to the end of the world.

Mat. 12. 24.

Scandalous  
inconstancy of  
Professors.

Heb. 6. 5.

Indeed the greatest grief to the Soules of all godly Ministers; and which hath brought the greatest scandall and dishonouration on their Ministry, (next to some of their own grosse failings) is this; when the world sees so many of those, who seemed to be baptized with water, and with the Spirit; [to have been illuminated, and sanctified by their teaching; to have tasted of the heavenly gift, and the powers of the world to come (that is, of the authority and efficacy of the Evangelicall Ministry, which was to come after the Leviticall and Aaronicall order) Many who seemed to have rejoiced for many years, in those burning and shining lights of this Churches

Churches Ministers; to have (by their Ministry) been well instructed, reformed, washed, and escaped from the pollutions of this world; That (I say) some of these like *Jesurans*, should thus lift up the heel, and thus kick against the Ministers and Ministry; like *Demassers*, thus to forsake them; like *Judas* thus to betray them; whom lately they kissed and followed as Disciples; like *Swine* that they should thus ~~hate~~ and revile those, that cast pearls before them; returning to the wallowing in the mire and dirt of unjust, covetous, ambitious, erroneous, seditious, licentious, perjurious, malicious, and sacrilegious courses; No more now ashamed of their lusts; then those unclean beasts are of their filthinesse in the midst of the fairest *Sun-shine* day; and when they are nearest to the most pure and *Crystall stream*. But the light which they will not see in this their day shining on them, and discovering the frauds and evill of their wayes, they may after see in that darknesse, to which they are hastning, and to which they seem even of God to be condemned.

But to conclude my answer in this particular, wherein the Antiministeriall Adversaries pretend to such spirituall gifts and speciall calling, beyond the ordained and settled Ministry; if any excellent Christians, or any of those, that have either wisdom to discern, or power to dispose of things, to the advantage of this Church and State; if they doe in their judgements conceive, or in their upright consciences, laying aside all partialities, and obliquings to worldly interest, but merely regarding the glory of God, the good of soules, and the honour of the reformed Religion, if they shall conclude that there is indeed more evidence, and power of Gods Spirit both in gifts Ministeriall, and in holy successes, in those men that stile themselves inspired men, speciall Prophets, and new modelled Teachers: if they be found to have more of godly learning, of sound wisdom, in the mysteries of Christ, of sincere piety, zeal and charity to the glory of God and mens soules good; if they are filled with divine endowments, for praying, preaching, duly exhibiting the holy Mysteries, for edifying the Church, for maintaining the truth of the reformed Religion, and the peace of this Church and Nation; if they have greater courage, constancy, industry, and conscience to carry on the great worke of saving soules; if they have more authority, from the word of Christ, from the Apostles practise, from the Catholick precedents of the Church of Christ, in all ages and places; by which to clear their call to the work of the Ministry, beyond what is produced for the ancient, and ordained Ministry of this Church; Truly we do not desire to be further injurious or hinderances to any mens soules: God forbid the Ministers of the Church of England should

15.  
Conclusion  
and resignation  
of our Ad-  
ministry, if, &c.

be so much lovers or valuers of themselves, or envious to other mens excellencies, or enemies to your and the Churches welfare, as not to be willing to be laid aside, that these new mens more immediate and greater sufficiencies, higher inspirations, and diviner authority, may doe that work, to which we are found so insufficient, defective and unworthy.

But if these pretenders to more spirituall prophecyng, preaching and living, be by wise and godly men (who love not to mock God, or dally with matters of salvation and eternity, (which is the end of Religion) weighed in the ballance of the sanctuary; of the divine institution; of Christs mission; of the Apostles succession; of the primitive custome; and of the Catholick order in all ages and Churches; if the grounds of right reason, of good order, policy and government be duely considered, which require distinction in all societies, sacred and civill, and avoid confusion (most) in the things of God; if the judgement of the most learned, usefull, and holy men in all ages be pondered; if these new mens Spirits and gifts be thoroughly tryed by the touchstone of Gods Word; if their secular aims and warpings to the world be narrowly looked into; if the deformitie of their words and works be considered; if their simple or scandalous writings be duely examined; if the successes of their endeavours, and essays hitherto in many places, be seriously thought of, (which are evidently proved to be very sad and bad: little promoting either truth or peace; holinesse or comfort to any peoples souls; nor any prosperity and advancement to this Church, or any Christian reformed Religion;) if they be found in ignorance and weaknesse, or in factiousnesse and insolencies, or in pride and avarice, or in errorousnesse, and licentiousnesse, so farre too light, that they are not so much, as the dust of the ballance, compared to the reall excellencies of those true Ministers of this Church, which have been, and still are, and may be in this Church, (if men be not all given over to lusts and strong delusions) God forbid any excellent Christians should be tempted by fear, or flattery, or any fallacy of novelty, gain or liberty, to desire or endeavour, or approve a change; which will be so shamefully and desperately pernicious both to themselves, and to their posterity.

But



But these Antiministeriall adversaries, who would faine impose upon the credulous world, with the pretensions of some speciall gifts and Inspirations of Gods Spirit (which are as yet no way discovered by them, in word or deed, as I have shewed) being conscious to themselves, that indeed they come short of those common endowments, by which the mindes of men, are oft much improved, through study and good learning: they seek to oppose and dery that in all Christians, and especially in Ministers, which they despair of themselves: So that not a dumb spirit, but a silly, prating, and illiterate one possesse them; which cryes out against all humane learning, and usefull Studies, as the devils did against Christ; *What have we to doe with thee?* Great calumnies and contempts are raised by these men, and their Disciples against all liberall Arts and Sciences, all skill in the tongues and histories; against all Books but the Bible, (and some of them can hardly dispense with that too, since they take all books to be of the same nature with those conjuring Books which were burnt; *Act. 19. 19.*) against the Schooles of the Prophets, and all Universities, as heathenish, Antichristian, marks of the Beast; as deformities, darknings, and impertinencies, where we have Scripture light; Also prejudiciall to that more immediate divine teaching, or Institution to which they pretend, and by which they say, they learn, and teach all true Religion; which they tell us is so sufficiently furnished, and fortified, as the new Jerusalem, with its own walls, made of pretious stones, (the impregnable strength of truth, and the splendour of the Spirits gifts) that it needs none of these mudwalls and bulwarks of earth, which men have cast up; Beautified enough with its own native innocency and glory, it desires not any of these rays, and additionall tawners of humane learning; which (they say) hath so tossed and torn Religion with infinite, and intricate disputes, that the solidnesse and simplicity of true Divinity is almost quite lost, and confounded. Christ is almost oppressed by the crowds, and throngs of such as are called Rabbies and learned men: who may well spare their pains in the Church of Christ, where the Lord hath promised that *all shall be taught of God*, that his Spirit shall teach them all things, and lead them into all truth.

Ans<sup>r</sup>. I see the Devill is never more knave, than when hee would seem to turn fool. How willing is he to have all men as ignorant, weak, and unlearned, as these Objectors are; that so none might discern his snarers, and gins, of which these Ignorant are to be his setters; faine would he have all Christians, yea, and Preachers too, such \*silly birds without heart; that they might easily be circumvented by his stratagems, and catched with his drower; The

4. Calumny or  
Covill.  
Against hu-  
mane and se-  
cular learning  
in Ministers.

Matth. 23. 9.

Revel. 21.

I sai. 54. 13.

Ioh. 14. 26.

Ioh. 16. 13.

Ans<sup>r</sup>. 1.

The craft and  
folly of this  
covill against  
humane learn-  
ing.

\* Hos. 7. 11.

πολλὰ καὶ ὁ  
πρὸς τοὺς  
τὸν ὁριζών  
μα, ὅπως δὲ  
αὐτὸν τὸν ἰδὼν  
αὐτὸν φιλῶν  
αὐτὸν. CHAL. σ. 6.  
In subversione  
fidei nullum ab  
ignorantia reme-  
dium est, Saresb.

Quaerentibus  
quid in Scaevola  
jam vulnerato  
esset accusatu-  
rus, respondit,  
quod totum cor-  
pore ferrum non  
repperat. Tul.  
orat. pro Sex.  
Ros.  
Vero deficien-  
te crimine  
laudem ipsam  
in vituperium  
verit invidia.  
Tul.  
Att. 23. 24. &  
28.  
Att. 26. 24.

Ier. 38. 21.

Μέγιστον τὸ ὅ-  
τι καὶ τὸ  
πρὸς τοὺς  
αὐτὸν, τὸν ἰδὼν  
αὐτὸν τὸν ἰδὼν  
αὐτὸν φιλῶν  
αὐτὸν. Just. in  
d. cum Typb.

better to add those Tragedies which he intends against the Reformed Churches, he would have the windows shut up, and the light shut out; These are the Faunes with dark lanterns, to blow up all; and the Judasses, who are guides to them, that are to take Christ, with swords and staves; O how fain would some men, that the Sun were set, that their glowworms might shine; that the light of the house were extinguished; that so their sparkes might appear, which they have kindled to themselves, in their shining corners, and upon their private hearths.

Truly this calumny against good learning, hath as much surprized me and my brethren the Ministers of this Church, as the accusation of Fimbria did question Scaevola; who was impeached by the other, for not receiving that paynard deeper into his breast, wherewith hee stabbed him, and intended to have dispatched him; The learned, and godly Ministers in England; never thought this would be laid to their charge, as a fault, the want of which had been a foul shame, and a just reproach to them: As the enjoyment of it was a great honour and advantage, both to them and to the Reformed Religion; They little suspected, that among Christians, Apollos should be forced to excuse his eloquent and potent demonstrations; or S. Paul his sober and sanctified learning, in which hee excelled, worthy of that famous City and University Tarsus, of which he had the honour to be free; and pleaded it as a privilege, Att. 21. 39. Which learning made him not so mad, as those were who suspected, and accused him, that much learning had made him mad. And if humane learning be such old clouts and rotten rags, as these men of most beggerly elements pretend, (and wee confesse it is so, compared to, and destitute of, those soul-saving Truths, which are divinely revealed) yet there may be good use of them, if it be but to help the Jeremies, (the Prophets and Ministers of the Lord) out of those dungeons and mire, where other-ways their enemies would have them ever to be lodged, both sordidly, and shamefully, and obscurely.

Nothing (O you excellent Christians) is lesse necessary, than to paine this Sun, or polish this pearl, to set forth to you the use and necessity of good learning: of the benefit and blessing whereof in this Church your selves are so much partakers, and whereof you are so great esteemers, and encouragers; And nothing shews good learning more necessary to the Church and true Religion, both as Christian and reformed, than this, That the Devil by vain and fallacious instruments often hath, and still seeks to deprive them of that weapon, and defense, which he hath used with great strength, and cunning, for his chiefest arms; both offensive against the truths of religion; and defensive for his own most damnable doctrines and delusions.

What

What havoc would he soon make of sound doctrine, as in former ages he endeavoured, by those learned, and subtill Sophisters, his instruments, and emissaries on every side, if there were none on the Truths side able to encounter him, and his agitators in that post of learning! No wonder if the *Woolf* would have the *Flock* without *Mastives*, or these without teeth: it were much for his, little for the flocks ease and advantage. Although the *Divel* (an old accuser) must needs be a cunning Orator too, and be furnished with all the *swasive* arts of insinuation, which he fits to the severall *geni-usses* of men and times; yet he never till of late in *Germany*, and now in *England* had confidence to make use of this place of Oratory, to perswade Christians to burn all other Bookes, that they might better study and understand the Bible; yea and the Bible too, that they might better understand the minde of God: Which is all one, as if the *Israelites* should have beene perswaded to have rid themselves of the *cumber of their swords, spears, and shields*, that so they might better defend themselves; or that they should have neither *file* nor *grindstone* to sharpen the naturall bluntnesse, or clear the rustinesse of their weapons; while yet the *Philistines* were all well armed, and dayly preparing to battell; Against whom there was no such warrant of a speciall divine protection, as to make the people of God presume, to neglect the use of those armes which art had prepared, and use had taught, how to imply. We see that *Jonathans* heroick motion carries him not upon that successfull and great adventure, without his sword and armour-bearer. Nor did *Dauids* confidence in Gods protection, of which he had former experiences, when he was without any arms, against the *Lion* and *Bears*; nor yet the assurance he had, of the goodnesse of his cause; or of the pride and profanenesse of his enemy; none of these made him neglect to take, and use such armes, as he thought most convenient. The blinde and the lame (men of feeble and confused spirits; unlearned and unstable minds) which are hated of *Dauids* soule, are ill assistants in *Dauids* wars, against the *Jebusites*, who study to defend against him, or to surprise from him the City of *David*; or rather the City of God; which is the Metropolis where grace and truth doe dwell.

It is certain, that next to the primitive gifts of miracles, the gifts of humane learning have stood the Church of Christ in most stead. For ever since the Apostles and Ministers of Christ, assisted with extraordinary endowments of the Spirit, had by the foolishnesse of preaching, (as by *Dauids* improbable weapons against *Goliaths* compleat armature) vanquished that old Idolatrous power

*Crescensius* the heretick oft complained that Saint.

*Austin* was too full of his Logic and Syllogisms, when he could not answer his reasons.

In the Emperour *Charls* 5. time: 1524.

1 Sam. 13.

1 Sam. 14. 13.

1 Sam. 17.

2 Sam. 5. 6.

2 Pet. 13.

2.

Humane learning succeeded miraculous and extraordinary gifts.

\* Nec miracula illa in nostra tempora dare permitta sum; ne animus semper visibilia quateret, et eorum consuetudine frigesceret, quorum novitate flagravimus. Aukt. de ver. Rel. c. 15.



of *heathenism*; which prevailed in the world; and was long upheld by *shews of learning*, eloquence, and (in that way) *vaine philosophy*; The Church of Christ hath, ever since the cessation of those *Miraculous gifts*, (which attended onely the first conquests) made use of that very sword of that prostrated Gyant; *good learning*; both to *dispatch* him, and to *defend* it self; finding that both in humane and divine encounters, there is none like to that, if managed by a proportionate arm and strength.

For, hereby the *mind*, and all *intelleſuall* faculties of mens souls (which are the nobleſt and divineſt) are more easily and fully *inſtructed*; more speedily *improved* in all the riches of *wiſdome* and *knowledge*; which are part of the *glory*, and *Image of God* on mans nature. By this, which we call *good learning*, all *Truths*, both humane and divine, naturall, politick, morall and Theologicall; usefull either for *speculation*, or *practiſe*, are more clearly *extricated*, and unfolded out of the depths, darkneſſe, and *ambiguity* of words (which are but the *ſhadows of things*) by the \* skill in *Languages*; which are the *ſcabbards* and *ſhells*, wherein *wiſdome* is shut up. The *inſcription* on Christs croſſe is in three languages, *Hebrew, Greek & Latin*, Luk. 23. 38. Intimating as the divulging of the Gospel to many tongues and Nations; so that the myſterie of Christ crucified is not to be fully and exquisitely understood, without the keys of these three learned and principall languages; with which the Church hath flouriſhed. Certainly it is not eaſie for unlearned men to conſider how great use there is even of *Grammar*, which is the first and roughest file that good learning applyes to poliſh the minde with all; for much of the true ſenſe even of the *holy Scriptures*, as well as of other Records, depends upon the true writing or Orthography, the exact derivation or etymology, and the regular Syntaxis or conjoining of words: yea that *Criticall* part of literature, which is the finest file or ſearſe of Truth (wherein some mens wit and curiosity onely vapour, and ſoar high, like birds of large feathers, and ſmall bodies) yet it is of excellent use, when by men of ſober learning it is applyed to the ſervice of religion; Many times much *Divinity* depends on ſmall *particels*, rightly understood, upon one letter; upon ſuch a mood, or tenſe, or caſe, and the like; many errors are engendred and nourished by *faſe translations*, and miſtakes of words or letters; many truths are reſtored and eſtabliſhed, by the true meaning of them, aſſerted upon good grounds, and juſt obſervations; which hath been done with great accuratenesse, by \* men of incomparable excellency in this kinde theſe laſt hundred years; equall to, if not for the moſt part, beyond the exactneſſe of the ancient Fathers or writers. Herein infinite obſervations of *humane writers* are happily made

Quantum ratio  
dat homini, tan-  
tum lis evalua-  
tioni, religio  
literarum, &  
religioni gratia.  
Caſaub.

Quantum a be-  
ſtis diſtamus,  
eo magis ad  
Deum appropin-  
quamus. Sen.  
\* Languages  
unlock and  
open Truth.  
Σχολα μὴ  
παύματα  
ἀπόει. Phal. Ep.

\* Erasmus.  
Druſius.  
Henſius.  
Grosius.  
Salmaſius.  
Fullerius.  
Luc. de Dieu,  
and others.

made, and usefully applied, as to the propriety of words and phrases used in the sacred originals of the Word of God, so as thereby to attain their genuine and emphatick sense: also for the clearing of many passages and allusions which are in the Scriptures: referring to things naturall and historicall, in the manners, and customes of the nations. This once done, all Truths are by the methods and reasoning of Logick easily disintangled, and fairly vindicated from the snarlings, sophisms, and fallacies, with which error, ignorance or calumniating malice seek to obscure or disguise them, or therein to wrap up and cover themselves; darkening wisdom by words without understanding. After this they are by the same art handsomely distributed, and methodically wound up in severall clews and bottomes according to those various Truths which that excellent art hath spun out; That thus digested, they may again be brought forth unfolded and presented to others in that order and beauty of eloquence which \* Rhetorick teacheth: By which truths have both an edge and lustre set on them, doe most adorn them, and enforce to the quickest prevalencies on mens mindes, and the firmest impressions on their passions and affections; that so their rationall vigour may hold out to mens actions; and extend to the ethicks or morality of civill conversation, which is the politure of mens hearts and hands; The softener and sweetener of violent passions, and rougher manners, to the candor and equity of polity and society: This civility was, and is the preface and forerunner of Religion, the great preparative to piety, the confines of Christianity, which never thrives untill barbarity be rooted up, and some learning with morality be sown and planted among men. Nor did Christian Religion ever extend its pavilion much further, than the tents of Learning and Civility had been pitched by the conquests and colonies of the Greeks and Romans.

Thus by this golden circle, and crystall medium of true learning, the short, dim, and weaker sight of our reason, (whose very light is become dark by sin, bleared with its own fancies, and almost put out by its grosser lusts and passions) may (as by the help of perspective or optick glasses) be mightily strengthened and extended, while it sees, as with the united vigor of the many thousand visuall rayes and eyes of those, who saw before us; That so those few conjectures, those dark and ambiguous experiences, which any mans short sight and single life can afford him; may be amplified, cleared, and confirmed by those many testimonies and historicall monuments, which others have left in their learned writings: which draw as it were, the lesser rivulets of various observations, from severall times, pens and places, to meet in one great and

Logick disposed.

Qui logica carent materias lacerant, ut catus panes: Melan.

Οἱ οὖν ῥητορὶς ἐστὶν ἡ ἀτάκτως καὶ ὡς μὴ ἔχοντα πειρᾶται ὡς τὸ αὐτὸ τὸ αὐτὸ διὰ τὴν αὐτὴν.

\* Rhetorick communicates to others.

Αλλ' οὐκ οἷον σοφία τὸν περὶ τὴν διάνοιαν. Νάξ. σ. 13.

Math. 6. 23.

History.

Ἡ δὲ φιλοσοφία πρὸς τὴν ἀρετὴν καὶ τὴν ἐπιστήμην ὡς τὸ αὐτὸ τὸ αὐτὸ διὰ τὴν αὐτὴν. Αἰ. 1. σ. 1. παρὰ τὴν ἐπιστήμην καὶ τὴν ἀρετὴν.

noble

Psal. 8.

*Humanitas  
suis cum  
facitur alieno  
invento cito at-  
tenuatur de pro-  
prio. Cassiod.*

Barbarity suc-  
ceeds the want  
of learning, as  
darknesse, the  
Suns absence.

*Stolide feroces.  
Tac.*

*Scientia non ha-  
bet inimicum  
præter ignoran-  
tiam.*

2 Tim. 3. 8.

noble current of true Religion, which is the wisest observer and devoutest admirer of what true learning most sets forth; the providence, justice, power, goodnesse, patience, and mercy of the wise, great, and holy God: the Creator, ruler, and preserver of all things, but chiefly the regard of the sons of men.

God hath therefore blest his Church with good learning, that those small stocks, and portions of wisdom, which any mans private patrimony affords him, either by innate parts, or acquired experiments, (which, for the most part, would amount to no more, than the furnishing of a portable pedlers pack, with small wares, toys, and trinkets; fit to please children, ideots, and countrey people) may be improved by a joint stock, and united commerce of prudent observations; that so men might drive a great and publique trade of wisdom, to the infinite enriching, and adorning both of Church and State, both of Polity and Religion: These two being the great luminaries and excellencies of humane Nature; the one to rule the day wherein wee stand related to God, in piety; the other to rule the night, wherein we are related to each other, by humanity, equity, charity, and bonds of civill society. Which innate vertues and properties of mans nature (Reason, and Religion) once neglected, and untill'd, for want of that culture, which good learning, and that softening, which ingenuous education brings to the mind and manners of men; who sees not, by miserable experience, how mankind runs out to weeds? whole nations degenerate to brutish barbarity: as among the Tartars, Negroes, and Indians?

Yea even among people, where some are civilized by literature and the profession of Christian religion, we finde, by daily experience, that the unlearned sort are either grosse, dull, and very indocible; or else they are rough, impolished and insolent, prone to a rustick impudence, and clownish untractableness; especially when they imagine they have (or dare arrogate to themselves) a power and liberty of speaking, and doing what they list; Nothing is sacred, nothing is civill among those, that carry all by ignorant confidence and brutish strength; we see in those of the Antiministeriall faction, that by want of learning (whereof they are generally guilty) men onely learn this Indian or Turkish quality, to hate, contemne and seek to destroy all good learning, which is nothing else; but the good husbandry and great improvement of the reasonable soule in it self to God and to others: Therefore the ambition of these Ignoramusses, is like the magick cunning of Jannes and Jambres; chiefly vented, and exercised, by a most impotent pride, and malice, in despising, and resisting those Moseses, the true Ministers



officers of the Church: the planners, preservers, reformers, and vindicators and deliverers (under God) of true Religion; who have been, and are, (many of them) eminently learned: most of them competently; so as at least to make a fair and ingenuous use of other mens more accurate and solid labours, who are their (compensatory) brethren of the same holy function and Ministry; who have generally been in all ages and places, the magazines, or storehouses of all good learning; which I may affirm without any envy, or diminution, to those many excellent Gentlemen of this or other Nations, who have added to the honour of their birth, and other accomplishments of breeding, this most eminent crown and beauty of all, Good learning.

It is a work then fit for Lucifer, (so to contradict his name by his deeds) to pretend light, and intend darknesse; to cry up the spirit, which is easily done; that he may cry down learning, which is hardlier attained, than the other is said: Who can wonder, if the Philistines would fain put out the eyes of our Samsons, (having once bound, and hampered them with poor and straightened conditions) that so they may lesse fear their strength, and safely mock them, and their reformed Religion: which never so thrived (after miraculum gifts were ceased) as when the forces and glory of the Gentiles came in to Christ; when Christianity was grafted on the old Rock of heathen learning and philosophy; which now brings forth fruit, not after the old cradled fountaine, but after the sweetnesse of the new Olive-tree, with which it is headed; yea we see, when Christian Religion ran our to much barbarity, illiterate ignorance, and superstition, for many centuries, till the last, (for want of the culture, and manuring of learning) it brought forth little fair fruits; but much of Legendary fables, lying wonders, religious Romances, stories of Chivalry in holy warres and Extravagies in Religion: The best effects were the Schoolemens cloistered curiosities and intricate disputes; who rather hewed and cut the pillars of Christian Religion, into small chips and shavings; than added much to the polishing and establishing of them; so intangling Philosophy with Divinity, as confounded both, much advanced neither; all excellent things, worthy to be known, being wrapped up in obscurity; or set forth in such barbarous and fustian Latin, that they were like fair Irish bodies in course, and ragged mantles; And this, for want of that method and texture of learning, which might so card and sever each matter from other, as might give both beauty and distinctness to them.

Which we see hath been done this last hundred years and more; The advantages to religion by learning.

F f f

3.  
To cry down  
good learning  
is only fit for  
Luciferians.

Iudg. 16. 21.

Isa. 60. 11.

Rev. 21. 26.

Vid. Clem. Al.

70. 6. Vult

suum ymaginem

in seipso

ad seipsum

reverti.

*The plot of decrying humane Learning.*

by the help of printing (with which the world is now rather surfeited than nourished) brought forth to their beauty, by an happy regeneration, so many of the *ancient writers*, both Christian and heathen; (which were formerly buried in obscure cloisters, and uselesse retirements, as in their graves; eaten with worms and covered with dust.) So that no *Sanhedrin* of the *Jews*; no *Senate* at *Athens*, or *Rome*; no *Synod*, or *Councell* of *Christians* were ever so, at once, compleated and furnished with excellent men in all kinds, as our *Christian Libraries* now every where are; In which there are attending on *Christian Religion* (which is as the *Kings daughter*, all glorious within) those *virgins*, which bee not her fellows so much, as her *handmaids*: who clothe her with garments, wrought with needle-work in divers colours; embroydered with the sublimity and gravity of *Plato*; with the method and acutenesse of *Aristotle*; with the morals and suavity of *Seneca* and *Plutarch* (who alone is a *Library*;) with the eloquence and oratory of *Demosthenes*, *Tully*, and *Quintilian*; with the florid language, and sober sense of *Xenophon*, *Cesar*, *Livy*, *Tacitus*, and other excellent historians; with the various observations of the most learned *Varro* (whose life was spared in civil dissensions for his incomparable learning;) so of *Pliny*, *Ptolemy*, and other searchers into all curiosities of *Nature* and *Art*: Besides these, the very *goats hair*, and *badger skins* too, are made to serve the *Tabernacle* of the *Lord*; the elegancies of *Homer*, *Kirgil*, and other *Poets*; (who are magazines of fancy, and masters of wit) are usefull: which wayes of expressing truth and religion in *pathetick* and *poetick* wayes of devotion the *Spirit of God* abhorreth not, as we see in some holy *Poets* who were writers of some part of the *Scripture*, as in *Job*, *Psalms*, *Canticles*, *Lamentations*, and other places: where piety and poetry, truth and elegancy, *Divinity* and sacred curiosity, (in meeters and *Acrosticks*) meet together: Teaching us, That *God*, who is full of infinite varieties, and yet but one perfect simplicity, is to be seen, served, and praised, in his severall gifts, to any of which *Christian Religion* (which is of all religions the most absolute, perfect and comprehensive) can have no abhorrency; since they all flow from *God*, and return to him, through any wise and gracious heart; which as a *limbeck* or *bot still*, extracts somewhat *spirituall* out of every thing, of nature, art, experience, or history.

From these well stored quivers of humane learning in all kinds, *Christian Religion* hath so furnished her self with excellent, and sharp arrowes of all sorts; that she easily makes ready her bow, and shoots against the face of any adversaries that dare provoke her; either in *Languages*, *Arts*, or *Sciences*; In *Logick*, *Rhetorick*, *History*.

*Psal.* 45. 23.

Of *Plutarch* it is said: if all Authors were lost, he alone might supply.

*Vivat Varro doctissimus Romanorum.*

*Exod.* 37. 7.

Of *Virgil* it is said, if all Sciences were lost they might be found in him.

*Grana de Deo fama in arboribus sparsa.*

story, Antiquity; in Philosophy, naturall, morall, or politicall; In all which, by much converting with, and contemplation of, those ancient goodly pieces, the Church of Christ hath, (as Jacobs Gen 30. 32. sheep did by looking upon the variegated rods) brought forth answerable parallels of incomparable learning, in all kinds; So that Pharaohs daughter, matcht thus to Solomon, (the learning of the bra- Psal. 45. 10. then joined to Christian Religion) may very well forget her fathers house; in stead of which (since the King of the Church hath delighted in her beauty) she hath brought forth children, which shee may make Princes in all the Provinces of good learning; which are become tributary to Christ, and subject to his King- Psal. 45. 6. dome of righteousness and Scepter of truth.

But O how different, many faced and crosse grained are the Devils engines, methods and temptations! His first was to perswade by the Devils devises speciousnesse of increased and diviner wisdom, \* to eat of that for- against Reli- bidden fruit which the tree of knowledge of good and evill did bear; gion and This was a pleasant bait, but pernicious; a golden, but poisonous Learning. and deadly arrow; Now the duller devill out of his almost ex- \* Gen. 3. 4. hausted quiver, produceth this iron headed, blunt, and rusty shaft; tempting Christians to abandon all good literature, and humane means of attaining knowledge both Divine and humane: And since he sped so well by this first temptation of proud curiosity, to be like to Gods, in eating what was forbidden; he despaires not to make us now like beasts; by perswading us to abstain from that tree of knowledge, which the Lord allowes us; and which his providence hath caused to flourish in the garden of his Church; and which doth not onely bear fair and excellent fruits, which are desirable to make one wise to salvation, but the Revel. 22. 2. very leaves of good learning, are for the healing of the Nations: Many defects are thereby supplied in humane societies; many immoralities restrained; many diseases cured, as to the outward contagion, and covered as to the deformity; to all which, the nature of man is otherwise subject, and so exposed, that wee see Quod vome- in all ages, the barbarity of any people, either at first, or in the res, vestra, relapse, is chiefly imputable to the want of good literature, and bruta gleba, that civility, which is as the flower and cream, alwayes rising from hoc disciplina sunt anima, learning; which onely supplees the roughnesse, and brawny cal- Varro, lousnesse, which grows by long ferity and rudenesse on mens minds and manners: Learning, like the warmer beames of the approaching Sun, onely hath force to thaw, and melt that frozen rigour of mens natures; to adorn them with a sweet and florid beauty; Animi cultus est quidam humanitatis color, to enrich them to a summers fertility; which without this, are ever squallid, and oppressed with a winters form, and horrid barrenesse, ever accompanying mankind in the absence and desti- Tul. de fin. l. 6.



truction of learning: which mightily prepares mens hearts and minds for the seed of the Gospell, and for the harvest of true religion, which affords the best fruites of wisdom and tranquillity to the souls of men.

There is no doubt but Satan hath found himselfe, for these last hundred and fifty yeares, (since the happy restoration of learning first, and then of Religion) much chained, hampered, and galled by those excellent gifts of all sorts of good learning (which are as the string to the bow, and as feathers to the arrowes of Truth) wherewith God hath mightily fenced and adorned his Church, as he did in the 3, 4, 5, and 6 Centuries, after that miraculous gifts were quite ceased, or much abated; in which times the Lord stirred up mighty men of incomparable learning, to fight the battailes of the Lord, of his Truth, and of his Church, against heathenish and hereticall adversaries. Drive away good learning out of any Church and Nation by famine, starving it: or by military insolvency, banishing it; the devill (no doubt) would be much more at his ease and liberty, as among Indians in barbarous idolatry; or Turks in ridiculous Mahometry; or among the *Isillier* sort of Papists in saplesse superstitions; or among the wilder generation of *Emhusiasts* in their various fancies and most incongruous dreams; all which grossely erre, and cover to infect others through ignorance even in the matters of right Reason as well as Religion; and are destroyed for want of sound and sober knowledge; which is scarce attainable even in Religion (without a miracle) where either people despise, or Teachers are void of that assistance, which good learning affords.

Hof. 4. 6.

Which however thousands of good Christians, Both men and women, have not had in the masse and bulke, yet they have enjoyed the spirits vertue and benefit of it (as it were more abstract and refined) by the studies, labours, instructions, and persuasions, which their learned Ministers have so prepared for them, and fully derived to them; as they did in England both by preaching and by writing. The Devill would have lesse trouble to watch Christians in the Church, lest they should fly from his camp to Gods tents; if he could perswade them to put out their own eyes, and the eyes of their guides and Pastors too: or else, to shut up themselves into some blind corners; and confine the Christian reformed Religion to obscure cells, and silly conventicles, where, in stead of the Sunn fair light of true Reason, good Learning, and sound Religion; men should like Owls and Bats, and Moult, bely howle, and chatter, and scratch one another in the dark. We know there are such kind of animals, which are ready to curse the day, and cannot abide the light, because their eyes are weak,

\* *Suadeo ne  
vescentium  
dentibus edentu-  
lus invideat; nec  
oculos caprea-  
rum talpa  
contemnat.*  
Hieron. ad  
Magnum, de in-  
digne Christi-  
ana.

weak, their workes are dark, and both mindes and manners are deformed.

The despisers of good learning are not onely spitefull enemies to the Christian reformed Religion ( whose perfection disdained not to use those good gifts, which come from the \* Father of lights, ( any more than a gracious soul doth its eyes, and other senses of the body :) but they are also silly abusers and degraders even of humane nature ; \* whose divine excellencie, Reason ; no man above the degree of brutish stupidity, Bedlam madnesse, or diuellish envy, ever sought to deprave, or depresse : No doubt such apes knowing their own uncomely want of talles, would be glad, if they could bring it in fashion, for all beasts to have none : and perfwade them to cut off, ( as burthens, and deformities ) those poster ornaments and helms of the body, wherewith nature hath furnished the nobler, comelyer, and stronger creatures : But this mutilating of reason and deforming of Religion ; by putting out the eyes, and cropping off the ears of Christians, and setting humanity itself into the stocks or pillory, is a greater undertaking ( I think and hope ) than ever such feeble, though nimble animals, with all their apish tricks, and mimickall grimasses, will be able to perfwade, either all, or any beasts of the Forests, ( unlesse it be the silly asse ) to gratifie them withall.

The Lord of all the world, the munificent donor of all blessings, who gives liberally without envy or reproach, hath withheld no good thing from his Church and people ; and not only allows, but requires us Christians, devoutly to consecrate all to his glory ; so as thankfully to adorn, even his Tabernacle, and Temple, with those spoiles and tributes, which we have taken from the Egyptians, and nations round about us : as Moser, David, and Solomon did ; all three eminent for learning and piety : The learning of the heathen is now become a circumcised Profelyte to the Christian Religion ; from a captive alien, it is with shaved hair, and pared nailes, ( the pomp and peevishnesse of it being laid aside ) admitted with Hagar into the holy family of the Church ; as a pregnant handmaid to waite on Religion ; though not as a rivall to be courted, and esteemed equall with Sarah. The severall parts of good learning, the Arts, and Sciences are, as those \* valliant ones about Solomons bed, vigilant guards, and potent defenders of true Christian Religion.

3.  
Despisers of  
learning are  
enemies to  
reason.

\* Iam 1. 17.  
\* Πάντες αὐτοὶ  
ἄνθρωποι τὸν θεόν  
καὶ τὸν λόγον  
οὐκ ἔγνωσαν. Αἰσθ.  
Μετ. c. 1.  
λογικὴν τὴν  
ἐνέργειαν  
τῶν ἀνθρώπων ἀλλὰ  
οὐκ ἔγνωσαν. Cl. Al.  
c. 5.

Iam. 1. 5.  
Ἐὰν τις ἐπιθυμῇ  
ἐλεῖν αὐτὸν ὁ  
θεὸς δέι το  
χρῆσθαι τῷ  
λόγῳ. Cl.  
Al. p. 6.

Nostra sunt quae  
in Philosopho-  
rum scriptis  
praesent : Deo  
vindictanda est  
omnis veritas.  
Amb. de Bon.  
M.  
De calva cam,  
illocbras crui-  
um & orna-  
menta verbo-

nam cum emortuis ingulitibus fecit. Hieron. ad Tam. Spolia Egypti onusti & divites quoniam sumus, amen.  
pascha nobis celebranda. Aust. Doct. Christi. 1. 39. \* Cont. 3. 7. Sa. Naz. orat. 19. Basil. hom.  
14. Ut rosas colligimus & spinas evitamus, &c. Ut fallones preparant pannum ; & tunc viret.  
&c. Quisquis bonus verusque est Christianus, Domini sui esse intelligat ubicumque ; invenit veritatem. Aust. do. Christ. l. 2. c. 18 & cap. 39. Quae vera, quae fidei nostra accommeda dixeris philo-  
sophorum saltem non formidanda, sed ab his tanquam iniustis possessoribus vindicanda. Id.

History

E f f 3

How-

*Dionysius dubi-  
tans, an legat  
haereticorum  
libros, divinitus  
monebatur, ut  
caperet, qui ad  
manum vene-  
runt, legat, ut  
omnia melius  
expendere, resu-  
tare & magis  
abominari pos-  
sit. Euseb. hi.  
Ecc. l. 7. c. 6.*

*\* Sine Christo  
sophia ipsa rari-  
tansi est. Sa-  
entia omnia  
literata stulti-  
tia; Gramma-  
tica magesvie;  
Rhetorica inani-  
tis loquacitas;  
Logica profun-  
dum jurgium;  
Historia omnis  
facitiores fabu-  
la; tota deni-  
qua philoso-  
phia, doctrina  
etia speciosa &  
negotiosa igno-  
rantia.*

*\* Sic adhibean-  
tur scientiae se-  
culares tanquam  
machinae qua-  
dam, per quas  
Bisulva cha-*

*ritas affurgat, quae maneat in aeternum. Aug. Ep. 119, 2 Pet. 3.*

6. Learned de-  
fenders of  
Christian Re-  
ligion, necessa-  
ry.

*Scoromen 15.  
Ep. 3.*

*Julian in his*

*Perfick expedition wrote 7 books against Christ and Christian Religion; Jeron. Epi. ad Magnum.*

However it be true, That the wisdom of the world is folly, and all learning is barbarity, losse, and dung compared to, and separated from the excellency of the knowledge of our Lord Jesus Christ; yet nothing hinders, but that Christian Ministers may now (as Christ sometime did) ride upon this Asses colt to Jerusalem; Nothing is more comely than to see the wisest men offer their gold and frankincense and myrrh to Christ in his infancy: Mat. 3. We know, that, as an humble unbeliever cannot justly be counted either ignorant, or unlearned, if he be taught in all saving necessary truths; and \* so, no man, never so much improved in secular knowledge, merits the name of learned, if he be ignorant of the minde of God in the mysteries of Jesus Christ; yet, judicious believers, can never be unthankfull despisers of those gifts of \* good learning, in their Teachers, and Ministers, by whom they have received that benefit of instruction in true Religion; which, by their owne private industry, and simplicity, they could hardly, if ever, have attained: Although the Mine of Scripture be rich; yet unlearned men (as the most part of Christians are, in point of humane literature) cannot search it; nor work it; nor try, and refine it; unlesse they have the help of those, who have tooles and instruments, and vessels, and skill, fit for so rich and holy, yet hard and serious a work; wherein it is much easier for weake and \* unstable mindes to fall into dark pits, and damnable errors; than of themselves, to attain and bring forth those saving truths; which onely can enrich the soul. Although the gifts of humane learning be not personally given to every Christian, yet they are so far necessary for all, as they are given to serve for the benefit of all; as every one in the flock enjoyes the blessings of those pastorall gifts and abilities, which are in the Shepheard; and every member of the body that light, which is in the eye for the use of all.

There needs not much learning to make a man in love with it, and covetous of more; It is a certain sign of very little, or none at all, where any man despiseth, or decryeth it in others. It never indeed, received opposition, but either by the Gothick barbarity of soldiers and oppressions of warre: or by the finer spun malice of such, as \* Julian the Apostate was: who being both very learned, and very wicked, knew well, how great advantages learning afforded to the Christian religion, which he sometime

professed



professed; and afterward with most *cunning* cruelty persecuted; finding by experience, how potent, and irresistible the weapons of *Christian warfare* were, when skilfully managed by men of parts and learning: Such as those *Atlasers of Christian Religion* were before, and in, as also after his time; who equalled the most renowned heathens in all learning; (as well, as they exceeded them in true Religion) and in unspotted lives; Such among others were *Justin*, a Philosopher and Martyr, *Tertullian*, *Irenæus*, *Cyprian*, *Origen*, (learned to a Miracle) So *Clemens of Alexandria*, *Eusebius*, *Epiphanius*; the three learned *Gregories*, *Naz. Niss. Thaumaturgus*: both the *Basilis*, *Albanasius*, *Cyrril*, *Minutius Felix*, *Arnobius*, *Chrysostome*, *Jerome*, *Ambrose*, *Lactantius*, *St. Austin*, *Prosper*, *Hilarius*, *Prudentius*, and others, famous Bishops and Presbyters of most eminent learning, piety, and courage; who undertook the defence of Christian Religion, against the proud heathen, the pestilent hereticks, and the importune schismaticks of those dayes.

ἰ χριςτος  
κρινεις ολιγ-  
ων υβρισις.  
Naz. Niss. de  
Juliano, yester-  
day a professor,  
this day a blas-  
phemer.

*Apion* the Jewish Church, which was the old stock, out of which the Christians are swarmed, *Hieron. Ep. ad Mag.* So *Philo* the Jew, very learned and an eloquent assertor of the Jewish religion. *G. Nissen in vita Thaum.* ἄνα τινος (φιδωπίας) ὁδρῆδον αὐτοῦ τῷ χριστιανισμῷ ἀντιστάων. viz. Tb. *Milpiades*, *Hypolitius*, *Apollonius*, senator, Rom. doctiss. opuscula Chr. fican. relig. contra Philosophos propugnabatur. *Titus Boetius*, *Amphilochius*, Philosophorum sententiis suos libros refarciebant. Id. *Hieron. Ep. ad Magnum.* So *Dionysius* Bishop of Corinth, and *Tatianus* who refuted the errors of *Origen*. Showing ex quibus fontibus philosophorum emanabatur. *Hieron. So Panemus Stoicus doctiss. Christianus; in Indian missus ut Brachmanis predicaret.* Id.

*Josephus* also  
a Jew, learned  
to a miracle, as  
*Jerom* saith, in  
the Greek mo-  
numents,  
detends against

Which made *Julian* the Apostate, elder brother to this illiterate fraternity (the despisers and destroyers of good learning) to become the *Ravillak*, the *Faux* of his times, the prime *Assassinator*, and grand conspirator, who sought to stab and blow up all *Christian Religion*, by overthrowing all the nurseries of learning, and suppressing the Schooles of the Church: forbidding any *Christians children* to be educated in humane and ingenuous studies; which he saw were become as the outworks to the citadell of *Christian Religion*: (which sometime indeed needed not these humane guards and defences while the terrible and miraculous gifts of the Spirit were like a pillar of fire, and cloud, round about *Christian Religion*, during its wandering in the wilderness of persecution, no more, than the \* *Israelites* needed trenches for their camp, when the more immediate presence of Gods salvation was among them, beyond all walls and bulwarks, or then \* *Elias* wanted a troop of souldiers, when he was armed with fire from heaven, against the ruder Captaines and their fifties) Those extraordinary dispensations ceasing, when the Lord brought his Church to the land of *Canaan*; to a condition of worldly peace and tranquillity, through

*Theodoret* l. 3.  
cap. 8.  
Proprie penne  
configitur a  
Galen, inquis  
Julianus.  
πολλὰ τὰ τῷ  
Γαλιένῳ ἐξ  
παιδείας καὶ  
βιβλῶν. in  
Bibliotheca  
Georgii Episcopi  
Alexand. quam  
Julianus sibi  
ex arte conquirit  
jubet. Epist. ad  
Porphyrium.  
36.  
\* Exod. 13. 11.  
\* 2 King. 1.

\* Revel. 18.

\* Origen answered Celsus, and Methodius: Eusebius and Apollinaris

wrote with great strength and dexterity of learning against *Po physie*, who was one of the most eloquent in his time, and wrote against Christian religion, 15 books, *Suidas*, & *St. Jerom.*

*St. Ambrose* and *Prudentius* answered

*Symmachus* his Oratory against Christian Religion.

\* *Vincen. Lyvin*, lib. 1.

*Immortale Originis ingenium.*

*Jerom. in Ep. ad Tit.*

*In Origene*

*adco præla'a, adeo singularis,*

*adeo miræ extiterunt, ut omnes*

*pene multum longæque superavit, Vin.*

*Lyr. c. 23.*

*So of Tertullian, c. 24.*

*Quid illo doctus? quid in divinis atque*

*humanis exercitatus? Apud*

*Latinos nostrorum omnium*

*facile princeps, ut Origenes apud*

*Græcos.*

through the *Imperiall* favour and secular protection, under which *Halcyon* dayes, Christians had liberty to attend those improvements which are to be attained by study and learning in all manner of ingenuous, as well as religious, education.

But when the *Dragon* saw he could not by open persecuting power destroy the \* *woman and her child*; he then turned to other shifts; seeking by the floods of corrupt doctrine, to poison those streams, which he could not stop: And so to furnish out his new modelled *Militia*, with the better train and ammunition, he stirred up learned adversaries against the Churches true and ancient faith; not only without, as \* *Celsus*, *Porphyrie*, *Proclus*, *Symmachus*, and others; but even from within; as *Arius*, *Nestorius*, *Apollinaris*, *Macedonius*, *Eutyches*, *Pelagius*, *Donatus*, and others, very many: This master-piece he carried on with most powerfull suggestions, and successes sometimes; knowing well, what force Error hath, as well as Truth; when it is charged, and discharged with skill and learning. In so much, that he not onely overthrew the Faith of many ordinary Christians; but robbed the true Church, in part, and turned at last upon the *Orthodox* party, those whole *Canons*, great and incomparable pieces of all learning both *divine humane*; *Tertullian* and \* *Origen*, (the converter of *St. Ambrose*) who formerly had by their accurate and learned labours, both in preaching and writing, bravely asserted Christianity; both by demolishing the old remaining sorts of *heathenish Idolatry*, and prejudice; as also battering the new rising works of heresies and schisms.

So that our moderate, illiterate factious for an old crafty *Demon*, doe not, or will not, consider; that there ever hath been, still are, and ever may be, learned adversaries opposing or Apostatizing from the true Christian Religion, both in its *fundamentals*, and its *reformations*. There are very learned *Jesuites*, and other *Papists*, of all orders; there are learned *Socinians*; renewed *Palagians*; revived *Arians*, and others, who want not learning; against whom the learned Ministers of this and other reformed Churches, are often put upon necessary, though uncomfortable, and unhappy contests; Not for any malice, envy, or displeasure against any of their persons: (for learned men cannot but love and esteem, whatever is good and excellent in others) but onely from that *Conscience of Truth*, which the Ministers of this and other reformed Churches doe conceive, upon *Scripture grounds*, and by the consent of the primitive and purest Churches of Christ, they ought in all duty to God, to their own and other foutes, yet with charity to their Adversaries, to maintain; And, although the warre in Christian Religion ought to be managed by learned men on all sides, with all possible fairnesse, candor, and civility, such as the

the honour of the Christian name and profession requires; (for the more illiterate men are, the more rudely they bray and rail against one another) if it were a great sin to be supine and negligent in so great an engagement, which we think to be for Gods cause, the truth of Christ, and the good of soules: for which we ought to be prudently vigilant and honorably valiant: It would ill become us while we see the adverse partie daily arming themselves, with all possible compleains, in languages, arts, and sciences, in Fathers, counsels, and histories, for us to sit still in our lazy, and unlearned ignorance: expecting either miraculous illuminations and assistances, (as idle, vain, and proud mindes do) or else, most inevitable ruine, and certain overthrow of that truth and reformed Religion, which we profess to maintain; which in honour and conscience, besides the bonds of nature, humanity, and charity, we are bound to transmit to posterity (if not much improved by our diligence and studies) yet, at least, not fortitly impaired, to a just impeachment of waste against us, in this age, from those, that in after times may succeed us, who will have no great honour or happinesse by being heirs to our estates, lands, and dignities, if they be disinherited of all good learning, and that true reformed Religion which we have received from our learned and pious predecessors.

And this infallibly will be the sad event, and unhappy fate of the succeeding generations in England, if such witlesse lack-latin Zelots can prevail in their absurd desires, and most fanatick endeavours; who while they tell their silly disciples, (who are rather spectators than hearers of these mens affected gesticulations, and ill acted Oratory) That Latin and Greek are the languages of the Beast; that all books but the Bible, (and as much of that, as they take not to be for their turnes) are Antichristian and to be destroyed: Mean time the common people are not so much men and reasonable, as to consider the sad metamorphosis or change which already growes upon these Ignorant Masters, and their scholars; who like to Lyons, Lo, or Aslons, begin to thrust forth their hornes and hoofs; and to shew their teeth, in their grosse errors, their rude, and savage manners, which are tokens evident and dreadfull enough of their brutified soules: That if the wiser, learned, and powerfuller world among us in England, should, through basenesse, cowardlie, and negligence, suffer this illiterate and ferine fustian to increase and multiply; they will soon finde, by their violence, craft, and cruelty, that these Islands will be more pestered and infamous for wolves, than ever they were in ancient times.

And what is it that these mens brutish simplicity would have?

G g g

Namely

7.  
The sad effects which must follow these illiterate projects.

Seiden, con. 1. 10. p. 154.



Namely this: That the *pure Religion* among the *Protestant and Reformed Churches*, should have no *learned Champions*, or *able defenders*; but only such *silly Asinillos*, or *Massinellos*, who think it enough to trust to their rude and irrational confidences; to their *hard heels*, and *harsher brayings*, for the defence of true Religion; when as the *large and luculent eares* of these animals doe give so great advantage to any crafty error, or grosser heresie to get hold of them, that they will as easily be led to any *dammable opinion*, and desperate faction, as an *Oxe* is to the slaughter, and a *foale* to the stocks. For no men are more easily led into any temptation, than those, who presume to tempt God, by neglecting to use such due and proportionate means, as his wisdom in ordinary providence hath appointed, to attain those great and holy ends of true Religion.

Εὐέλπτον ἢ  
πρῶτος ἔχων  
τα ῥέδια αὐτοῦ  
πρὸς τὴν οὐ.  
Ναζ.

In studiis tan-  
tum quisque  
probat, quantum  
se assequi posse  
sperat; de quibus  
desperant; ea  
de piciunt.  
Casaub. præf.  
in Ari.

In quantum  
ab ignorantia se-  
gregantur, in  
tantum contum-  
acia aggluini-  
nantur. Tertul.  
de Pœn.

\* St. Austin. de  
Doctr. Christiana:  
tells of a ser-  
vant among  
the Barbarians,  
who by three  
dayes prayers  
(studium præci-  
bus) obtained  
full knowledge  
in all humane  
learning: ut  
librum quem-  
libet percurreret  
omnibus stu-  
pentibus.

Yet we may see, how all *folly* is ready to fall upon it self; to con-  
fute its own principles; By a *rude unskilfulnesse* it sometime  
bandies the *ball* of contention against its own face: For these  
*great sticklers* against all good learning in Ministers, doe sufficiently  
shew, they have *fraud mixt with their follie*; like *Foxes*, they love  
not the grapes, while they cannot reach them; Their *despise*  
of learning makes them despise it in others; Because it's hardly  
possible to have any degree of true learning, and not to oppose  
them; But, O how doe they seriously triumph and *superstitiously*  
rejoice, when any man, that is but a *smatterer in learning*, or smels  
a little of the pen and inkhorn, (for other than such *wolves*,  
and *dunces* never will so far shame themselves) appears for them,  
or seemes to leane, and adhere to them! how much more if he  
begins to stickle for their party and faction, being deceived with  
their *showes of zeal*, and inspirations! O how doe they prick up  
their ears, and march then with greater courage and confidence,  
(as the Hares did, when they had got a Fox to lead them: in  
whom they thought was more strength, and cunning, than their  
own fearfull feeblenesse could be guilty of: ) Even so these *blunders in*  
*reason*, wretches of Scriptures, and hucksters of religion doe find fault  
with those *Tools*, which they have no skill to use; and, like cowards,  
they quarrell with those weapons, as unlawfull, which they most  
fear, and can least resist. Which yet, could they once get into  
their hands, and abuse to their advantages, none would be more  
*imperiously cruell and insolent*; \* For what would not these *Murder*  
*Furies* give to have indeed, such an *inspiration*, as might in one  
night make them every way as learned and able in all points,  
as those Ministers and other men have been and still are, who  
dayly pare the ruder nails, and muzzle the bolder jaws of these  
degenerate and desperate men; who like *base and mule*, being  
with-

without understanding, are ready to fall upon those, that are fit to be their Masters and rulers, both in Church and State, who in stead of sound and healthfull learning have only the three distempers which Sir Francis Bacon observed to be in most men; Fantasticknesse, Contention, and Curiosity, by imagination, alteration, and affectation.

But the enemies of good learning tell us; That they discern so many spots and black patches in the face of this fair Lady, they cannot esteem her a modest Virgin, or a grave and sober Matron, or any way fit company for true Christian Religion; but rather some prostitute of Impudicity, which is easily carried by every wanton spirit, and oft impregnated with grosse errors, which it either conceives and brings forth, or nourisheth and brings up, they have heard (for these men read but litle, and understand lesse) that great hereticks, and enemies to true Religion have beene great Scholars: And even in the bosome of the Church, these vermines of heresies and schisms, have crawled most, since she put on and adorned herself (as some thought) with this patch and beggerly garment of humane learning, which she took up in the high way of the Gentiles: Arius and his crew wanted not learning; nor Pelagius Sophistry; nor Demetrius eloquence, as St. Austin tells us; Nor those others of former or later dayes, who made the Van, or bring up the Rear of those sects, which the diuel hath instructed and trained up against the purity and simplicity of the Gospel; Which (impediments, rather than ornaments, as these men tell us, who presume to be better acquainted with the mind of religion, than any Ministers, or other able Christians) doth now utterly abhor, and is ashamed of; yet and would quite cast away all those glasse, and jewels, and crissing phes, and pendants, and pearls, and the furs, and cloings, and strange apparell, which she had borrowed of humane learning, even as the Jewish women were weary of their toys and trinkets which they had from the heathen; by which they provoked God against their vanity, pride, and folly.

These are those men ready with their rude hands to undoe Divinity, who, being very blind and foolish, are not able to distinguish between pulling off the patches, or wiping away those spots and paints, which a fair face needs not; and the shaving off that hair which is given to Religion for ornament and covering; Or the undoing the plucking out of those eyes which it needs, not only for beauty, but for direction. The cleansing of hereticks and schismatics doth not so much deface the Church, and true Religion, as the learning of Orishan professors adorn, and reforme it: which, as furs and jewels, is the best means to take out those

8.  
Objection against learning as injurious to true Religion; the parent or nurse of errors.

Aust. de Hæref. Pelagii viri, ut audio, sancti, & non parvo profectu Christiani. Aust. c. 3. de pec. mer. Bonum & predicandum virum. Id. Pelagii & discipulorum libri propter acrimoniam & facundiam legimus a plurimis. Id. Ep. 144.

Iai. 3.

Ans.

Yet the benefit of learning is more than the hurt of it. The benefit of learning is more than the hurt of it.





though they be weaker disputants, and flatter writers: yea we commonly see, that hereticall pride, and schismaticall passion, (in men, that neither love the Truth, nor the peace of the Church) when worsted by arguments, fly to Arms; as the *Arians*, and *Donatists*, and *Novatians* did; when refusing fair disputations, which the Orthodox Bishops and Presbyters desired: offering (ἐπινομήντες ἡ ἀντιπρὸς τὴν) *orderly, and peaceable disquisitions*, for the determining of differences, so that Christian union might follow; They presently ran furiously to *meere brutish and tumultuary violences*: Invading Churches by force; driving away the Orthodox and holy Bishops and Presbyters; who had not varied, nor would yeeld to change, that Faith, and holy order of Religion, and Ministry, which still remained in all the Christian Churches; as descended from the Apostles, and primitive Christians, and which had lately been confirmed, and declared by the first famous Councell of Nice, which consisted of 318 Bishops; besides other many learned assistants, holy Presbyters, and Deacons, together with some chief men of the laity; who were so all of a minde, that there were but 17 dissenters in the vote against *Arius*.

Vide Ca. r.  
Afric. Concl.  
Carth. 2<sup>a</sup>. 410

ἐπὶ ἀποτόμῃς  
βίαις; ad imma-  
es violentiam.

After the same riotous fashion also was that ignorant and abominable (as it's called) of the *Circumcelliones*, (a subseccion of the *Donatists*) who were wont to ramble idly up and down, like squibs with fire and force, among the plain, and *pagan* Christians in the country; till (after great ostentations of piety, devotion, and zeale for *Martyrdome*, calling themselves \* (*Duces Sanctorum*) *Captaines of the Saints*; and (ἀγῶνιστῆς) contenders for the faith, they fell at length to pilfering, then to plundering, and wasting whole countreys, oppoling in an hostile manner the *Vicegerents Pacetus* and *Mecarius*, till at length they were by the Emperour himself \* (*Honorius*) repressed and destroyed.

Βεβλυντὶ  
παλίδος τὸν πῆλ  
συναγῶν.  
Can. Afr.  
Genui hominum  
agreste & famo-  
sissima audacia:  
Aust. cont.  
Cresco. l. 3.  
c. 42.

Lenigra tarrea-  
num & priedo-  
num facta quam  
Circumcellio-  
num.

\* St. Aust. de  
Heret. l. 1.  
Opuscul. 1.  
An. 348.

That many men abuse learning, to abet errors; and religion, to colour *hypocrisie*; and the name of the Spirit, to indulge the flesh; and heaven, to carry on earthly designs, I make no question; nor will these objecters, I beleive; yet I doe not think their morosenesse is such, as presently to conclude, they must part with what they can well use, because they see others daily abuse good things, as health, beauty, strength, riches, preterment, meat, drinks, cloathing, &c. all which oft nourish vanity, lusts, excesse; The aking, of these mens heads, or teeth, makes them not willingly to lose them; no more may the abuse of learning take away the use of it; Wise men know how to keep a mean between *starving* and *surfeiting*; between *drunkenesse* and *cutting up all vines*; condemning all men to drink nothing, but such small stufte, as these *Antiministeriall* Teachers intend to brew, whereby to keep all Christi-

as they pretend in a *feign'd simplicity*, which project is among their other weak and silly conceptions; For the fumes and vapours, arising from ignorance, emptinesse, and want of good sustenance, may more trouble the brain with giddy whimsies and dizziness, than can ever be feared from competent repletions, unless men have very foul stomachs, or hot Livers: Wise men know to keep the mean between the riot, and the want of learning; There are, saith *Plato*, two diseases of the Soul of man (*uaria & aquada*) madness and ignorance; Madness is from the abounding with pride and passion; Ignorance from the want of knowledge and instruction: Ignorance is but a tamer madness: mad men have lost their wits; and ignorant men never had them. Learning and Religion cure both. The highest and most incurable madness is, an ungracious hatred of learning, and an irreligious love of ignorance.

We see by sad experience, That true Religion is as subject to be drowned by inundations of barbarity, and deluges of unlettered people, (fit to be followers of Goths and Vandales; or listed with Jack Cade, and Wat Tyler; or subjects to the titular King of Zion, John of Leyden) as it is to be scorched by the hotter beams of those Phaethons, who unskillfully manage the chariot of the Sun; that is, make an ill use of good learning: Which is as the light of the world; wherein Christian Religion is most honourably and most usefully enthroned, when it is guided aright: neither depressing reason too low, by fanatick novelties; nor exalting it too high, by intricate subtilties; but keeping the middle way, of the necessary, plain, and most demonstrable verities of Religion; which the Compass of right Reason measures exactly by the scale of Scriptures.

Medio tuius  
mus ibis, Ovid.

9.

Object. Many  
unlearned  
have been  
holy, &c.

\* *M<sup>o</sup> a. 21.  
B<sup>o</sup> 109 p<sup>h</sup>a  
p<sup>h</sup>o. 200.*

\* *Nulla t<sup>o</sup> conit<sup>o</sup>  
libuntur.*

*Fistilibus, tunc  
alla time, cum  
pocula sumas  
Gemmata, &c.  
Iuv.*

Ans.

\* *L. 1. de Doctr.  
Christian.  
S. Scripturas  
memoria tenet*

But these Objectors tell us, That many holy and excellent Christians of the common, and unlettered sort of men have been Worthies in grace and godlinesse; who never found any want of Smith armour, those \* great innumerable great volumes; nor those perplexed studies, in pestered libraries; That the \* poysons of opinions are seldomer drunk, or pledged in these earthen vessels, than in those of gold or silver; That their simplicity was contented to enjoy, that one book necessary, The Scriptures: All other bookes they would have been contented, as these men now, to have them sacrificed to *Pagan*, an heathen god, and meriting such heathenish oblations.

Ans. No doubt, but many very good Christians have been happily instructed, settled and preserved in faith and holinesse, who never were learned in any book, but that of the Scripture. \* *S. Augustin* tells that *Anthony* the Hermite, who could not read, had all the

*Et instructio sine scientia litterarum*

Scrip-

Scriptures by heart, and understood them well; yea many, who never read any word in the Bible, yet have been blest, by the Ministry of the Gospel, to beleive and obey the truth of it; which is indeed the life of religion, and the quintessence of all learning. Yet it was the happinesse of those honest Christians, that they never met with such pragmatick depravers of all good order, piety and learning, and Ministry, as these now are; for certainly they had never learned from such, as these despisers of learning and Ministers are, either the letter, or the true sense of the Scriptures: which they attained by the learned labours of their Ministers, chiefly, both reading, translating, and interpreting and preaching the Scriptures to them. They were happily freed from such praters, whose pride and folly is heavier than any lead, or the sand of the Sea; whose ingratefull humour would have taught them first to have cast off all their true Ministers and Teachers; next, to despise them; and lastly, to destroy them, by a most pious madnesse and spirituall ingratitude. They are not only blind, but mad men, who wanting eyes themselves, would have all their guides see no more than they do, that so both might fall into the ditch. Whereas the humility of all sober Christians was ever such, as equalled their piety, exceeded their knowledge, and compensated their illiteratenesse: so as to be farre enough from thinking themselves equall to, or above the first three, their lawfull Pastors and learned Ministers, by whose faithfull endeavours, and studies, those saving truths, and holy mysteries, were prepared for them, and set before them: So that however they did indeed eat clean food; the finest of the bread of life; yet they could not, but consider, whose plowing, and sowing, and gathering; whose thrashing, and winnowing, and grinding; whose kneading, & baking had provided and prepared those savory and wholesome victuals for them, which their own blindness and feebleness, (like Isaacks) could never have provided, or catered for themselves: That they did alwayes blesse those Ministers, and that God, who sent such Josephs to provide, and distribute the food of heaven to his alwayes destitute, and famished Church, which alwayes consisted for the most part of that peble, or community of faithfull and poor Christians; who were alwayes happy in this; that, although they had not provision of learning in their own storehouses and cisternes; yet still they might have recourse to, and make use of their Ministers storehouse, and store: whose lips ought to preserve knowledge, and to dispense it without envy or grudging: who rejoyced most, when their fountaines were most flowing forth to the refreshing of poor soules; The abilities of learned Ministers have alwayes been, like Jacobs and Moses his strength, a means to rowle away the great stones, which lie on the wells mouth (the Scriptures) Exod. 2. 17.

which

Pro. 27. 3.

Gen. 29. 10.

Exod. 2. 17.



A. 3. 31.

Exod. 16. 18.

10.

Wherein  
learning is  
necessary to  
Ministers.

Si ad huma-  
na perdiscenda  
et in hominu vi-  
ta brevis est,  
quid temporis  
sufficere possit  
ad intelligenti-  
am divinum?  
Chrysost.

Jeronymus. In  
libro Jobi, &  
Danielis, &  
alii.

Εὐδοκ. δε  
ἀρχὴν ἐπιστο-  
λῆς ἱερο-  
νύμου μαρτυ-  
ρῶν, ὅτι οὐκ ἔ-  
μελλεν τὸ τί-  
μιον ἀποδοῦναι.  
Basil. b. 24.  
de Reg. Eptu.

which are too heavy for ordinary shoulders, and to protect feeble Christians from insolent opposers. So that as the Eunuch asked, how he should understand, without an Interpreter to guide him, Ministers are therefore set by Christ in his Church for light, that each might enjoy them, as much as if each had their sufficiencies: As the meanest part of the body hath as much use of the eye, as if it were an eye in selfe. That as it was in the Israelites gathering Manna, so it is in the Church of Christ, when settled and flourishing; He that gathered much had no overplus, and hee that gathered little, had no lack. So those honest Ideots, and Lay-Christians, (who have little or no learning, beyond that faith and plain knowledge of the mysteries of Christ and the holy duties belong- ing to a Christian) yet have no want of learning; And learned Ministers who have attained most eminent skill in all sorts of good learning, by Gods blessing on their studies, have no more than is needfull for their place and the Churches edification, or safe- ty and preservation.

And much, I think, is needfull, to give a right sense of Scripture, from the originall proprieties or emphasis of words: To open the many allusions referring to Judaick rites and Ethnick cus- tomes in severall ages: To clear and unfold the Scriptures by short paraphrases, or larger Commentaries: To analyse severall passages so, as to reduce them to their proper place and order of reasoning wherein their force consists, (as the parts and joints of the body set in their due posture:) For the method of the reasoning, and the strength of the argument, or main scope in Scripture, is oft very different from the series, and order of the words in the Text; Many times the ambiguity of the words, the variety of stop, the incoherence and independence of the sense as to the letter, makes the method more obscure, and the meaning very intricate; yea the very text of Scriptures were in many copies of Bibles anciently (as in St. Jeromes time; and before him in Origen) much altered, by addition to, or detraction from the pure and authentick Scripture, untill those and other learned men, the Bishops and Ministers of the Church, with more accurate diligence reduced the Bible to its purity, and integrity; as much as is attainable by humane industry, or necessary to mans salvation; In these and the like cases I suppose, these objectors, who are very simple (but not with a dove-like simplicity) must needs confesse (unless they wholly trust to the reed of their Enthusiasms, which they have very little cause to doe) that there is a great need of learned Critics; of good Lin- guists; of methodicall Analysts; judicious Commentators; accurate dis- tinguishers; and harmonious reconcilers; that the truth, purity, and unity of the sacred Oracles may be preserved and vindicated, against

against Jews, Heathens, Atheists, Hereticks, and capricious Enthusi-  
asts; who are ready to strike with contempt and passion, any part  
of Scripture, as uselesse, or corrupted; if it flow not as the rock  
with an easie sense and obvious interpretation to their weak  
and sudden capacities: They are instantly prone with an high  
disdain and choler, to prefer their most impertinent imaginations, sudden  
fancies and adde raptures.

Or, if they be ashamed of those, being too weak, grosse, and  
impudent to be vended at noon day, and in so faithfull a light as yet  
shines in this Church; then they are crying up the *book of the crea-  
tures*; and *God in them*; or they applaud some *rarer moral bea-  
uties*; And I should think nothing should fit their fancies so well, as  
the *Turkish Alcoran*, or *Jewish Talmud*, and *Tobal*; for these (if  
any thing can) have already out done them in *royes and incredible  
fables*; which may save them the labour of further inventions.  
Swine will prefer the filthiest puddle, before the fairest springs; so  
will wanton proud and vain men take any light exception against  
the Scripture; which they hate the more perfectly, by how much  
they see it is a most perfect rule, and fully contrary to their proud,  
unjust and unruly passions: And however the *shell* of those holy  
and unparelled writings, the blessed Scriptures, be in many places  
rugged and hard, so that every one cannot handle or break it; yet  
(blessed be God) others can; nor is the kernell of *living Truth* lesse  
sweet and smooth, because it is not easily explained, but by the  
help of other mens better gifts; whom the Lord raiseth up, and  
fiteth for this very end; with variety of gifts, even in humane  
learning: Who (for the most part) have been of the order of the  
Clergy: although, in these later times (especially,) divers others,  
both Nobility, Gentry, and Commoners, have been as excellent piers,  
who have by their private studies very chearfully, and industri-  
ously assisted, and helped the Churches chiefest Champions, and  
Leaders, the Ministers; who have not indeed, every one, those sharp  
tools of steel; which can work at the hardest places of this rock, and  
holy Mine, the Scriptures; yet have they generally such skill, and  
leisure, beyond the Vulgar, as enables them to try the Ore, to gather  
and refine the grains, to cast them into the wedges or ingots of  
Gold: Truths reduced to some body, method or common place  
of Divinity. Thus assisted by their own and other studies, me-  
thod, and industry, they are well able to make plain, yet learned  
and judicious Sermons; with pathetick homilies; fitted to the  
common peoples capacity, memory, and disposition: whom  
neither leisure, nor necessities of life, and the hard labours under  
the Sun, nor abilities of minde, would suffer or serve (one of a  
thousand) to attain to any competent measure of religious know-  
ledge;

ledge; if holy and learned men, (Ministers of the Church) were not enabled by God, approved by the Church, and ordained by both, to that constant service of the Ministry, for the good of the plainer Christians; who enjoy, in every point of true doctrine, or solid Divinity, (which is as a weighty piece of gold stamped with the clear testimony of the Scripture, (as people doe in every piece of current money) the extract of the labour, and the result of the heart of many mens beads and hands, who have thus fitted it for their ordinary use.

Besides this, when common people are once well stored, and enriched in their honest plainnesse, with competent and sound knowledge in Religion by the care and faithfulness of their able and honest Ministers; yet how easily would the cheats of Religion, delude and impose on these poore Soules, (these plain and single hearted Christians) abusing, or changing counterfeits, with truths; cropt opinions, and round-headed tenets, for full weight of Christian doctrines: Still coggling with religious \* dice, and cheating with plausible fallacies, seemingly brought out of the Scripture; untill those poore believers, like the \* bewitched Galatians, had lost all, or their most part of their sound Religion; yea, some of these Imposers do not leave poore Christians, whom they have consensed with fair shews of the Spirits revelations, and new Gospels, so much faith, as to beleive the main Articles of the Christian Faith; or the Scriptures to be the Word of God; or, that there is any true Church, or any order and authority of true Ministry: And whither would not this consenage and deceit of these hucksters proceed, even to overthrow whole houses, Parishes, and Churches, if there were not some learned and able Ministers in the Church; who are as Gods and the Churches publique Officers, to detect these jugglers, to discover these deceitfull workers, to set these cheats in the pillory of publique infamy; that they may loose their Ears; that is, their \* hearing well; that credit and fame of gifts which they cover and captaine among the Vulgar; and which they would enjoy, by reason of their many wiles, and artifices, by which they ly in wait to deceive with good words and fair speeches, (as the Devils feeding Dogs) the well affected and plain hearted Christians, if they were not every where routed, and confounded by the Ministers of the Church, who are both far abler and honestest men, and to whose charge the flock of Christ, in its severall divisions, and places is committed; that they may take care it suffer no detriment either in truth; or in peace; in faith, or manners; in Doctrine, or in holy order. Thus then, although the soules, and faith of the meanest true Christians be alike pretious and dear to God, as the most learned men's, yet they are not pieces of the same weight for gifts; of the same extension for

\* ἐν τῷ κυβερῶν  
τῶν ἀνθρώπων,  
ἐν πανουργίᾳ  
ὡς ἐν τῷ μαθου-  
δίας τῷ πλά-  
νῃ. Ephes. 4. 14.  
\* Gal. 3. 1.

2 Cor. 2. 17.  
καταλαβόντες  
τὴν λόγον.

2 Cor. 2. 17.  
ἐγγὺς τοῦ θύλου.  
\* Ut tandem  
male audiant,  
qui male et  
dumini et agunt.

Rom. 16. 18.

2 Pet. 1. 1.



for endowments; of the same *polishing* for studies; nor of the same *stamp* and *authority* for their calling and office; All which, as they are not to the essence of true grace, and religion; so they are much, to the lustre, power, beauty, order, usefulness and communicativeness of those gifts, which goe with true Religion; and are by the Lords munificence bestowed on the Church and faithful, for their well being, safety, and comfort, even in this world; besides their happiness in another, which ought to be the grand design of all true Christians, both *Laymen* and *Churchmen*, both learned and unlearned, both Governours and governed.

But these Illiterato's further object with open mouth; That they are sure neither Christ nor his Apostles, had themselves, or commended to the Churches use, *humane learning*.

*Ans.* My answer is; They needed none, as humane; that is files had no acquired by ordinary education, or industry; being far above it, humane by those glorious and miraculous endowments of the Spirit of wisdom, which can easily shine in a moment through the darkest lanterns; (men of the meanest parts and grossest capacities) So that those might as well dispense with the absence of all acquired humane learning, as he that hath the Suns light, needs not the Moon or Stars, or Candles; or he that had Angels wings and swiftnesse, would not want the legge of man, or beast to carry him; or he that is neer a living and inexhaustible spring, needs not labour to dig wells, as Isaac did; and so must we too, in the barren and dry land, where we live; which none but inhumane *Philistines* would stop up. This therefore of Christ and his Apostles is not more *peculiarly*, than impertinently alledged by these men, in these times, against the use of good learning in the Churches Ministers; unless the reall experiences of these men pretended *Apostolicall gifts*, extraordinary endowments, and immediate sufficiencies from the Spirit of God, could justify these allegations; either as fitted to them, as to the present dispensations of Christ to his Church; Although the Lord sometime gave his Church water out of a rock, and refreshed wearied Samson by a miraculous fountain, which suddenly sprung up in *Lehi* (not in the Jaw-bone, but in the place so-called, from *Lehi*, (i.e.) the Jaw-bone, by which instrument he had obtained so great a victory; there where it continued afterward;) yet, I believe, these men will think it no argument to expect every day such wonderfull emanations; and neglecting all ordinary means, to expect from the Jaw-bone of Ases water, or drink to quench their thirst: I am sure this Church hath not yet found any such *flowings* forth, or refreshing from the mouths of these Objecters; whose lips never yet dropped like *Herman*, so much as a Dew of sweet and wholesome

knowledge upon any place; and how should they? whose tongues are for the most part set on fire; and breathe out, with much terrour, nothing but ashes and cinders; like *Vesuvius* or *Etna*; whose eruptions are vastations to all neere them.

Col. 2. 3.  
Marth. 12. 42.  
unus verus &  
magnus est ma-  
gister Christus,  
qui solus non  
didicit quod  
omnes doceret.  
Amb. off. l. 2.  
Math. 5. 45.

Mal. 4.  
1. Cor. 1. 26.

Luk. 2. 48.

12.  
The objecters  
may not argue  
from the Apo-  
stles gifts a-  
gainst learn-  
ing now, since  
they have nei-  
ther of them.

Δύσκολος ἡ  
τῆς ἀληθείας  
κτῆσις. Cl. Al.  
Pro. 1.

As for our blessed Lord Christ; we know he was filled with all the treasures of wisdom, both divine and humane; for, being greater than Solomon, he could not come short of Solomons wisdom in any thing; who was in all his glory but a Type and shadow of Christ, and no way comparable to him: Our Saviours design, indeed, was, not as *Plato*, or *Aristotle*, to advance naturall Philosophy, meer morality, humane learning, and eloquence; (the beams of which Sun, by common providence, God had already made to shine by other wayes, on the bad, as well as the good; on the heathens as well as the Jews and Christians;) but Christs intent was, by word and deed, to set forth the beams of the Sunne of righteousness, the wisdom of the Father; the saving mysteries of his Crosse, and sufferings in order to mans improvement; not by humane learning, but by divine grace: And however our Blessed Saviour hath crucified, as it were, the flesh, and pride of humane learning, (as well as of riches, honour, and all worldly excellencies; which are infinitely short of the knowledge and love of God in Christ) yet he quickned and raised them all by the Spirit; which teacheth a sanctified and gracious use of them all to his Church, and true believers. Our Lord Jesus did not disdain to converse with the learned Doctors, and Rabbies of his time; among whom he was found after his parents had sought him sorrowing; because in vain, elsewhere; yet our wanderers and seekers are loth to seek; afraid to find, and disdain to own Jesus Christ, when they have found him among the learned men, and Ministers of this Church; lest in so doing, they should seem to confesse they had lost Christ, and true Religion, in their illiterate Conventicles and ignorant presumptions.

As for the blessed Apostles, who were (*δοκῶντες*) immediately taught of God, by conversing with the Son of God the Lord Jesus Christ, the Christian world well knowes their miraculous and extraordinary fulnesse of all gifts, and powers of the Spirit, both habituall and occasionall; so that they wanted neither any language nor learning, which was then necessary, to carry on the great work of preaching, and planting the Gospell: And no lesse doth the wiser world know the emptinesse and ridiculous penvy of these (disputers against good learning) even as to the common gifts of sober reason, and judicious understanding; wherewith the blessing of heaven is now wont to crown onely the prayers, and studies of those, that attend on Wisdoms gates with all humble industry: whose great proficiencies these poor men envying, (as they

they have great cause) would fain perswade them to be as much  
*regards*, as themselves are; (who have neither *bunted*, nor  
*caught* any thing) by \* not roasting what they have taken in *bun-*  
*ing*; that is, not to use those gifts of learning in all kinds, which  
 Ministers have attained unto, by Gods blessing on their studies.

Contra boni fi-  
 teras blaterant,  
 eis p̄a dūm̄as  
 ἡ δὲ πρὸς  
 μα. Chrysost. m̄g.  
 τῆς αἰσχρολογίας  
 ἀμαθείας.  
 Naz. or. 27.

\* Pro. 12. 27.

As for that Primitive gift of Tongues, by which the Apostles  
 at once suddenly thawed, and brake that Ice, which now locks and  
 seals up to us the face of the great deep of Learning and Wisdom;  
 so that they were instantly Masters, not onely to understand,  
 but also to utter, the mysteries of Christ, (whereof they had  
 partly an acquired, by Christs teaching, but for the most part,  
 an inspired knowledge :) These pittifull pretens, who would be coun-  
 ted Apostolicall, are so far from any such gifts of wisdom, or  
 utterance, that they are scarce masters of their own mother tongue,  
 neither knowing, for the most part, what they say, nor whereof they  
 affirm; nor able with modesty, gravity, humility, or charity, ei-  
 ther to use, or bridle their tongues; (which is an Apostolicall brand  
 on them; shewing that their Religion is but vain :) And how can  
 it be otherwayes, where sober speech, sound reason, common  
 sense, and ordinary ingenuity, are as much wanting; as pride,  
 contempt of others, intractable fiercenesse, and indocible igno-  
 rance doe abound? When their great art is, to set off to some po-  
 pular shew and acceptance, their gifts and persons, by proud swell-  
 ing words: sometimes soaring in the height of raptures, and rare  
 speculations, beyond sobriety; as if they were from sudden inspirati-  
 ons; when indeed they are nothing else but some odde ends of  
 metaphysicall questions, and devotionary contemplations; which are every  
 where found among the Schoalmen, and Monasticks; or in the  
 Platonists, Plotinus, Picoander, and the like; to which Authours  
 these men being strangers, yet drunk with their own fancies,  
 sometimes they reel, and stumble upon such notions; which  
 vainly puffe them up in their fleshy minde; while they are still but  
 clouds without water, carryed with the tempest of passions, and high  
 presumptions above the plain, practicall and usefull truths of  
 Religion; and indeed above the proportion and sphere of their  
 own gifts, and parts: Other whiles they seem as Wells without waters,  
 deep, but dark, and dry, in their profound folkes and profane  
 niceties; as the Manichees, Valentinians, and others of old; by  
 which they seek to confound, God with the creatures; good with  
 evill; Nature with Grace; Vice with Vertue; Law with the Gospel;  
 Christ with Devils; By all which rarities, amasing their silly auditors,  
 they are no other but cunning Agitators for ignorance, atheism,  
 profanenesse, hypocrisie, and superstition; that the life and power  
 of the Christian reformed Religion may be wholly bafled, and despised!

1 Tim. 1. 17.

James 1. 26.

1 Pet. 2. 18.

Col. 2. 18.

Iud. 12.



2 Pet. 2. 17.

together with the Ministry of this Church: What can these wretched men expect, but the blacknesse of darknesse for ever to be reserved for them (without repentance) who study to cry downe all good studies, and learning; that they may the better eclipse all true and reformed Religion?

Mat. 12. 35.

Such Pharisees (for few of them are good Scribes) are like indeed to make excellent Teachers of the Kingdome of heaven, who are not able to bring forth any things, either old or new, having no Treasure of well digested knowledge, either divine or humane; but onely some of the rubbidge, of that learning, which they seeke to destroy; pitifull rapsodies of such confused stufte, as they have scraped together; which becomes none but bablers and pamphletters; Which, whoever considers seriously, how much they have been a shame, and bane to true Religion, to the honour of this reformed Church, and to those holy manners which become sober, wise, and modest Christians, he would ever after love learning and learned Ministers the better, by how much he sees infinite cause to abhor the sordid and shamefull effects of impudent ignorance; which loves to batten in its own soyl; and refuseth to be cleansed: Such mouths full of errors, and foul with evill speakings, however the Timothies and Titusses of this Church cannot now st. p, (as they ought to doe; if the exercise of that just power in the Church were not obscured) yet they ought to rebuke them sharply, and with all authority.

Tit. 1. 11.  
2. 15.

And untill these Seraphick despisers of true, usefull and sanctified learning can (not boast and clamour among their Disciples, who are now grown giddy with too high notions and airy speculations, but till they can) evidently demonstrate to the wiser and soberer world; that they can indeed perform, what they pretend; that is, by immediate gifts, and unstudied enablings they can solidly comprehend, soberly preach, methodically explain, clearly demonstrate, the sacred mysteries of our Religion: also resolve the difficulties, reconcile the differences, and determine the doubts, or controversies arising out of the Word of God, or the points of Religion; so, as in some measure may tend to satisfie mens judgements, together with the scruples, and cases of their consciences: Till I say, these men can doe these in some competent measure, equall at least, if not beyond, what the learned Ministers of this Church have done, and dayly doe, by the blessing of God on their labors; they must give us leave still to follow our studies, with humble prayers and diligent pains; That so in stead of the burke, and chaffe of these mens specious words, and popular insinuations, (sadly deploring, and proudly despising those excellent abilities, which are in true Ministers, far above them) we may help to feed  
poor

poor hungry souls; not with frothy vanity (wherewith these proud Masters send their scholars away, as puffed up and as empty as themselves) but with good corn, and that wholesome provision of sound knowledge and saving doctrine, wherewith the Lord is pleased to furnish us, in the honest, and ordinary way of his providence and blessing upon our industry: for we have now no Manna or Quails about our tents; which, while these men dream of, mean time exceeding leanness is entred into their souls: And how can it otherwise be, than, that sowing vanity, and visions of their own hearts, they should reap other, than wind: and be satisfied, as they are extremely, (but most unhappily) with their owne delusions?

We do not read that either Moses, or Solomon, or Daniel, or St. Paul, (first educated at \*Tarsis a famous University; and after at the feet of Gamaliel) or Attick Luke, or eloquent Apollos, ever despised, or decryed, or disused those acquired gifts of humane learning; wherewith they were endued in the ordinary wayes of education; no not, when they were extraordinarily inspired: Their common gifts served them still in their ordinary Ministry; as to understanding, memory, utterance, or writing; by which they endeavoured to set forth, that Jesus was the Christ, the promised Messiah; So that in their arguments, disputes, reasonings, and allegations out of humane Authours; also in the style, phrase, and manner of their speaking, and writing, it might and may easily bee that the difference of Prophets, Evangelists, and Apostles naturall, acquired, or studied gifts, did still remain; when their extraordinary and infused might be equall; yet these did not equall them in their either more strict and Logickall reasonings, or their more Oratorious expressions; or more elegant phrase and proper language; which appear very different in those holy Writers and Penmen of the Scriptures, which had the same Spirit directing or dictating, as to the matter revealed to them; but they used their own ordinary abilities to expresse them by word, or pen, to others.

learning of heathens by Christians. See Tom. 2. pag. 331. St. Paul cites three testimonies out of heathen Poets, Epimenides, Kyprios an, &c. Menander, Odysseus nōn, &c. Aratus, τὸ πᾶν γὰρ ὑπὸς ἑστέ, &c. So Janus and Jambres out of Jewish Records and Talmuds. Plures sine dubio legerat: B. Paulus poetas, quam quos recitavit; & recitatis aliquos, laudavit omnes, in quantum divinatorie veritatis scintillas sapim produunt, Brasim.

And certainly when the Apostle Paul bids Timothy (as a grand and lasting pattern for all Bishops and Ministers of the Church, to study, to meditate, to give himselfe wholly to those things, that his profiting may appear, to stir up the gift that is in him, still

13.  
Inspired holy men yet used their learned gifts.

\*Tarsus celebris Cilicia Urbis, & Academia; ipsius Athenis, & Alexandria comparanda, Strabo.

St. Jeromes

Epist. ad Mag.

answers that question, Cur candorem Ecclesie Eshnicis sordibus polluat: and

shows by the examples in

holy Scripture

and other holy

writers, what

holy use is to

be made of the

testimonies out

of Jewish Records and Talmuds.

Plures

1 Tim. 4. 13.

14. 15.

still

Ephes. 6. 18.

2 Tim. 4. 13.

1 Cor. 4. 6.

still more fitting himselfe to the work of the Ministry, (notwithstanding he had some speciall and extraordinary gifts) Sure the same Apostle gave Timothy no example of idleness in himself; but both studied and prayed; yea desires the prayers of others for him, that he might (as an able Minister, and as a Master builder) finish the course of his Ministry with joy; This blessed Apostle needed not have been so solicitous for the parchments, which he left at Troas, if his memory had been alwayes supplied with miraculous assistance; he needed not to have committed any thing to writing for his owne use. It is very probable that those parchments were no deeds, for conveying any land or temporall estate; but rather some Scheme or draught of divine Truths and mysteries, methodically digested; which he had fitted for his own, and transferred to the use of others, as Apollos, or Timothy, or Titus: So little doth the speciall gifts of the Spirit, in the Apostles or other holy men, justify or plead for those odde and mistapen figures of those mens Divinity, whether discovered by their tongues or hands; of whose deformity, and unpolitenesse, compared to the fashion of all learned mens judicious, methodicall, and comely writings, and discourses, these crafty men being conscious, would have no Sun, or light of arts and learning shining among Christians, by which their ridiculous monstrousity might appear.

The same Apostle who bids us beware of vain Philosophy, and wisdom falsely so called (while it opposed the divine; or was preferred before the word and truth of God in Christ, which onely can attaine the end of all true wisdom, to make a man happy to eternity) yet he could be no enemy to any part of true and usefull Philosophy; which is but the knowledge of God in the creature, of which he gives severall touches, in his most divine writings; He commands us, no lesse, to beware of \* false Teachers, of heaps of Teachers; of deceitfull workers; of unuly walkers; of unstable and unlearned spirits, who by vaine babblings, endlesse janglings, high presumptions, and private interpretations, wrest the Scriptures, corrupt both religious Doctrine, sound speech, and Christian communication; Such who are \* vainly puffed up in their fleshy minde; whose glory is to lead Disciples after them; desirous to be \* Teachers, when they know not what they say, nor whereof they affirme; Comparing themselves with themselves; and abhorring all higher patterns, they can \* never be wise, but in their own conceits, and there is \* little hope of them.

2 Col. 1. 8.  
1 Tim 6. 20.  
In tantum  
vana est quan-  
tum perversa.  
feliciter est  
doctrina, genti-  
um Philosophia.  
Tertul. 1. de  
Anima.  
\* Rom. 1. 21.  
2 Tim. 4. 3.  
Impertissima  
est scientia scire  
quid sentiant  
Philosophi, &  
nescire quid  
Ch. istum docuit.  
Aust. Ep. 56.  
Cum Philoso-  
phia nidore  
purum veritatis  
aerem infuscant.  
Tertul.

\* Col. 2. 18.

\* 1 Tim. 1. 7.

\* 1 Cor. 10. 12.

\* Prov. 26. 9.

But



But O you, that excell in learning, or humility, or both; I should  
fear to write too much for good learning, if I did not consider, *Monumenti*  
that I write to those chiefly who can never think too much said, *of learning*  
or wrote for it, because they know the many beauties and excellen- *bon excellen-*  
cies of it, both in reference to the glory of God, and the good of *and usefull*  
mankind, both for souls and bodies, their religious and secular con-  
cernments, their temporall and eternall interest.

Indeed, no minde is able to conceive, but such as enjoy them, *Egrosset ing-*  
nor can any tongue expresse them, (since they exceed the greatest *num, nisi ingi-*  
eloquence of those that most enjoy them) those bright, heavenly, *atione repa-*  
and divine beams of Reason and Religion; which, with severall prepara- *retur.*  
tory glories, shine from the daily reading of those excellent writings, *Cito expendun-*  
and durable monuments of learned men in former ages; as rayes *ur horrea, que*  
of light, falling from the Sun, on this inferiour world; break- *assidua non*  
ing in upon all the regions of the soul: dissipating its darknesse; *fuerint adisti-*  
discovering its disorders, supplying its defects; filling it with the *one sulcitra. The-*  
sweet and silent pleasure of daily knowing something more excel- *saurum ipse facile*  
lent in the creature, or the Creator, which before it knew *profunditur, si*  
not: This secret and unspeakable contentment is more welcome *multis iterum*  
to the now improving soul, than the beauty of a fair morning, which *pecunia com-*  
shows a safe haven, to one, that hath suffered the horror of *pleatur. Cal-*  
blind and midnight tempests; more rejoicing the heart of a true *lied.*  
man, than liberty and light doe him, that is redeemed from a *\* Jucundissima*  
dungeon. *est vita indies*  
*sentire, se fieri*  
*dolorem.*

I should but profane, if I should too much unfold the sacred  
and sweet mysteries of learning, to an age that begins to learn their  
letters backward: to love only the hatred, and despising of learning;  
that will not be able in the next generation to read their Neck-  
verse, as loth to have the benefit of their Book or Clergy, I  
know it is lost labour to read Lectures (if they were as splendid  
for their eloquence, as their subject) upon Pearls or Precious Stones  
to Swine, who had rather finde out one eare on a dunghill, and moufle  
up one root out of the earth, than have the Gemme of both the  
Indies. These have deserved to be condemned to that illiterate fol-  
ly, which they have chosen; to the ragges and foder, which  
they affect to wear; to the blaineyes, which they snubhor to cure,  
that they rather chose to infect all others.

But to men of singular liberrall, ingenious, and noble spirits, I  
know it cannot be un welcome, to tell them, what pure and re- *Vide Synesum*  
fined contentment, what sweetness and honey there is to be gathered *de voluptate*  
from those fair and never fading flowes of learning, which God *studium co-*  
hath made to grow in the field or garden of his Church; what *pramio, sic*  
blow millions as great as these, *id est ad aq-*  
which are the flowers of learning, *uas: sic a-*  
which are the flowers of learning, *quas: sic a-*  
which are the flowers of learning, *quas: sic a-*

Τὸ ἀλλὰ  
τοῦτο διότι  
πάντα πρὸς  
μακροτέρῃ  
ἐμνήσει, ὡς ἴσ-  
τοῖς βασιλεῦσι  
ἐστὶν ἡ μάχη  
τοῦ νοῦ καὶ τοῦ  
λογισμοῦ.  
Longin. S. II. de  
vitiis Doctis.

Sueton. Iul.  
Cæs. Conspicua  
Alexan. imagine  
ingemuit quasi  
suam periculis  
ignaviā.

Sola sunt fin-  
cera & iura  
studiorum &  
bona conscien-  
tia voluptates.  
\* ἔγω βίβω.

Liberatio a stu-  
dia incipientibus  
aspera, progre-  
dentibus onerosa,  
proficientibus  
iucunda, perfic-  
ientibus beata.  
Quintil.

life, what joyes, what raptures, what noble and holy *emulations* are oft raised up in that soul which dayly and seriously converses with *learned men* either a live or dead? How when all other narrow Seas, Inland Meers, or Mechanick Lakes, (wherein the soules of many men weary themselves with rowing to and fro, tosing up and down; seeking in them riches, strength, beauty, honor, liberty, applause, victory, enlarged Empire, &c. all which have their *erroneous bounds*; and presently discover their *dangerous shores*; (beset with losses, defeats, disgraces, poverty, weaknesse, deformities and a 1000 deaths:) Onely this vast Ocean of learning and Sea of knowledge is unlimited; always discovering *interminate extensions*, abounding in *varieties* of knowledge; *novelties* of wisdom, infinities of inventions; multitudes of wise sayings and sentences, (morall, politicke, and divine,) which like stars are every where scattered & shining in that Firmament. Besides many noble *consignations* of excellent examples, provoking patterns every where set forth to excite the soul to some impatience of emulation as the history of Alexander the Great did Cæsar; or the victories of Miltiades did Themistocles, which would not suffer him to sleep; All these, embellished with gallant resolutions, generous actions, rare events, sublime contemplations, soveraign comforts, and unflattering counsells; all which, are still *enriching* the unsatisfied soul with *treasures* and pleasures that never satiate, never perish: are ever out of envies, force, or fortunes reach; as unseparable from us, as we are from our selves; For there are in this *Pacifique Sea* of Learning no rocks, but those of error; no *shelves* but those of ignorance; no *quick sands*, but those of our own fancies; no *pirates*, but those aboard us and within us; our own vicious lusts and passions; which onely doethreaten us, and onely can wrack us, or rob and hurt us; yea, and these are onely upon the *shores* and *keys* of learning, where men first embarque; and where some lazy, or timorous, or proud, and sensuall spirits stay all their lives; but they are not in the *full Sea*, and vast extension of Learning boundlesse and boundlesse Empire; In which the humble, devout, and industrious soul once fully engaged, is every day more removed, and out of sight of the world: far from those fears, hopes, hazards, disorders, and discontents, which attend those whose covetousnesse, or ambition, or passion, or lust still keeps them either on the shore of ignorance, or but on the borders of knowledge: who rather court Learning for a *Mistress*, than wed her for a *Wife*.

From all which dangerous *remora's*, and shallower coasts, those onely are removed, as it were to another world, which is intellectuall, and divine, (having little common with beasts, nothing

with vain and wicked men ) who being well advanced in all  
good learning, both divine and humane, begin at length to finde  
themselves differ from, and exceed themselves, (and all others who  
rest in their *illiterate simplicity and fordidnesse*) as much, as *light* doth *dark-*  
*ness*; or the *Stars* in the Firmament do the *clouds* and *molehils* in their  
fields: *Holy learning* always carrying that improvement, and content-  
ment, which loves, and admires, and imitates, and so enjoys all  
that virtuous prudence and heavenly wisdom, which it sees to have  
been in those *its incomparable predecessors*, the remaines of whose  
soules are still extant; which otherwise would have seemed to  
have been of no nobler metall, than their bodies; and these,  
but Jewell to the dust of beasts, unless their learned labours had  
referred to the world, how they had lived as much above the  
ordinary rate of men, as these doe above the beasts; which most  
of men either serve; or, which is worse, love more, than their  
own soules. To these Patrons and professors of learning we owe  
our Ingenuity, our civilitie, our civility: (for more and rui-  
stick learning, which hath onely rough-brown a meere Scholar, or  
moulded up a rude and rugged Philosopher, is as gold yet in the  
ore, or a Jewell neither polished nor well set; having innate worth,  
but not that lustre it merits, and might well bear.) To them  
we owe our gratitude, our humanity, our rationally, and reli-  
gious liberties, which redeem us from being beasts, or devils; Their  
care and labours have absolved us from the chains and bon-  
dage of blindness, barbarity, atheism, vulgar admirations, sen-  
sualitie, and irreligion; Gods providence having so tempered  
the various ingredients, and severall doses, which make up, from  
divers excellent hands, this admirable Confec-tion of good learn-  
ing; that it is a Catholicon, a soveraign for all distempers of minde,  
and disorders of the outward man: for misfortunes in estate,  
errors in understanding, privacies in will; violences of pas-  
sions; corruptednesse in affections; troubles in conscience; immo-  
ralities of life; dejections of spirit; terrors, and encounters of death;  
And where learned abilities are rightly ordered, they apply, and  
communicate their virtues, with such soft, and pety insinuations,  
seasonably and wisely fitted to every genius, capacity,  
and occasion with gentleness, humility, charity, and discre-  
tion; that they heal any Patient that is willing without hurting,  
and cure without afflicting: Giving no cause of complaint  
to any, but such as are unwilling to be healed of their *harm-  
full and dangerous diseases*; who love ignorance and flattering *Manner-  
bunkers*, more than the most learned and faithfull Physicians of  
soules, which are the ablest and best Ministers; who cannot bee  
less necessary for the inward health of the minde, than these are



for the body, who are one sort of those, whom learning hath flow-  
red for the common good. For I doe not think Learning and true  
study to be onely a couch to rest a soft and wearied minde upon;  
or a tarasse to please a wandering spirit, with some variable and  
pretty prospects; or as a Tower for a proud soul to raise and mag-  
nifie it self upon, as Nebuchadnezzar on his Babel; or as a Fort for  
a contentious Sophister to keep, in a disputative war, and Logically de-  
fiance against all the world; Nor is it as a shop for a covetous man to  
drive his trade, and get gain by the brokerage of some ancient pieces:  
But it is as a grand Magazine, and Catholick Storehouse of all divine  
and intellectuall excellencies, affording to all men, upon all oc-  
casions, happy advantages, by which to glorifie the wise and admirable  
Creator, and also to furnish both a mans self & others with what may  
most conduce to his temporall and eternall felicity: Good learn-  
ing is neither a wanton Courtesan, onely for dalliance and pleasure;  
nor yet a slave and drudge, entertained meerly for a fordid and il-  
liberall profit; but as a chaste and nobly spirited Wife, for sweet so-  
ciety and legitimate productions, worthy of such parents, a reason-  
able Soul and good Literature, happily espoused and married to-  
gether. We oft see, that moderate mindes, with but a small stock  
of learning well managed, are able to be masters of great affaires,  
and become as usefull, so very desirable in humane societies in  
practicall wayes: others of more speculative retired and sublime  
learning are not lesse in *magnitude*, but farther remote from sub-  
lunary things, having that in their height, and neighbourhood  
to heaven, which they seem to want in their light and eradia-  
tions downward; In both, besides the private contents they en-  
joy in the contemplations of reasons, and Religions beauty  
(both which fair faces are best represented in the glasse of learn-  
ing) they have a kinde of Empire and Sovereignty over all things, and  
all men, in all times, who appear at the tribunall of their judge-  
ments, fall under their cognizance, and stand to that censure they  
passe upon them, both in present and after ages, either for vice  
or vertue, honour or basenesse, gallantry or villany; How ever  
Arms and Military power have carryed the *Kingdom* and swayed  
the Scepter, which rules mens bodies; yet learning hath eyes  
carried the Priestly service, and in that a kinde of sovereignty over  
mens soules and consciences; None being ever thought so fit  
by the light of nature; and all *Nations* to teach the service or  
dispense the Mysteries of the most wise God, but those that were  
esteemed the *wisest men*; lest the folly and meannesse of the  
Priest or Minister should prove the reproach of that Divinity which  
he serves.

\* In animis spe-  
culativis obscu-  
ritatem subli-  
mitas compen-  
sat. L. Ver.

\* Bonarum  
literarum  
potentes vero  
sunt divites  
et opes, nec in se  
ipso tantum sed  
et in universum  
naturae regnum  
jus quoddam ac  
dominium exer-  
cent, rerum  
hominumque  
omnium Impera-  
tores augustis-  
sime, Pro. 18. 1.  
Rex sacrorum  
P. nixit apud  
Rom. diceba-  
tur.  
\* Celebrandis  
Deorum myste-  
riis et optimi  
et sapientissimi  
sua adhibendi  
vivit sacrorum  
sua opprobria  
ipsi sacerdotes.  
Tull.

I might adde, if any colours could expresse, or adde to this in-  
tellectuall

intellectual beauty, (Learning,) what had we not lost of Reason and Religion; or what had we enjoyed (as men) of our forefathers, more than beasts doe of their *lives* and *lams*; if those had not left us the benefit of their piety and experience; the inheritance of their *wise observations*; the *issue* of their *braines* and *pens*? which farre exceed those of their *goods*, *lands*, and *bodies*; Since the *immortall remains* of their *mindes* in piety, wisdom, honour, and vertue, teach us to *enjoy*, what otherwayes we, onely, should *have had* or *used*: and to live, where, else, wee should have *onely had* a *being*, and bare existence in the world, not many degrees above the *beasts*, who have all that is needfull for the body; but neither consider what they have, nor from whose bounty, nor to what end, nor within what bounds of *vertue*, all things are to be used:

Aliud est uti,  
aliud frui quæ  
habeat bona;  
cujuslibet illud  
est, hoc pruden-  
tis tantum.  
Amb.  
Multum distat  
inter esse, & vi-  
vere; videri,  
posterius. Sen.

These excellencies peculiar to mankind, above all creatures, we owe (beyond all dispute) to those *regards of learning*, and piety left us, in all kinds, by our *famous predecessors*; and to the studious industry of those *sublimar spirits*, who have been impatient to suffer those inestimable *reliques* of our forefathers *Souls* to be devoured by time and moths, to be buried in dust and forgetfulness; who never thought it enough, for a *rational and immortal soul* to fill its belly, to clothe its back, to satiate its lusts, to idolize an horse, to dote upon a Dog, or to court a *wanton Mistress*: But disdainning all these low, sensuall, and momentary enjoyments, or debasements rather, (when excessive, chief or sole) of *their Soules*; dayly are raised up by *generous, virtuous and religious excitations*, to advance their own and other mens both *mindes and manners*; And this, not onely during this tranſient, short and uncertain life among mortals; but further by erecting living monuments in *learned bookes*, they fortifie against *oblivion*; arm themselves against *mortality*; and counterruine the underminings of time; which is the grave of all \* *Pyramides, Mausoles*, and those other like monstrous structures of grosser spirited men.

effici omnibus & amore prosequi? mentem interea negligere, animam sempiternam & longe preli-  
 cissimam prodigere, & inhumaniter perdere? Bern. Ego me ex eorum esse numero profiteor, qui  
 proficiendo scisibum, & sciendo proficiunt, Aut Ep. 7. Qui voluptatibus dediit quasi in  
 diem vivum, vivendi causas, quædæ finem? illis mors nunquam non acerba & inmutata? Qui  
 vero postea cogitant, & immortalis aliquid profectum, memoriam sui scriptis extendentes: illis nulla  
 mors repentina, nisi præclarum, aliquod opus inchoatum abruptum, Plin. l. 5. Ep. 5.  
 Maxima pars, quæ in memoriam & posteritatem promittit. Liv. l. 28. Non potest quicquam  
 humile & abjectum cogitare, qui se de se semper loquendum, Manier. Paneg.  
 in Xapen, vivens in ista in diæmni ad diem, in viâ rō. Xpianizantibus. Synes de Insom-  
 niis in sane substructiones.

*Præclari scrip-  
tores non modo  
proximum tem-  
pus lucēque  
præsentem in-  
tueri subis cre-  
dunt, sed om-  
nem posteritatis  
memoriam spaci-  
tà præterita æva-*

So that when the ages of learned men are undistinguishable in the grave from vulgar and plebeian dust, yet they still instruct and do good to mankind, and glorify the Creator by their souls and spirits, which are partly in heaven, and partly in their bookes; which have so much of *heaven* too, as they have more of sublimity, splendor, permanency and influence on the inferior world, than any other things, whereon men usually leave the impressions of their fading skill and momentary power.

Bib. anglic.  
Bib. d. e. s. a.  
V. p. 10. Cl. A. 1. 1.  
1. 2.

πῆλος αἵματι  
 μεμιγμένον.  
 Sen. de Nerone.  
 Βιβλίον ἀγῆνης  
 φάρακον. &c.  
 Al.

In illiteratis & indoctis maximam partem hominis brutum occupat. Sen.

*A pecudibus  
non sententia sed  
lingua discernit.  
Lact. de Epicu.  
is tò ζῷον*

πάλιν ποιεῖται  
Habui quod red

So that these grosser clads of earth, and lump of mortality, the despisers of Learning, are sure to dye and perish, as much as they merit, and desire; who neither use, nor leave, nor deserve any token or memoriall of literate industry; by which it may appeare, that either they or others ever lived, more than their *Oxe* and their *Asses* doe; who by how much lesse they are intellectuall, and not improvers of their miudes, by so much more they degenerate to brutish sensualities, and become wholly devoted to the beast of the man, the Body; which hath nothing on it remarkable, but this; that it is married to a ratiōnall and immortall Soul; not to debase and oppresse it, but to serve it: Of those (*Borborite and Polyfarkists*) groveling, and indocible sensualists, there can be no better account given at their death, then *may be of an bag*; That being most indocible, he wallowed at his ease, fed well, dyed very fat, and very unwillingly; worthy of the Epitaph on the Epicures Tomb, \*That onely I enjoyed which I did eat.

Tanquam præniteret non pecudes natos. Sen.

17.  
Illiteratenesse  
no reproach or  
discourage-  
ment to hum-  
ble Christi-  
ans.

Not that here I doe any way despise, or degrade those sober good Christians of either sex, whose education, parts, and way of life hath, and doth deny them the advantages of personal learning, such as is immediately acquired by the study of excellent books: For, first; true wisdom is the same in all languages, and may be obtained in conversation in part, as well as by reading; Next, they have by Gods providence, and indulgence to them, the blessing of many learned mens directions, (both Ministers and others) and the benefit of their good example; whom they have the more cause to love and value, by how much they see their own defects; which while they humbly and diligently supply by the helps which learned men afford them, they edifie; not onely to others



others, the *gracefull* sense, and high esteem they have of the labours of learned men, imparted to them; but also hereby they doe, as it were, *admit themselves* into the company of learned men, and are *adopted* into the family, and fraternity of Learning; mutual love, and charity ingrafting these *lovers* of learned men, into the same stock, of whose sap, and virtue they are daily partakers; being diligent attenders upon those whom God hath set over them, for this purpose; that they may be happily taught by them, as *children by their Fathers*: while the *ignorant* pride of others keeping them at a *sturdy*, and to themselves most injurious, distance, they not onely enjoy nothing of *learning* in themselves, but by the neglect and disesteem of it in their *Ministers*, are for ever condemned to their *filthy beggery* and *superstitious folly*.

The *wisdom* of God, as in civill, so in Church societies hath so tempered the different parts, as in the *naturall body*; where all members are usefull in their kinde, but not all of *equall honour*, for the excellencie of their faculties and functions; yet the *diadems* of the eyes cannot well want the *clay* and *pebbles* of the toes: Nor are the nobler *Organs* of the Senses so excellent or commendable in any thing, as in this, that they are usefull and servient not to themselves so much, as to those lesse beautifull, but not lesse *necessary* parts of the body, for whose direction and good, Nature intended them: Neither *charitable learning*, nor *humble ignorance* will make any scornfull, or envious *schisme* in a well formed body: whose beauty is the *variety* and *symmetry* of parts. It were an *unmanfull barbarity* for the eye to deny their light and guidance to the body, or for the sightlesse parts to despise, envy, and seek to destroy those two *great lights*, which the wise Creator hath set up in the *little world* of mans body. Such is the distemper and madness of those, who seek to *beedrunk* with *prentice*; to blind with contempt; to put out with violence the great *Luminaries*, both of Church and State. *Learned men* and *Ministers*, who are the ordinary means by which true (both humane and divine, morall and mysterious) *knowledge* is imparted to the *common people*; without which neither hearts nor lives of men cannot be good; *blinde affections* are no more acceptable to God, than *blind feet*, which were onely fit for *foes*. However God works grace by a more immediate *divine influence* of his Spirit; yet it is by such means *rationally* preparing, and disposing, as he hath appointed in the Church, without the diligent and conscientious use of which, it is as in vain to *seek* of grace, and the Spirit, as it is to expect the *heat* of the Sun, without its light; or to hope for *harvest*, without preceding *summer*.

Minister  
his own  
just as divine.  
Plato, de rep.  
dial. 10.

1 Cor. 12.

Mal. 1. 11.

Ther

*A plea for the  
nurseries of  
learning: the  
two famous  
Universities.*

*Iosh. 15. 16.  
Kiriath-sepher:  
Civitas libri-  
rum & litera-  
rum.*

*Specimen est  
floris rei-  
publice discipline  
professoribus  
præmia opulen-  
tia pendantur  
Sym. 1. 73.  
Literatura  
instrumentum  
est ad omnem  
humanam  
vitam necessari-  
um, Tertul. de  
Idol.*

The ignorant weaknesse and fiercer rudenesse of those men, with whom I have chiefly in this *Apology*, and in this part of it to con- tend, may justifie this my, so large vindication of learning; as ne- cessary in other persons of publique influence, *for they in Mini- sters*, whose errors or retinudes are of the highest concernment, as conversant in matters of God, of Soules, and of Eternity. I should otherwise, be very jealous, that I had said too much in so clear a subject; (which needs as little, and deserves as much commen- dation, as the Sun in the Firmament) when I remember to how many men of learned abilities I make my addressees, of whose ver- sionall sufficiencies in this kind of excellency, as I have no cause to doubt, for I see some of them have undertaken the publique honour and protection of these (*Kiriath-sephers*) the sometime famous and flourishing Universities of this English Nation: The two fair eyes of this Church and State; and the two greatest eye-sores of these Antiministerial Levellers; which above all things as Ravens they aim to pluck out, or so to blind, that they shall not be of any use, either to Learning, or to the reformed Religion.

But I presume, that persons of any true worth, Learning, Honour, Valour, or Religion, will never suffer these goodly Garrisons, cita- dels and magazines of all good literature to be plundered, slighted, or disbanded, either by military, or mechanick rudenesse. For besides the shame and infinite dishonour, which it would be before all civilized Nations under heaven, to do, or suffer so great insolence and injury to be done, against them, and in them against the publique good and honour both of Church and State: It cannot but also be a most crying sin before God; if either we consider that sacrilegious barbarity, which must in this be committed against (not the li- ving onely in their rights, but even against) the Dead; the Mo- numents of whose devout piety and charity are there deposited; and by many learned men enjoyed, as in unviolable Sanctuaries; Or, if we duly weigh, in order to Gods glory, the many great and publique blessings, which by the bounty and providence of God have, from the benign light and influence of those two great Constellations, constantly and liberally shined upon this Nation, to its unspeakable honour and advantages, both in Church and State: Which are so eminent, and so necessary, both to the well being of souls and bodies of men, in all de- grees and estates: that no tongue, or pen can with gratitude enough to God acknowledge them; For take it from the highest, who sit upon Thrones, judging the Tribes, to the lowest; who grind at the mill: Neither Camellours, nor Judges, nor Justices, nor Commanders, nor Lawyers, nor Physicians, nor Embassadors, nor publique Agents, nor any ingenious employment; nor the

the nearest trust machinery, can dispense with the want of these things, of truth, order, peace, health, good laws and Religion, which from those Seminars of good Nursing are derived to, and enjoyed by all forms of men in this Nation.

Non potest aliqua in mundo esse forma quæ non augeat literarum gloriam. Hirsia, Cassiod. 7o, 3.

It concerns no men to have good learning decayed, and the Universities demolished, but only jokers, cheaters, and impostors, whose gaines are like to be great, when their deceits are least discernible for want of true light. \* Sophisticall tongues and pens were those heretofore, and now, which by an unnatural envy, brutish ignorance, barbarous malice, or sordid covetousnesse, seek to deprive the children of this Nation, of such full and fair breasts, as these Nurses afford; as if we were all designed to turn Americans, and that sitting our selves for Arms onely, and not Arts, we must cut off, not onely one, but both our breasts: Or as if the latter generations were to suck not milk, but onely blood; like the child which Aristotles painted so lively, which searching for the breake, applyed it self to the wound of its dying mother; which since now dying seeks to remove from the wound to the breast.

**honour to this Nation, Camden.**

\* *Plin. Nat. hist.* l. 35. 10.

But, O you nobler, and better educated *Souls*, who therefore love good learning, because you either have it, or enjoy the blessings of it, your own, and the publique honour are so interested in this point, that no sober man can suspect, that any of you are of your selves so inclined, or can be brought by others Turkish importunities and Barbarities, to the least thought of neglecting the preservation of these two incomparable Seminaries of all good Learning, which have in former ages furnished both Church and State with so many excellent; Both Magistrates, and Ministers, which places for liberall *allmays*, for sweet, and quiet accommodations, for copious, and rare Libraries, for stately buildings; and (which is the soule of Universities) for men of eminent learning, and piety; were not to be exceeded, *surpass'd* in all the world. To whose complete plenty nothing can be wanting that either friends would most desire, or *enemies* most wish, if such order, government, and good discipline in point of moralls, and practices be added, as best becomes learned and ingenious men: whose greatest honour is, to have learning, like gold, enamell'd with all the beauty of virtue, and embellish'd with all the ornaments of true Religion; *Curt. l. 8.*

**K k, k**

# Thac

Scipio Riber  
Linnæi Jussieu  
aut. & edit.  
TALOR, & Bell  
& Paris artibus  
servilis. Semper  
Vel. Pater. L. R.  
affod. 10. 3.

Veritas luce  
moris, falsa se-  
ditione &  
tenebris vales-  
cunt, Tacit.  
An. 3.

\* Greenwood and Barrow petitioned Q. Elizabeth (of B. M.) to dissolve the Universities that their factious ignorance might be gratified with so great a dis-

Plato in Resp.  
Παῖδες ἀν-  
δρῶν ἀγαθῶν  
ὅγῳ μὲν νῦν  
τι παροχλήου-  
μαι· ἐπεὶ λοιπὸν  
χρεῖται ἀναμνή-  
σιν ὑμῶν προ-  
νομιῶναι εἶνα  
θενομιωτάτους  
καὶ ἀρίστους.

I shall always  
exhort the sons  
of worthy men  
to be both very  
learned and  
very good.

crimen profess-  
ionis male  
moribus corru-  
perunt. Bract.  
Curt. l. 8.



*Sancta &  
fecunda otio,  
Ber. ad Eug.  
Nemo piffo-  
rum tam a rati-  
one alienus fuit,  
ut armatas mu-  
fas unquam ex-  
hibere aufus  
fuerit. Certissi-  
mo argumento,  
vitam que adu-  
fu tribuitur  
placidam, faci-  
lem, tranquil-  
lamq; esse opor-  
tere. Aelian.  
hilt. var.*

*\* Δὲ τοῦ μὴ μὴ  
ἀνὰ πρὸς τὸ  
ἐπὶ τοῦ, οὐδὲ ἰσχυ-  
ρὸς μὴ οὐκ.  
Nax. de Bas. m.  
Et se ipso Aibe-  
ni commoran-  
tibus; omnium  
semitarum prae-  
ter quas ad tem-  
pla et scholas  
ducebant, nescii.  
Qrat. 20.*

That the sacred solitudes, the sweet vacancies, the happy leisure, the pleasant retirements, the plenteous enjoyments, which by the indulgence of God, and the munificence of worthy men and women, they enjoy as Students, beyond the most of mortals; (whom either hard labour exhausts, or solicitous care distracts, or penurious servitude oppresseth) may not be abused; to the softer dalliances and idle entertainments of vicious intemperancies and disorders; when those places were intended by the pious founders, as *bives for Bees*, not as \* *nefts for wasps and drones*; receptacles and encouragements for virtuous industry, religious modesty, prudent integrity, and not for *Cretian-Lazy-bellies*, cunning sophisters, and pragmatick wits, (which serve only to set a fairer gloss, and sharper edge on the basest errors, and the most debauched manners;) which ought, as ever in conscience, to be avoided, so then also in policy; when there are, as many enemies against the Universities, as there are evil eyes upon the revenues. Any plea will serve the design of covetous and unlearned malice, which seeks by pretending the dissolution of manners, laxation of government, and the shipracks of many ingenuous young men, sent to the Universities, to justify those dayly and desperate calumnies used against them: That they are not onely *superfluous*, but also *noxious*; as uselesse, so hardfull to the Church and State: Both which, some men will never think sufficiently blest, till they have made them, as *blinde as Beetles*, both in good learning, and true reformed Religion; that so the English Nobility, Gentry, and ingenuous youth, may either run out to utter barbarity in a short time, or else fall under the culture of those, who affect to be the *grand Masters*, and Catholick Teachers of all good learning, the *Jesuites*. The gravity of whose manners, and exactnesse, both of their *Literature*, and *Discipline* (where with they adorn that side, and party, which they are listd to maintain) is not to be so much imitated, as exceeded by our Universities; which are of the reformed party the most *Illustrious*; That so they may redeem themselves from those *jealousies* and reproaches, which either just severity or injurious calumnie, is prone to fasten upon them; and so merit both love, honour, and protection from all, that have any true excellency in this Nation.

19.  
All worthy  
minds sub-  
scribe to this  
plea and pe-  
tition for the  
Universities.

To this humble request, not onely *Divines*, and *Ministers* of religious Mysteries, which tend highly to the temporall and eternall welfare of mens soules; but all other *liberall faculties* (which exercise the man more than the beast; the head and minde, more than the hands and body) will (I presume) most readily subscribe. Since, neither the learned Students, and honest practisers of the *Common Law*, (by which the boundaries of our estates, liberties, honours,

honours and lives are set and preserved *under God* : Nor those of the *Civill Law* ; ( in which are the *suffrages of all Nations* ; the common sense ; the generall Rules and rationall Maximes of mankind ; whereby all forain *treaties*, correspondencies, traffiques, and negotiations in war and peace, with enemies and friends, are regulated and transacted ) Nor yet the *conscientious Physicians*, who study to preserve the *health*, strength, beauty, and life of our bodies : None of these, any more, than the *Ministers of the Gospel*, can move or practise rationally, wisely, and conscientiously, in their severall callings, without those principles and foundations of humane learning, which are either generally preparatory, or peculiarly necessary to their respective faculties, upon whose stock, first planted, and watered in the *Universities*, those *seeds* are commonly grafted, which either come to any flourishing, or good fruit in Church or State.

And certainly, if we generally dislike, and despise *pettifoggers* in the Common Law ; meer *pragmatiques* in the Civil ; and *quack-salvers* in Physick ; there is no reason any sober Christians should desire or like *Theologasters*, meer *praters* and dunces in the great science of *Divinity* : *Ministers of the Gospel* should of all men be least deprived of, or defective in good learning, in as much as their work is of the highest concernment ; nor is it without those difficulties, which may whet and exercise the most improved abilities, the most cautious studies, and the most conscientious diligence ; All which are necessary ingredients to make up an able, and worthy Minister : What wise and sober Christian can think it fit to commit the care of his *soules welfare*, the *publique service* of his God, the honour of his Saviour, the celebration of holy mysteries, the means of grace, the comfort of his conscience, and the conservation of true Religion, together with the peace, order, and honour of the Church of Christ, while he lives, and when he dies, to commit (I say) all these to the custody, care, inspection, and managing of such men, whom he could not with reason, or without great shame in himself, and some from others, entrust with any publique commerce, trade, and negotiation, or with his private welfare in health, honour, estate, liberty, or life ?

Since all *divine and humane perfections* are in our Lord *Jesus Christ* ; and from him every good and perfect gift is derived to the Church ; nothing is more just and gratefull, than for Christians to use, improve, and return all those gifts, and indowments which our humane nature is capable of in this world, to the glory of God, and the good of mankind ; which, when they are sanctified both in the habit and use, are but *preemptive* of, and preparatory to, those eternall accomplishments, which our *soules* expect in heaven :

K k k 2

which

*Ventosa loquacitas ut malignus imber sterilitatem magis quam fertilitatem terris infert.* Bern.

which is that highest degree of happiness which holy and humane learning studies to attain: and the desire to

Exod. 9. 10.

Not can any wise man conceive, how either the highest science, which we call Divinity, or those other excellent ones, in Humanity, can ever be levelled to vulgar practices; and a party of aseasoned men; (which will prove an Epidemical disease, like the sores and botches of Egypt, when the ashes were scattered over the land) unless withall there could be a levelling of mens reason, wits, capacities, and industries, as well as of their callings: or some law of Ostracism made, by which it shall be forbidden for any man, to be richer and healthfuller, wiser, and learned, more holy, or more religious than another.

Rom. 2. 24.

But these are Cacotopian fancies, which not the profoundest of Plato, but the shallowest of Theophrastus, or Diogenes, hath laid out to so vile, wicked, monstrous, and ridiculous formes; that no good Christian, who resolves not to banish all reason, and true Religion from himself and his posterity, can ever approve or follow, so, as to wish to be ass, or ever to see such a Commonwealth of Cuckoos and Ideots, who by the want of all good learning both in Magistrates, and Ministers will soon learn, like wild Arabs, and Scythians, to rob, plunder, poison, kill, deceive, and damn one another, growing as Mastive dogs, fiercer by dark keeping: Being justly punished by being given up to their own brutish lusts, to commit all wickednesses with greediness, for not glorifying God in the highest, and holy use of those excellent gifts, which by good learning he confers upon humane Nature and societies; of all which in reference to the good both of Church and State, a gracious heart is never to seek, how to make a gracious, and thankful use either in himself or others.

The 5. Cavil.  
Against Mi-  
nisters in-  
croachment  
upon the liber-  
ty of mens  
judgments and  
consciences.

\* Col. 3. 11.

Mat. 11. 25.

But there are some, who' ashamed to be reckoned among the Illiterate crew (who despise and decry all good learning) and desirous to seeme more moderate and well tempered men, plead, That howsoever Learning well used, may be very beneficiall both to Church and State, both in civill and religious regards; yet with God there is no \* acceptance of persons: and in Christ Jesus Greek and Barbarian, the learned and the Ideot are all one; That God may dispense the beams of his Spirit in the light of Truth as well as in the heat of Love, how, and where, and to whom he will, yea, and oft doth reveale his secret and hidden things, not to the wise and learned, but to the babes and foolish: Therefore a publique liberty





Psal. 51. 12.

Matth. 11. 30.

*Libera est apud Deum servitus, cum non necessitas sed caritas servit.*  
Aust.

*Quo sanctior quisque eo solutior.* Gibe.

*Beata servitus quae dominationem non generat sempiternam.*  
Chryl. l. 1. 11. 4.

*Tertulian tells of the Gnosticks promiscuous lusts in their Agapae: Extincta lucerna in promiscuo amplexu thum.* Hinc in Christianos ista infamia scorpiat: so Clem. Alex. cap. 3. So S. Austin of the Gnosticks, Manichees and others who held iniquissima quaeque operentur, Dial. oli. 2. v. 1. se non posse effugere: Hanc esse redemptionem, hanc vitam sine tremore, So repairs of the Cooperations and others; that held nothing morally good or evilly all actions lawfull; onely they must believe in Christ, Sel: humana opinione regeoria mala & bona esse dicunt. Lib. 1. c. 24.

wherein the severer heights and tyrannies of men are prone to usurp upon the ingenuous kingdome and gracious dominion of Christ, where none is a subject, but he that enjoyes that free Spirit, which David prayes to be established with; and none is free but he that willingly takes up Christs yoke and burthen, which are light and easie; but yet not loose or slack. For Jesus Christ having redeemed us from the greatest slavery, and spirituall bondage, hath indeed invested his Church with the noblest immunities, and governs it by the divine liberties; which drawing is by the cords of Gods love to us, set forth in his Word; and binding us with love to God, and for his sake to one another, by so much includes all true liberty, as it wholly consists of love; whose very life and essence is liberty; It being impossible to command, consent, or to con-pell love; which is (ἀπορρητος) the most absolute Sovereigne of it selfe, and under no Empire but that of God, who is love, and perfect liberty: And our Liberty is then truly Christian and divine (which onely is desirable, because onely true) when it is such, as Christ hath purchased for, and God hath revealed to his Church in his Word; with which men must seriously advise, and not with their own wanton and extravagant fancies; if they would bee informed what that liberty is, which onely becomes true Christians, who of all men have the least sinfull licentiousnesse indulged to them.

I finde there are no people more vehement boasters of, and sticklers for this, which they call Christian liberty, than those, who least understand it; most abuse it themselves, and are most impatient to allow it to others; if once they get such power as makes them able to oppress, none are more insolent, or lesse tolerating those things, even in Religion, to others, for which they plead more of conscience, both as to Gods and mans Laws, than these objectors themselves can doe. Nor can any, the most modest plea, for Christian liberty be heard by those who were formerly so lowdly clamorous for the name, when indeed they did not either intend, or rightly understand what the thing is. It will be then a work of Charity, and an effect of that love, which I owe to these men for Christs sake, (in whom alone our liberties are founded, and conserved) to free them from that captivity of errors, and bondage of extravagant passions, wherewith they are oppressed and abused even in this great point of Christian Liberty: Then which as there is nothing, which sinfull men could lesse deserve, so nor is there any thing they can naturally lesse

rightly

rightly use; or more grossly mistake; and abuse. There is no Jewell, with which Christ hath endowed his Spouse the Church, and every true beleever, for which the Diuel hath not some counterfeite; nor is there any, by which he *abuses* men more easily, and more to his advantage and the Churches detriment, than in the false figures and resemblances of *Christian liberty*. For as no man naturally is willing to be curbed or restrained from any impulses of his lusts; so neither can hee easily learn that Paradox of true *Christian liberty*; which consists in the severest restraints from sin; and the exactest conformities to the will of God.

\* Liber est  
quisquis probus.  
Servire deo est  
bonis operibus  
& justitiam &  
libertatem con-  
servare. Lact.

You then, O excellent Christians, well understand with me; That as no creatures, Angels, or men, have that (*αὐτομία*) self-subsistence; nor that (*αὐτοψαλμα*) self-sufficiency, in and of themselves, which is peculiar to God; so neither have that (*ἀνταποδιδύμια*) unresponsibleness to any other; nor that (*ἀνεξαρτησία*) independence or absolute liberty in their will, which owne no rule or measure of its motions, but its (*εὐδοκία*) own good pleasure. For as Angels and men depend wholly upon God for our nature and being: so we must needs be subordinate to him, as our Authour, and responsible to him, as one wiser, better, juster, and stronger than our selves: Also our will (wherein our rationall, and religious liberties are planted, and whence they spread or diffuse to all the motions and faculties under its Empire and command) hath its holy limits and bounds set to it by God, both as to the *Supream* end and highest good, which the wise God hath proposed in himself; and also as to those means, by which he hath revealed that end to us as attainable, either in piety, or charity; in private, or publique relations.

\* εὐνοία καὶ  
ἀγάπη εἰς  
θεόν. Νισσέν.  
Religio est  
generosissimum  
animæ vinculum  
quo ad Deum  
artissime liga-  
tur. Aust.

This constant tendency, or intention to the *Supream* end, and those holy regulations (which in due and lawfull means, the wisdom of God hath prescribed) the more any creature, Man or Angell attaines, the more rationall, morall and *divine liberty* he enjoyes; and he is so much the more freed from those shackles, and impediments, which the chaines of darknesse and corruption, through ignorance of minde, and errour of understanding, or perverseness of will, or excess of passion, or violence of temptations, or depravednesse of customes, or delusion of examples, hamper and binde the soul withall; as the wings of a bird, with birdlime, hindering its regard to the *Supream* God, which is the glory of God; and its exact applying to those means, which are proper for the attaining and enjoying of it. In the fruition of which the true and eternall liberty of the soul consists, (as the eyes in seeing most fully, and perfectly, its most desired object) and which it then en-  
joyes

Εὐνοία καὶ  
ἀγάπη εἰς  
θεόν. Νισσέν.  
Religio est  
generosissimum  
animæ vinculum  
quo ad Deum  
artissime liga-  
tur. Aust.



Servire deo,  
est servitus;  
propter præcepti  
obedientiam;  
et libertas;  
propter recti li-  
centiam. Aust. Ench. ad Laurent.

joyes, when by the wisdom of the Word; and power of  
of Christ, being every way freed from fould, sensuall, and sin-  
full intanglements, we onely will that which we know God would  
have us; and doe most willingly, what ever we so will, and know,  
as most conformable to his will.

The will of  
God in his  
Word, the  
onely rule and  
measure of  
mans liberty.

Whose wise, blessed and unerring will, revealed in his holy Word,  
being rightly understood, is (now) the onely certaine and in-  
fallible rule; the sole authoritick Pattern, which any good Christian will  
regard, and follow, or alledge and plead in this point of Christi-  
an Liberty; either Internall, or externall; private, or publique; so-  
litary, or sociall; in thoughts, opinions, judgement, consci-  
ence, speech, action, or operation in any kind, Which the further  
it is from any error, transports, or licentiousnesse in a mans self, and  
from any cloak of malliciousnesse against others, the more it deserves to  
be counted and called Christian freedom.

1 Pet. 2. 16.

Ἀπὸ τῶν πα-  
σῶν αἰσῶν ἀπὸ  
πολλῶν δειπ-  
τῶν ἡ καὶ οὐκ  
ἐστὶν ἐλευθερία.  
Philo. de rep. 1.

As a man freed from the disemper of madnesse, and rid of his  
chains, and got out of Bedlam, hath indeed, now, his true liberty, as  
a man; not to rave and speak, or doe such mad things, as he for-  
merly did in his distraction; but to doe all things, as a sober man,  
who is master of his wits and understanding; and consequently  
under the most strict, yet ingenious restraints of reason and reli-  
gion; the lawes of modesty, humanicy, honour, civility, charity,  
and society; from all which the captivity of his lunacy and madnesse  
unhappily freed him: But now the recovery of his right senses  
happily restores him to those duties and observances which become  
a man and a Christian: It is mercy, which redeems us from our  
native bondage to sin and wrath; and which sets us into the  
gracious and glorious liberty of the sons of God; which is to know, and  
love, and serve him, as he would have us: It is a madnesse for Chri-  
stians, to think of, covet, or enjoy other Liberty, than such as  
the Saints in all ages attained, and such as the blessed Angels ever  
enjoyed; which the Lord Jesus himselfe, our great Liberator, both  
observed himselfe, and purchased for his Church; yea such as God  
himselfe is eternally blest with all; which is to be good, and to doe  
good without any impediment.

Rom. 8. 21.

Ἐλευθερία ἡ  
πῶποτε ἡ τῆς  
ἐντολῆς τῆς νόμου,  
πῶτε ἡ τῆς ἀλ-  
θειας ἡ τῆς δικαιο-  
σύνης τῆς ἀγαθότη-  
τος.  
Naz. or. 16.

Id libertatum est quod minime a summo bono impeditur, GIL.

It is the heaviest chain of the Devils Tyranny, and that in full  
Of false liber- bondage, which hath entered into mans soul; to imagine, that  
ty and true. our liberty consists in thinking, or speaking, or doing, or omit-  
ting, what we list; without any regard to God or man, as men  
were

were their own Masters, and had no Lord over them: To fancy, that all restraints *internall*, of modesty, fear, sense of honour, science of truth, or conscience of duty, in purity, piety or charity; also *externall*, of established order, good laws, just power, and government either in things civill, or sacred, are encroachments upon, and diminutions of *Christian Liberty*: The want of neglect of which limiters doth infallibly subject us to the basest, and most *infamous servitude*.

Whereas, no doubt, the true *liberty* of any man is to be such, in his inward habits and propensities; also to doe such things most constantly, chearfully, and without sinfull impediments, which are most proper and advantageous to the nature and excellency of men: considered both in it self, and its relations; as it stands in reference to God its Creator, and its neighbour; when a Christian is free, to know, consider, meditate of, understand, remember, and beleve what ever truths God hath revealed to him; yea, further when he is free to declare, and utter them in such an holy way, which charity, sobriety, order and gravity allow. It is no freedom for a man to think what he lists, in vain, erroneous or blasphemous thoughts; or to bolt out and vent all his raw, undigested, rash and rotten fancies, or irreligious opinions to others. He should set a *watch* over his thoughts, and lips with prayer, modesty, and humility; Trying and weighing all things, first with himself, by the Word, and the Spirit of God; or conferring so with others, as may have some *savour* of reason, and religion; an holy desire to learn, or teach in a regular, not a rude, insolent, and imperious way: the next liberty is, to doe those duties of piety and charity, publique and private, which God hath commanded every one, not onely in generall, but in such *restrictions* of place and calling wherein God hath set them.

It is also true liberty for a Christian upon good grounds to hope for, and expect that *reward* and crown, which God the *righteous Judge* hath promised to those that persevere in well doing; who in that way are free to enjoy all the comforts, priviledges, and Ordinances, which Christ hath instituted in an holy order and most regular way, for our private, or publique good; a Christian is free from the fears, terrours, judgements, curses and wrath of God; and from the *Laws rigour* or *condemnation*, upon his true faith, and unfeigned repentance: By which graces the beleiver being ingrafted into Christ, is free from the *observations of the ceremoniall Law*, (which tended to Christ, and ended in him;) Also from the *politickall or civill Law* among the *Jews*, so far, as variation of times, and necessities of affairs require for the good of mankind; yet without violating the principles of equity or charity in them;

Apud i. A. p. Plat. de Rep. dia. 10. Quo liberior est inferior. Ber. Ελευθερία ἐστὶν ἡ ἀναρχία Riv. Plat. Liberty is the right governing of our life.

ἡ ἐλευθερία οὐκ ἐστὶν ἡ ἀναρχία, ἀλλ' ἡ ἀναρχία οὐκ ἐστὶν ἡ ἐλευθερία. Plat. Theodo. Ἀναρχία οὐκ ἐστὶν ἡ ἐλευθερία, ἀλλ' ἡ ἐλευθερία οὐκ ἐστὶν ἡ ἀναρχία. Plat. Christiani non est animad platum sed ad li- cium. \* Psal. 141. 3.

Rev. 2. 10. Rom. 2. 7. Deh. Dece- mous lauris Decepiet. Clem. Al. Rom. 8. 1.





were their own Masters, and had no Lord over them: To fancy, that all restraints *internall*, of modesty, fear, sense of honour, science of truth, or conscience of duty, in purity, piety or charity; also *externall*, of established order, good laws, just power, and government either in things civil, or sacred, are encroachments upon, and diminutions of *Christian Liberty*: The want of neglect of which limiters doth infallibly subject us to the basest, and most *infamous servitude*.

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It is also true liberty for a Christian upon good grounds to hope for, and expect that *reward* and crown, which God the *righteous Judge* hath promised to those that persevere in well doing; who in that way are free to enjoy all the comforts, priviledges, and Ordinances, which Christ hath instituted in an holy order and most regular way, for our private, or publique good; a Christian is free from the fears, terrours, judgements, curses and wrath of God; and from the *Laws rigour* or *condemnation*, upon his true faith, and unfeigned repentance: By which graces the beleiver being ingrafted into Christ, is free from the *observations of the ceremoniall law*, (which tended to Christ, and ended in him;) Also from the *politick* or *civill Law* among the *Jews*, so far, as variation of times, and necessities of affairs require for the good of mankind; yet without violating the principles of equity or charity in them;

Αποτὸ ἀδελφ.  
πρωτ. Πλατ. δὲ  
Rep. dia. 10.  
Quo liberior eo  
miserior. Ber.  
Ἐλευθερία  
ἐστὶν ἡγεμονία  
βίου. Πλατ.  
Liberty is the  
right govern-  
ing of our life.

ἡ ἐλευθερία βυλο-  
ποιεῖται πρὸς τὸ  
ἀρετῇ ἐλευθε-  
ρωμενῆς. Πλατ.  
Theodo.  
Ἀρετὴν οὐκ  
ἐστὶν ἐλευθερία  
ἀλλὰ ἡ ἐλευθερία  
ἐστὶν ἀρετή.  
Πλατ.  
Christiani vera  
est ἡ ἐλευθερία  
quod ad ius-  
titiam.  
2. Psa. 141. 3.

Rev. 2. 10.  
Rom. 2. 7.  
Dilecti dilecti  
mei in laude  
dilectionis.  
Clem. Al.

Rom. 8. 1.

Rom. 7. 16.

Rom. 7. 23.

Ioh. 8. 39.

If the Son  
make you free,  
then shall you  
be free indeed.

Rom. 6. 7.

Rom. 13. 8.

Heb. 13. 17.

3.

The liberty of  
Superiours  
and Inferi-  
ours.

which are perpetually obligatorie upon morall grounds to all men. From the morall law also a Christian is so far free, as to its rigour and exactnesse of personall actuall obedience: the want of which in the least kinde is condemnative, in it self; but not so, as we are by *faith in Christ*; yet are we not freed from the approbation, and love of the morall law, as it is just and good; nor are we from a constant endeavour to conform to its holinesse, nor now as a requisite to the justification of a sinner; but as a fruit of that in our *sanctification*, which from faith and repentance brings forth love; and from love of God a stedfast purpose, and reall endeavour to obey his holy commands in all things; which is our Evangelicall perfection, and highest freedom in this world; which is not wholly from sinning; but from a wilfull sinning. Also we are free, as to our purpose and new principle, from that malice, uncharitableness, from those envies, discontents, and worldly disorders in any kinde, as they have dominion over meer naturall and sinfull men: Being further free (that is willing, and content) to suffer what ever God is pleased to inflict upon us, for punishment, eriall, or honor, in the way of testifying to his truth; we are also free from a principle of love, to yeeld ready obedience, as to God, so to man, for the Lords sake; what ever man in the name of God, and in Christs stead requires of us, in order to Gods glory, the peace, good example, and benefit of others, in any society, either as men or Christians.

The grounds and rules of which externall *obedienciall freedom* in civill and Church societies, the Lord hath by generall precepts and directions expressed in his Word: leaving the particular circumstances, enacting, and applying of those *generals* to that liberty of wisdom, piety, and charity, which ought to be owned by inferiours, and exercised by superiours, as *governours* in Church or State. This Politick liberty admits of divers variations according to severall states, times, emergencies and occasions, to which Christians, as men, are subject in this world, wherein honest freedom may be used by such laws and restraints, as shall seem best for the publique welfare, to those in whom the power of giving laws to others doth reside, even in that just power and authority which God hath given to some over others, to rule them; to allow no such gubernative liberty to any men, is to deny that *indulgence* and authority which God hath granted, both to *Christian Magistrates*, and to Ministers, even to restrain in many things the private liberty of others, for the publique good and order of the communiey; nor may any man seditiously and factiously plead, or contend for his *private liberty* of speeches, or actions, further than consists with the peace, order, safety, and welfare of the publique; according to what is by due authority permitted, or forbidden: and however private thoughts of

of discontent, mutiny, rebellion, and cursing others; fall not under humane cognizance and judgement; yet they are not free, as to the tribunal of God in a mans own conscience. Neither may publique Authority, (which hath freedom to rule; that is, to command, enjoin and exact external obedience of others,) Nor may private liberty, (which is free to obey in the Lord the commands of Superiours, or else patiently to abide their censure;) neither the one, nor the other may turn this liberty to a cloak of maliciousnesse or licentiousnesse; Not the one to tyranny and oppression; beyond what piety, equity, order, and charity require; nor the other to make it any ground or occasion for factious and seditious perturbings of the publique order and peace: Not may any party of men (though never so godly, and well affected) being in no place or authority, in Church or State, enabling them, carry on any design (though in its abstract consideration it be better, than what at present may be) by any violent, irregular and disorderly wayes, which are utterly unwarrantable in themselves, and no fruit of that Christian liberty, which Christ hath purchased for us; either inwardly, as to God and our consciences; or outwardly, as to Society and publique relations of men and Christians to one another; where every relation imports a duty; and every duty hath its bounds; beyond which, is not true and vertuous liberty, but inordinatenesse and excess.

Yea and in some cases of severer restraints, by which Governours doe indeed trench upon those rationall or religious liberties, which God hath allowed to men and Christians; yet in these cases a true Christian onely wraps himself up in that liberty of patience, which knowes, when and how to suffer without injury to the publique tranquillity, or to his private peace of conscience: still keeping a *meek and quiet spirit*, with the love, zeal, and profession of that, which he conceives to be the truth of God; these are the fruits of that *free Spirit of Christ*, in Christians: which appeared most eminently in Christ; which makes us free to all things, but not to sin in thought, word, or deed: Looking upon sin as the great *tyrant, usurper, and wasier* of the true liberty of every man and Christian.

quam agendo exercetur. Aug. \* 1 Pet. 3. 4. \* 2 Cor. 3. 17. \* Eo sumus liberiore quo a peccato emulimur. Gibert.

It is then as farre from Christian liberty, as sickness is from health, madnesse or drunkennesse from sobriety, rottennesse from Divels Liberty, ty.

Eccles. 30. 20.  
Nam scelus  
intra se habet  
qui cogit ut  
tunc facti es-  
men habet. Iur.  
1 Pet. 2. 12.  
20.  
1 Pet. 2. 16.  
Rom. 13. 5.  
Aray an om-  
ni oratione.  
You must  
needes be sub-  
ject, a worthy  
for wrath, but  
also for conse-  
cience sake.  
Christian li-  
berty and di-  
vine necessity  
may stand to-  
gether; yea  
they are inse-  
parable.  
Religion  
should not be  
offensive to  
any man.  
Reg. 10.  
Prudentes at-  
quando et si-  
cut prohibetur  
et si permi-  
tetur non  
conferunt ut illi-  
cine perversa-  
tur. Aug. Iur.  
Ioh. 8. 30.  
Fides incedit  
Libertas  
etiam Chri-  
stiana austeri-  
tas exiit in  
spoliari austeri-  
tatem non in-  
nus patiendo



Libertines omni  
servitute servi-  
lior. Ber. Ep. 47.

Ἐπιποθεῖν ἔ-  
στιν ὁ ἄνθρωπος  
τοῖς πᾶσι  
ἐν τῇ δούλει,  
τοῖς δὲ κατὰ  
ἐλευθερίαν.  
vn. cl. Al. 570. 2.  
\* 1 Pet. 2. 17.

Hareuca con-  
versatio quam  
fuit, quam  
terrena, quam  
humana sine  
gravitate, sine  
auctoritate, sine  
disciplina, cuius  
penes nos curam  
lenocinium vo-  
cant: pacem  
cum omnibus  
miseri, dum ad  
unius veritatis  
expugnationem  
conspiciant. Ter-  
tul. de pref. ad.  
Hx. c. 41.

Δεσποτὶς ἄ-  
νεστιν ὁ ἄν-  
θρωπος τοῖς  
ἄλλοις ἐν τῇ  
δούλει.  
διὰ λόγον ὅτι  
πᾶσι ἡδύται  
ἡ δουλεία.  
Gr. Nis. 4d.  
\* Ezek. 38. 4.  
Hs. 37. 29.

\* As St. John  
called Cerinthus, who was of this sect of Libertines, Iren. l. 1. Congradere mecum ut te ad  
principem deducam: vox lascivientium. Gnosticorum, Nicolaitarum & aliorum Hæret. Iren. l. 1.

beauty, or putrefaction from perfection, for any Christian to be-  
lieve what he lists, though it be a lie; or to *disbelieve* and deny  
it, though it be a truth of God; to take up what opinions and  
wayes of religion he most fancies; and to refuse, what ever he  
please to disaffect, upon light, popular and untryed grounds;  
or openly to speak and dispute what ever he lists, and publickely  
to act, according as his private perswasions, passions, lusts, or  
interests, or other mens, tempt and carry him; wherein neither  
right reason, nor common order, nor publique peace, nor consci-  
ence of duty, nor \*reverence of men, nor fear of God, have any such  
serious, and holy ties upon men, as are necessary for the common  
good; In which regard *private Christians* are never so free, as to  
have no yoke of Christ upon them; no exercise of patience, self-  
denyall, mortification, meeknesse, charity, modesty, and sobriety,  
together with that comelinesse and decorum, which becomen  
Religion and a Christian spirit; beyond which the most transport-  
ing zeal may not expatiate: For that is no other than such free-  
dome, as water enjoyes, when it overbears and overflowses all its  
banks and bounds; or as fire seising on the whole house; Such as  
drunken men in their roarings, and mad men in their ravings contend  
for; such as wild beasts, and untamed Monsters struggle for; yea  
such, as the envious and malicious devils affect, and are most im-  
patient not to enjoy: In whose nostrils and jaws the mighty  
\*wisdom and goodnesse of God (who is Potentissimum & liberrimum  
agent the fountain of all true rationall, morall, religious and  
divine freedome) hath his booke of power, and bridle of terror:  
not of love; Such are those liberties, which those (\**primogeniti Dia-*  
*boli*) prime birds of the Devils brood, some impudent Libertines and  
dissolute wretches, now (as of old) aim at, who have cast off all  
sense of justice, order, shame, and humanity, while they clamour  
and act for liberty; that is, that their blasphemies, profanenesses,  
impudicities, scurrilities, impudencies, and violences against all  
publique civill peace, as well as against all religion, order, and  
Ministry of the Church of England, may be tolerated if not con-  
tenanced; notwithstanding they professe to hold with us some  
common grounds of Christian Religion, and stand responsible to civill  
duties and relations.

True Christians should be as fearfull to enjoy the devils freedome,  
(not which he hath, but which he desires; that is, to will, and to  
doe whatever he lists; ) And as they should be zealous for their  
own

own true, holy, and humble liberties, which lead them quietly to doe or suffer Gods will, in Gods way; so they should be tender of encroaching upon those *publique liberties*, which are by right reason, order and Scripture granted to some men, as Magistrates and Ministers for the generall good of Christians. Men must not so please themselves in any thing they fancy of liberty, as to injure others; since no mans right can consist in the detriment, or damage of anothers rights or dues. As then no man rationally can think it a liberty denied him, when he is forbid upon idle visits, to goe to infected houses; or being infected with the plague, to goe among others that are sound; or to drink poison and prople is to others; no more can any Christian religiously plead for a liberty to broach, and publish to others any opinion he pleaseth; or to invade any place and office, he hath a minde to; or to disturb others in their duties and power; or to contemne with publique insolence; or violently to innovate against established laws and orders in Church or State: much lesse hath he any freedom openly to blaspheme or disturb that religion, and way of devotion, wherein sober and good Christians worship God by that authority and order, which is setled in publique, according to their consciences and best judgements.

Here, neither Christian *Magistrates*, nor *Ministers* are to regard such pleas for *private Liberties*, as overthrow the publique order and peace; nor are they to regard those clamours against them and the Laws, as persecuting, when they doe but oppose and restrain such pernicious *exorbitancies*; nor are they in this infringers of the peoples freedom, but preservers of Liberties, which are bound up onely in the laws; nor are they oppressors of others mens consciences, but *dischargers* of their own duties, and consciences, which they bear to Gods glory, and the publique good; whereto as they stand highly related by their place and power, so they are highly accountable to God for them: And, if they should suffer arrogant ignorance to come to its full rudenesse, and extent, tumultuary numbers and brutish power will soon make good *private presumptions*; and cover over the most impotent lusts, passions, and ambitions of men, with the pleas and outcries for Christian liberty: That is, that they may doe what they list; and no man else, what they should, in right reason and Religion, but onely what their proud fanatick pleasure will permit them; Thus off by the Engine of Liberty, Christians are cast into

No mans liberty may be anothers injury.

Nullum emolumentum jure nescitur exaltari damna & injuria. Reg. lur.

5.

True Liberty and good government in Church and State agree well together.

Leges sunt corporis politici nervi, sine quibus luxuria & infirmitas sient omnia membra. Verul.

Lex est libertatis conservatrix, eluvitatem animi, Marf. Fic. Est redegendi norma. Dei vox. Hominum Lux. H. Sieph.

ἡ ἀγὰρ ἐλευθερία, ὅταν οὐκ εἴη ἡ ἀδικία. Plato. Dial. 2. de Repet. Too great liberty is but the dregs of licentiousnesse, and next to slavery. Et inhumanissima Circumlocutionum, gregibus & Donatistarum, scripsit Tychonius. Quod volumus sanctum nescit: Quod sanctum est volumus: Catholicorum vox est. Aulic.

Summa est in  
publicum chari-  
tas erga pri-  
vatorum delicta  
severitas. Nec  
minor est in ni-  
mia lenitate se-  
veritas. Reg.  
Iur.

Iob. 38. 11.  
Hail. 104. 9.

Nec totam ser-  
vitutem pati  
possunt homines,  
nec totam liber-  
tatem. Tacit.  
hist. l. 1.

The use of li-  
berty among  
ancient Chri-  
stians.  
Euseb. Hist. Eccl.  
lib. 1. c. 29.  
Plato.

Tit. 2. 12.  
Dutissima  
est libertas sui  
abnegatio. D.  
Espenc.  
1 Thes. 5. 22.

the greater Tyranny, or Anarchy, which grow from longin-  
gry or abused and corrupted freedoms; which, if not suppressed by an  
orderly and just severity, (which is the greatest security to the pub-  
lique) they grow from the lesser fly-blowings of secret opinions,  
private presumptions, and proud fancies, to become filthy vapours  
and noxious fyers abroad. (As the Frogs, Piles and Locusts of  
Egypt) to the great infection, and molestation of others; defiling  
and defacing all things, that are essential of publique religious  
order, beauty, peace, holynesse and true liberty.

It is oft too late discerned (after unhappy indulgences and cruel  
tenderesses in this kinde) by all sober Christians; That it is not  
more the happinesse of mankind, to have the Sea restrained by  
the bounds, which God in his wonderful providence hath set  
to it, that it return not again to cover the earth; than this is,  
that he hath established by the light of Reason, and the commands  
of his written Word the ordinances of Ministry and Magistracy among  
Christian men; by which to preserve true Christian liberty in its  
sphere and due bounds of just laws, of sound doctrine, true be-  
lieving, well doing, orderly obeying, and comely suffering; and  
withall, to keep out those enormous extravagancies which seek  
to overthrow both Magistracy and Ministry; which are the great  
conservators of Christians, in all honest and just freedoms; with-  
out which no men should enjoy any, while violent lusts and vi-  
cious make way (by levelling all things) for their work, and muddy  
inundations; which are the devils spittings in the face, and vomit-  
ings in the bosome of the true Christian, and reformed Religion;  
that so it might at once be both ashamed of it self, and loathsome  
to all others: Quite contrary to the that ancient merciful manner  
of Christian Religion; which made Christians of all sorts the most  
strict, and severe livers; allowing so much the less or nothing  
of fleshly, worldly, and divellish liberties to themselves, by how  
much they most enjoyed a spiritual, gracious, and divine liberty,  
which no persecution or oppression took from them, any more,  
then it did their peace, truth, faith, and patience; these men  
alwayes pleased themselves in denying themselves all things that were  
dishonest, injurious and uncomely; even so far as to abstain from  
the very appearance of evill; not onely in the conscience of a  
Christian, but even in the sight of heathens; Such as not only Re-  
ligion, but common reason condemned. Nor did the Christians when  
multiplied to numbers, and filling all places in the Empire, chal-  
lenge by any force any liberty of Religion beyond what they  
had by civill favour of Magistrates; or that of their prayers,  
tears and patience, when persecuted and denyed civill liberties;  
as Tertullian tels in his apology: So wary they were of abusing  
their



their liberty to any insolency, offence, injury, or indignity against any private person; much more against a publique and common good of either Church or State; the preservation of which, as to the generall interests of societies, wherein thousands are concerned, both in their soules and bodies welfare, is far more to be regarded, by wise, godly, and charitable men; than any private pleas, or pretensions for *Christian liberty*; especially when they look with an *evill eye*, and lift up an *offensive band* against publique order, government, duties and institution: wherein are bound up, and contained that peace, piety, and religion which is enjoyed or professed by any *Christians*.

As then the best governed families and best disciplined Armies allow no place, or practise of liberty to any servants; or souldiers, which are contrary to the rules and ends of right æconomically or military discipline; which intends the common safety and welfare of families and Armies; So, neither may *Christian Religion* be thought to bring forth, or be forced to maintaine, that Liberty (as a legitimate issue of conscience) in its holy profession, and orderly ministrations; which is in all civill or secular dispensations esteemed, rejected and punished as a turbulent and seditious bastard: And which, being but as *Israhel* the son of a bondwoman, is prone to mock and abuse the *House* of true liberty, which is the *son of promise*, and is no way fit to be the heir, or to divide the inheritance of *Christian freedom*; which is onely the portion of holy, humble, sober, and orderly Christians; for while some boast of, and challenge to themselves, and promise to others this false and *spurious Liberty*, they are still servants to their lusts, and in bondage to their *corruptions*; impatient of any restraints, but those of their own wills, interests and fancies; yea and this *Bastard Liberty*, like the one base son of *Gideon* (*Abimelech*) when once it can but get power, makes no conscience to destroy all the lawfull heirs of true religious liberty, which are possessed of truth, peace, charity, order, good government in any Church: yea and all civill justice too, and properties of goods and estates; which are presently thought by *licentious men*, inconsistent with their freedom, when once their powerfull lusts have set upon the heads of their *unruly designs*, the Crown and title of *Christian Liberty*. Which disguise the Divell fits to such a compleatnesse, that there is no error, no lust, no sin, no blasphemy, no villany, nor deformity in any mens opinions or practises so *barred*, which hee doth not seek to colour over, or to cover with the *palms and palliatives* of *Christian liberty*.

Which being a pure and spotlesse Virgin, (the highest beauty which a Christian can here be inamour'd of, and which he conceives with

6.  
False liberty  
destructive to  
the true.

Turbulenta barbaricorum audacia. Aul.

Gen. 21. 9.

1 Per. 2. 19.

Iud. 9. 5.

Coacta servitus miserabilis, sed effluata miserabilior. Ber. de Conf.

Judg. 19.

*Assistentem in  
omni munditia  
Angelum dice-  
bant & invec-  
bant. Hanc esse  
aiebam perfu-  
am sine tremore  
et tales abire operationes quas ne nominare quidem fas est. Irenæ. l. 1. cap. 35. de Cainitis, Judæis,  
Ophitis.*

Luk. 8. 29.

Act. 19. 27.

with all modesty, purity, and respect on earth, hoping to have the full fruition of it in heaven) disdains above all things to be abused by those bold and filthy ravishers, who like the inordinate monsters of Gibeah, will never think their licentious lusts satisfied, untill they have killed the Levites concubine: Destroying indeed all true Christian Liberty (which is preserved onely by good order and government both in the Church and State) while they prostitute truths, duties, institutions, Ministry, and Magistracy to 'all manner of insolencies and confusion; as if Christians were never free enough, till they were without all sense of sin and shame; till they neither feared God, nor revered man; till they had broken all the bands of civill justice, and cast away the cords of all religious discipline from them; as the Cainites, Judæites, Ophites, Adamites, and others of old.

Which most inordinate liberty is no more to be enjoyed or desired by any good Christian, than that of the *Demoniack*: who being oft bound with chains and fetters, yet brake them all, and was driven of the Devill into deserts, among the graves, often dashing him against the stones, and casting him into fire and water. Such will be the sad fate of every Christian Church and State, which either affects, or tolerates any such impious, fanatick, unlawfull, and unholy liberties; contrary to that purity, equity, order and decency; which is necessary to that religion which they professe as Christian. Therefore no wonder if the Lord by his word; and his true Ministers daily rebukes this unclean spirit; and seeks to cast out of this Church such an untamable Divell, which hath already got too much possession in many mens mindes; who are prone to deifie every Diana, as an image come downe from heaven, if it be but set up in the silver-shrine of this popular goddess Liberty; which of all puppet Idols lately consecrated to vulgar adoration, I can least of all Idolize: as that, which I see to have least of divinity or humanity in it: either as to piety, equity, purity, or charity.

Yet is no man a more unfained servant and votary of that true and divine Liberty, which becometh Christians; which preserves truth, peace, order, and holinesse among men, both in private and publique regards, both in Church and State; and in this I with all men my rivalls in the ambition and sharers, with me in the fruition; which will then be most, when we get our hearts most freed from that heavy bondage, wherewith error, pride, passion, self-seeking, and the like cruell task-masters (under





that are truly such *disorderly and distempered spirits*.

I conceive it most clear and certain both in right Reason and true Religion, that the prudence, piety, and charity of Governors in Church and State ought to move in that middle way, between tolerating all differences, and none, in matters of Religion; wherein men are variously to be considered, according to that profession which they own, and make of Religion; Sure none are to be tolerated in blaspheming, or insolencing that religion, which is established by publique consent or laws, and which they profess in common with others; being in this *self-condemned* and without excuse; Nor are any of a *different belief*, to what is *established*, to be tolerated in giving any factious and seditious scandals, against that Religion, which is by the wisdom, and piety of any Nation, and Church there settled, as sacred; being always presumed, that it is judged the *truest* and best: for no men can be supposed to binde themselves, and their posterity to any religion, which they think false.

αὐτὸν δὲ  
τοὺς αὐτοὺς  
τοὺς ἐκείνους.  
Rom. 2. 1.  
Tit. 3. 11.

Two ways of  
just restraints  
in the Church.

1 Tim. 5. 20.  
Tit. 2. 15.  
Tit. 3. 10.  
1 Cor. 5. 12.

1. By Church  
discipline.

And 2. Magi-  
stratic power.

Quanto plus po-  
tes interrend re-  
publica, tanto  
plus impendit  
omnibus civitati.  
Aust. Ep. c. 24.

There are two ways of coercive power (established by God) over men, in matters of religion, either of the Word by Ecclesiasticall admonitions, reproofs and censures; which onely reach those in matters of error, or scandall, that are under the same form, belief, and profession of Religion, (for these onely *doe consider* them): And where this discipline is (as in primitive times it was) *rightly dispensed* with gravity, wisdom, charity, and due solemnity, by wise and worthy men; it carries a great weight with it, being in the name and authority of Jesus Christ, and is of excellent use to the well being of the Church of Christ, to preserve the honour of Religion, and credit of Christianity. Nor is any thing of extern order, and policy, more worthy to be seriously considered and restored by Christians; which can never be done, till the right government of the Church be first settled; nor can this now be easily done, without the favour and concurrent authority of the Christian Magistrate; so far hath licentious contempt, and insolency prevailed against all ancient order, government, and discipline in the Church; even by the *Libertinism* of such, as would most be counted Christians. 2. A second way of animadversion or restraint of publique disorders in Religion, is by the power of the sword in the hand of the Christian Magistrate; who is to regard not onely the civill peace of subjects, but also that trust which lies on him, to take care for their religious interests, and their souls welfare, that they may be taught and preserved in the right way of knowing and serving God: The happy condition of any Christians is, when both these powers are wisely and sweetly twisted together; so as the Ministry directs the Magistracy by the Word; and

and the Magistracy assist the Ministry by the sword: where the censures of the Church act by charity, and the censures of the Magistrate by a just severity; yet so, as neither love to the offender; nor dislike of the offence be wanting: That all be done to the edification, not to the destruction of the Church, or of any member of it, so farre as its welfare is consistent with the publique.

Neither civill, nor Church power among Christians should be as a sharp and hard rock, dashing presently all in pieces, that touch or strike at it in the least kinde, though never so modestly differing from the received Religion; nor yet ought they to be as pillows and sponges, yeelding so soft a reception to every new opinion and practise, as to invite all errors, and novelties to a recumbency, or rest in their bosome; A Church, or Christian State, will soon be full of all noisome vermine, if they allow as a work of charity and liberty, every sordid error, and beggerly opinion, publickly to lodge, and nestle under their roof; yea and to contend for place, and crowd out that Religion which is established; Christian Magistrates should neither use the sharp rasor or two edged sword of the Spanish Inquisition; which forceth with terror, either to deny, what men hold for truth; or to profess which that, they hold not; nor yet should they content themselves with the wooden daggers of Amsterdam; where civill authority excuses its lukewarmnesse, and gilds over its tolerancy of any Religion, with the benefit of trade and commerce. I doe not think it Christian to extirpate Jews or Turkes, much lesse any of Christian profession; but I think it both wisdom and charity, first, to endeavour by all fair means to convince all; And secondly, to restrain by just penalties, all those under civill subjection, (however of a different religion) from saying, or doing any thing publickly scandalous to, and derogating from the honor, peace and order of that Religion, which is esteemed, and therefore settled, as the best and truest: As civill seditions and treasons are intolerable, so are religions; nor are such endeavours veniall, which by printing blasphemous bookes and diuellish Libels seek to revive old rotten errors and heresies; or to bring publique reproach, and scorn upon the reformed Christian Religion in this Church: no not although those infamous pamphlets were attended with learned confutations; since it's safer to forbid the use of poysons to the incautious people, than to permit them to drink them up, upon confidence of the virtue, which may be in the antidotes applied; The nature of man is prone to imbibe noxious things, then to egest them: It is a tempting of God to tolerate evils and errors (which we may prevent) onely upon confidence of the remedies

Moderation  
differs from  
grosse toleration.

1 Tim. 2. 14.

Christians  
must not be  
Scepticks in  
Religion.  
Ephes. 4. 14.

we can apply, This is more like Mountebanks, than like good Magistrates or Ministers.

Since then, neither in right reason, and true policy of State, it is either becoming or safe, for *Christian Magistrates*, to have no acknowledgment of any face of Religion, so farre among their people and subjects as to establish, own and command it; nor is it any piety, for Christians, to be alwayes *scepticks* in Religion; ever *unsatisfied*, and *unresolved*, and *unestablished* in matters of Gods worship, and mans salvation, still *ravelling* the very grounds of Religion with *endlesse cavils* and *needlesse disputes*. Since the Word of God is neer and open to direct all men in the wayes of God; and since what is necessary to be beleived and obeyed in truth and holinesse, is of all parts in Scripture most plaine and easie; No doubt, but *Christian Magistrates* are *highly bound* in Conscience to God, and in charity to the good of their subjects, (to whom they must doe more good, then they are desired to doe by the *Vulgar*) to *establish* those things, as to the *extern order*, *Ministry*, *form* and *profession* of Religion, both in doctrine and duties, which they shall in their conscience judge and conclude, upon the best advice of learned and godly men, to be most agreeable to the will of God, as most clearly grounded on the Word in the generall tenor and analogy of it; and as most *fundamentally necessary* to be beleived and obeyed by all Christians; whereunto the Catholick beleef and practise of all Churches (more or lesse agreeing) gives a great light and direction. Christians must not be alwayes toiling to and fro in religion, but come to an Anchor of fixation, as to the publique profession; else there will hardly be any civill peace preserved among men: who least endure, and soonest quarrell upon differences in Religion, each being prone to value his own, and contemn anothers.

These things of publique piety thus once settled by Scripture upon good advice, ought by all *swift, rationall* and religious means to be made known by the *publique Ministry* to the people; for so Christ hath ordained, and the Church alwayes observed; to which Ministry (which I have proved to be of Gods institution, and so most worthy of mans best favour and encouragement) publique and orderly attendance, for time, place, and manner ought to be enjoyned upon all under that power, for their necessary catechism and instruction; And this with some penalties inflicted upon idle, wilful and presumptuous neglects; when no ground of conscience, or other perswasion or reason is produced by those that are not yet of years of discretion: if any of riper years and sober understanding

*Nulla res effici-  
entius homines  
regit quam re-  
ligio.* Curt. l. 4.

*Separatim nemo  
habet Deos,  
nec novos:*  
Tul. de leg.  
Rom.

*Nihil ita facit  
ad dissidium ac  
de Deo dissensio.*  
Naz. orat. 8.

*Solos credit habendas Quisq; Deos quos ipse colit.* Iuv. Sat. 15. *Aggredi cum diversis cultus Deos  
habebam, munus bellis se impetrant.* Dip. l. 42.

plead



plead a dissent, they ought in all charity and humanity be dealt with, by religious reasoning, and meekness of wisdom; if so be they may so be brought to the knowledge of the truth: But if either weakness of capacity, or wilfulness and obstinacy suffer them not to be convinced, and so to conform to the publique profession of Religion, I doe not think, that by force, and severities of punishment, they ought to be compelled to profess, or to do, that in Religion, of which they declare an *unsatisfaction* in judgment; yet may they, both in justice, and charity, be so tyed to their good behaviour, that they shall not, under great penalties, either rudely speak, write, or act against; or openly blaspheme, profane, and disturb; or contradict and condemn the Religion publicly professed, and established.

And however the welfare of this publique is not so concerned, in what men *privately* hold, as to their judgement and opinion, (thoughts being as the *Embryos* of another *freer world*; yet when they come to be brought forth to publique notice in word or deed, they justly fall under the care, and censure both of the Magistrate to restrain them, as relating to the good of common-unity; and of the Minister to reprove them, as his duty and authority is in the Church.

If in lesser things, which are but the *lace and fringe* of the holy vestment, the *verge* and *Suburbs* of Religion established, Christians doe so dispute and differ, as not to trench upon *fundamental truths*, neither *blaspheming* the Majesty of God; or of the Lord *Jesus Christ*, or of the blessed Spirit; or the authority of the holy Scriptures; nor breaking the bounds of *clear morals*; nor violating the order of the holy Ministry of Christs Church, which is the very *binge* of all *Christian Religion*; nor yet wantonly dissolving that bond of *Christian communion* in point of extern order, peace, and comely administrations of holy things: other private differences and dissentings, no doubt, may be fairly tolerated, as exercises of charity, and *disquisitions* of truth; wherein yet, even the lesser, as well as greater differences, (which arise in Religion) are far better to be publicly and solemnly considered of, prudently and peaceably composed, (if possible) than negligently, and carelessly tolerated; as wounds and issues are better healed with speed, than tented to continued Ulcers, and Fistulas.

I am confident, wise, humble and charitable Christians, in publique eminency of power, and piety, would not finde it so hard a matter (as it hath been made, through roughness of mens passions, and intractableness of their spirits, raised chiefly by other interests, carryed on, than that of Christ, true Religion, and poor people soules) if they would set to it in Gods name, to reconcile

M m m 3.

the

1 Tim. 3. 25.

What toleration becomes Christians.

*Facientis culpam oblinere, quicquid potuerit corrigere negligentemendare.*  
Reg. Iur.

*Ordo Evangelici Ministerii est cardo Christianae religionis.*  
Gerard.  
*Tolle Ministerium, & tolle Christum* 3. is one of the divels politick maxims.

8:

*The mean between Tyranny and Toleration.*

the many and greatest religious differences, which are among both Christian and reformed Churches; if they would fairly separate, what things are morall, clear and necessary in Religion, from what are but prudentiall, decent or convenient; and remove from both these, what ever is passionate, popular and superfluous, in any way, which weak men call, and count Religion; if the many headed Hydra of mens lusts, passions, and secular ends were once cut off, so that no sacriledge, or covetousnesse, or ambition, or popularity, or revenge should sowre, and leaven reformation; or obstruct any harmony and reconciliation; sure the work would not be so Herculean, but that sober Christians might be easily satisfied, and fairly lay down their uncharitable censures, and damning distances.

Instances in  
Church Go-  
vernment.

\* ubi metus in  
deum, ibi gravi-  
tas honesta, &  
diligentia atto-  
nita, & cura  
solicita, & ad-  
huc explorata,  
& communica-  
tio deliberata,  
& promotio  
emerita, & sub-  
jectio religiosa,  
& apparatus de-  
vota, & profes-  
sio modesta, &  
Ecclesia unita,  
& Dei omnia.  
Tertul. ad  
Hæc. c. 43.

Secular in-  
terests the pests  
of the Church.

It is easie to instance, in that one point of Church government, as to the extern form; what unpassionate stander by sees not, but it might easily have been composed, in a way, full of order, counsell and fraternall consent, so that neither Bishops as fathers, nor Presbyters as brethren, nor people as sons of the Church, should have had any cause to have complained, or envied, or differed? So in the election, triall, and ordination of Ministers, also in the use, and power of the keys, and exercise of Church discipline; who in reason sees not; that, as these things concern the good of all degrees of the faithfull in the Church, so they might (as in St. Cyprian's and all primitive times) have been carried on in so sweet an order, and accord, as should have pleased and profited all; both the Ordainers and the ordained; with those, for whose sakes Ministers are ordained? So in the great and sacred administration of the mysterious, and venerable Sacraments, especially that of the Lords Supper; which concerns most Christians of years: how happily, and easily might competent knowledge, an holy profession of it, and an unblameable conversation be carried on, by both pastors and people, with Christian order, care and charity; so as to have satisfied all those, who make not Religion a matter of gain, revenge, State policy, or faction; but of conscience and duty, both to God, and their neighbour, and their own soules? which was the harmonious way of primitive Christians in persecution, when no State factions troubled the purer streams of that doctrine, government, and discipline which the Churches had received, from the divine fountains; and had preserved sweet amidst the bitter streams, and great stormes of persecution; when no interest was on foot among Christians but that of Christs, to save soules; which did easily keep together in humble, and honest hearts, piety, and humanity; zeale, and meeknesse; mens understandings, and affections; constancy in fundamentall truths, and tolerancy in lesser differences; That Truth and

and Peace, Order and Unity might kisse each other, and as twins live together, the foundations remain unviolable, while the superstructures might be varied as much as hay and stubble are from gold and silver; That the faith of Christians might not serve to begin or nourish feuds, nor Christians, (who are as lines drawn from severall points of faiths circumference, yet to the same center Christ Jesus) might ever crosse and thwart one another, to the breach of charity: but still keep the unity of the Spirit, in the bond of peace: The same Faith invariable, as once delivered to the Saints; yet with those latitudes of private charity, which Gods indulgence had allowed to true wisdom, and which an inoffensive liberty grants in many things to sober Christians. 1 Cor. 3. 12 Ephes. 4. 3.

I doe not despair, but that such blood may one day yet run in the veins of this Church of England, (which is now almost faint and swooning by the losse of much blood, which civil wars and secular interests have let out) which may recover it to strength and beauty, both in doctrine and discipline: Yet will it never be the honour of those men to effect it, who trust only to military force; or intend, either to set up any one violent faction, or a loose toleration in religion. It will be little lesse indeed than a miracle of divine mercy and Christian moderation; which must recover the spirit and life, the purity and peace of this Church.

In the best settled Church, or State Christian, I conceive it were a happy and most convenient way for calming, and composing all differences rising in Religion, to have (as the Jews had their Sanhedrin or great Assembly) if we in England had some settled Synod or solemn Convocation, of pious, grave and learned men; before whom all opinions arising to any difference, from what is once settled, should be debated publicly; deliberated of seriously, and charitably composed, if not definitively determined; that so the main truths may be preserved unshaken, which concern faith and holinesse, on which grounds peace and charity in every Church ought to be continued; So that none under great penalty should vent any doctrine in publique by preaching or printing, different from the received and established way, before he had acquainted that Consistory or Council with it, and had from them received approbation; so that no man should be punishable for his error; what ever he produced before them; but might either receive satisfaction from them; or only this charge and restraint, that he keep his opinion to himselfe, till God shew him the way. An excellent way for unity and peace in the Church.

Twice a year Synods were in primitive times appointed, where the Bishops and other chief Fathers of the Church met to consider of Doctrines and disputes in religion: which undoubtedly shew the practise and minde of the primitive times soon after the Apostles. Which undoubtedly shew the practise and minde of the primitive times soon after the Apostles. *Willi. terrori doctrinae salutariae adiungantur. Auct. Et de pmissis non solum deo sed et salubri terrori.*



truth; and that he presume not to divulge it, save only in private conference to others; and that in a modest and peaceable manner.

In matters of judgement and opinion, (where no man is accountable for more than he can *understand*; and upon grounds of right reasoning either *believe* or *know*) much *prudence*, *tenderness* and *charity* is to be used; which will easily distinguish between *honest simplicity*, privately dissenting, upon *plausible grounds*; or *harmlessly erring*, without design; and that *turbulent pertinacy*, by which pride is resolved as a *dry muse* to bring up by *hand*, at the charge and trouble of others, every *novell* and *spurious opinion*, which an *adulterous* or *wanton fancy* lists to bring forth, though there be no *milk* for it in the *breasts* of *Reason*, or Scripture rightly understood. The first is as *Joseph* out of his way; wandering and desiring to be directed; whom it is charity to reduce to the right way. The second is like *sturdy Vagabonds*, who are never out of their way; but seek to seduce others that they may rob or murder them; these ought to be justly punished and restrained. The first is as *cold water*, which may *dabble* and disorder one that falls into it; yea and may drown him too; but the other is as falling into *scalding hot water*; which pride soone *boyles* up to malice, and both to *publique trouble*; unless it be thus wisely prevented, before it have, like *fire*, a *publique vent*: for commonly *pertinacy* of men ariseth more from the love of *credit* and *applause*, which they think they have got, or may lose; or from some other advantage they aim at; than barely from any esteem they have of the opinions, wherein they innovate; which brats of mens brains not their beauty, but their propriety and relation commends to an eager maintaining; which in a publique debate by wise and impartiall men, of high credit and reputation for their learning, gravity, and integrity, will be so *blasted*, that they will hardly ever after thrive or spread.

*Mallent semper  
errare quam  
semel errasse  
videri.*

*De Nerva di-  
ctum. Res in soci-  
abiles miscuit,  
Imperium &  
libertatem.  
Tacit.*

*Pati non est  
Christiana ju-  
stitia: ceterum  
documentum:  
ut Donatiste*

*merito repressi vociferabant. Aust. Ep. 169.*

This, or the like care of Christian Magistrates, by way of rationall restraints, *charitable convictions*, and just *repressings* of all *fallions* and *turbulent* innovations in Religion, (being full of *wisdom*, *charity*, and just policy for the publique and private good of men) may not be taxed with the least suspicion of *tyranny*; nor may wise, and good men startle at the name and *outcry* of *persecution*; which some proud or *passionate opinionasters* may charge upon them; any more than good *Physicians* or *Chirurgeons* should be moved from the Rules of their art and experiences, by the *clamors* and *imputations* of *cruelty*, from those that are full of *foolish pity*;

when

when they are forced to use rougher Physick, and such severer Medicines, which the disease and health of the Patient doth necessarily require of them: unlesse they would flatter the disease, to destroy the man; or spare one part, to ruine the whole body. It is indeed an \* *hating of our brother*, and partaking of his sin, and so a persecuting of his soul, to let him hunt the devils suit, without check, and to follow the trains of error, by which he leades men to perdition; when it is in our way of charity, much more in our place and authority to endeavour to convert, or at least stop him so, as others may not be perverted by him; Good husbands will not forbear for their lowd crying to ring and yoke those Swine, which they see doe root up the pastures, break through the fences, and wast the corn; yet still they leave even these beasts freedom enough, to feed themselves, and live orderly, but not mischievously.

*disigere, quam cum lenitate decipere.* Aust. de coercendis Hæreticis, Ep. 4<sup>th</sup>. vid. quid pateat, sed quare, & quo modo. Laſt. Inst. l.

Although the man in every one is to be treated humanely, and the Christian Christianly, with all reason, and charity; (because the Creator is to be revered in every creature, and Christ in every Christian) yet the Beast or Divell (which may be even in regenerated men) must be used accordingly; that the man may be preserved, though the other be restrained: as we do, without injury, to those that are mad, or demoniack; to whom if sober men should allow, what liberty they affect, cry out and strive for; it were to proclaim themselves to all the world the madder of the two. And none would have more cause to repent (when they came to themselves) of those indulgences, fondly granted them; which they (poore men) know not how to use, but to their own, and others harm. Indeed those men \* *forfeit their private liberty* to the publique discretion and power, who will not, or cannot use it, but to the publique detriment, and the injury of others; which to prevent or hinder is the highest work of charity. None but sons of Belial, that is, of such as will not indure the yoke in Religion, either in piety, purity, or charity, nor suffer others to enjoy the benefit of it in peace and order, can desire such a \* *freedom*, as will not indure the Lord for their God, nor man for their Governour; who seek to break the staves of beauty and of bands on their Shepherds heads; or to wrest the keys out of their hands; who like wild asses would be left to feed in the wilderness of their own barren fancies, and to snuff up the winds of their own or others vain opinions, till they are starved, and destroyed, rather than be kept in good pasture, with due limits.

*nisi in aliorum injuriis vivere nescis.* Reg. lxx. \* *Ad id libere esse voluit ut nec Deum habere vellet* Dominum. Aust.

*Matth. 5. 10. Blessed are they that are persecuted; but it must be, for righteousness sake.*

*Serviles fugientes sunt passionibus.* Aust.

\* *Lev. 19. 17. Non omnis qui parcat amico est, nec omnis qui verberat inimicum: melius est cum severitate*

*Perpetrare non*

*Salute reparata tanto uberius gratias agunt, quanto minus fecerunt; quæque peccata se faciunt.*

Aust. Ep. 48. of the Danatiffians Circumcised Bioness reduced by just punishments (ab iniquitate sua te meritum) from their conditions rashness.

\* *Sui juris esse non debet qui*

There is a *damnable* and *damning* Liberty, a Toleration, which the *Divels* would enjoy; who would soone destroy all things, on which is any *Image of the Creators glory*; if the *sharp* curb and weighty chains of Gods omnipotency, were not upon them, both immediately, and mediately, through that wisdom, care, courage, and authority, which he gives to *Christian Magistrates and Ministers*, to resist, and to bind up Satan. If they then that are thus furnished by God, with *just power* in Church and State, should leave the things of God in matters of Religion (as outwardly professed) to such liberties, that all men may run which ways they please, of ignorance, error, atheism, prophanesse, blasphemy, being seduced, and seducing others; if they take no care, that younger people bee catechised, and others duly attend the publique duties of that religion, which is established, and which they still professe; if they should neither stop, nor restrain any man in any course of opinion, or practise, which he calls *Conscience*, without giving any account of Reason or Scripture for it to those in *Authority*; Certainly such an intolerable Toleration, letting every one doe, what seems right in their own eyes, in the things of God, and onely to look exactly to civill interests and safety; is to make *Magistratick power*, which is *Gods Ordinance* for the good of mankind, to concur with the malice of the *Divels*, and that innate folly, vanity, and madnesse which is in mens hearts, to the ruine of simple multitudes; who cannot sin, or miscarry eternally, in such sinfull liberties, irreligions and tolerations, but at the cost and charge of the *Magistrates* souls; if they be Christian, and are perswaded of the truth of that Religion; as we read the *master* became a trespasser, or murtherer, and was put to death, who knowingly suffered his *petulant Ox* to enjoy such a liberty, as ended in the damage, or destruction of his neighbours goods, or life.

*Vbi non est veritas, merito talis est disciplina. Ter.*

Judg. 21. 21.

Rom. 13.

Exod. 21. 29.

10.

*Such Toleration is but a subtill persecution.*

\* The *Mamifers* forbid to pull up any weeds out of a field or garden. *Aust. de Mani. Agrum spinis purgari nefas putant, quod glauca sentiunt.*

A toleration of any thing as to publique profession among Christians under the notion of *Christian liberty*, is but the *divels* finest, and subtillest way of persecution; for he is as sure to gain by such *indulgences*, as weeds doe, by the husbandmans, or *Gardners* negligence or lothnesse to pluck them up, for fear of hurting the corn or good plants; which when they are fully discerned to be but weeds, as they are not possibly to be pulled up by mans hand, as to the private errors and hypocrisies of mens hearts, which are to be left to the great Judge and Searcher of hearts; so nor may they rashly be pulled up by every one, that sees them, lest injury be done to the good seed; but yet they are not carelessly, and sluggishly to bee suffered to \* *overgrow* and choke the good plants; As if nothing were true fixed and certaine in religion; nothing hereticall, corrupt, and damnable in opinion and doctrine.



Arine; nothing immorall, unlawfull, and abominable in practise; nothing perverse, uncharitable, and untomely in seditions, schisms and separations.

We read frequently the zeal, care and courage of Magistrates, Princes and Priests among the *Jews*, much commended for reforming Religion; restoring true wayes of piety; suppressing all abuses in Religion; Certainly it is not lesse a duty, nor lesse pleasing to God now, among *Christians*, to take all care that the name of Christ be not blasphemed; nor the way of truth perverted, or evil spoken of. We read also the Spirit of Christ reproving as a great sin and omission of duty, that indifferency in the Angels of the Churches of Pergamus and Thyatira; tolerating any thing; and condemning nothing; the one suffering those, that held the doctrine of Balaam, and the impure Nicolaitans, who taught all libidinous impudencies to be free for Christians: the other for tolerating Jezebel under the colour of a Prophetesse to seduce the servants of God. The Apostle Paul commands some mens mouths should be stopped, who speak perverse things in the Church; wistheth those cut off, that troubled them: He gives over to Satan Hymeneus and Philetus, that they might learn not to blaspheme; Denounceth a grievous curse or Anathema to any that should presume to teach any other Doctrine than the Gospell; that form of sound words once delivered to the Church, which is according to godlinesse; He tels us that there is not onely a word, but a rod, or power of coercion left to the Church, and its lawfull Pastors or Ministers, for the edification, not for the destruction of the Church.

And however this power Ecclesiasticall, which is from God, as that other Magistratick, be wholly severed and divided in their courses, while the Civill Magistrate is unchristian; yet when he embraceth the profession of Christianity, these two branches of power, (which flowed severall ways, yet from the same fountaine, God) doe so farre meet again, and unite their amicable streams, of Magistratick and Ministeriall, Civill and Church power, as not to \* confound each other; nor yet to crosse, and stop one the other; but rather to increase, strengthen and preserve mutually each other; while the Minister of Christ directs the Magistrate, and the Christian \* Magistrate protects the Minister; both of them, with a single eye, regarding that great end, for which God in his love to mankinde, and to his Church, hath established both these powers in Christian Churches and Societies. That neither the bodies, nor the soules of Christians should want that good, which God hath offered them in Christ; nor suffer those injuries in society, for the prevention or remedy of which, both Magistracy and Ministry are the Ordinances of God; for enjoying the benefit of both which

N n n 2

blessings,

Herckiah,  
2 Chron. 29.  
Jewish,  
2 Chron. 34.

Rev. 2. 14 &  
20.

Iren. 1. 1.

Tit. 1. 12.  
Gal. 5. 12.  
1 Tim. 2. 20.  
Gal. 1. 8.

1 Tim. 6. 3.  
1 Cor. 4. 2.

Magistratick  
and Ministeriall  
power  
when united.

Kwagomina.  
\* As those  
of old that  
thought  
Hered to be the  
M. M. s. Ter. de  
pres. ad H. e. 9.  
\* As Eusebius  
tels in Constantine the Great  
time, who  
joined with the  
Bishops and  
Ministers of the  
Church in  
good govern-  
ment.

blessings, as every Christian hath a *sociall capacity*; so every lawfull Magistrate, and Minister hath according to their places, and proportions, a *publique duty*, and authority upon them, to see justice and holinesse, truth and peace, civill sanctions, and divine institutions, purely, and rightly dispensed to inferiours, for whose good they are of God ordained.

II.  
In what case  
only tolerati-  
on of any thing  
in Religion  
were lawfull.

Rom. 1. 32.  
2. 14.

If there were indeed no rule of the *written Word of God*, which Christians owned as the *settled foundation* of Faith, the sure measure of doctrine, and guide of good manners in religion, both publicly and privately; or if there were no *credible Tradition*, delivered by word of mouth, and parents examples, which men might imitate for the way of Religion, revealed to them by God; which was the way *before the flood*; but, every one were to expect daily, either new *inspirations*; or to follow the *dictates* of his own private fancy and reason; Nothing then would be more *irreligious*, then to deny all freedom, publique, as well as private; nothing more just than to *tolerate* any thing of opinion, and speculation which any one counted his religion; yet even in that liberty, of *walking* and *wandering* in the dark, when no Sun of certain Revelation (*divine*) had shined on mankind, the very *light of Nature* taught men, as among Heathens, that some things in point of practise, are never tolerable in any humane society.

Deut. 29. 29.

But since the wisdom, and mercy of God hath given to mankind, (which the Church alwayes enjoys) the *light of his holy Word*, and a constant order of Ministry to teach from it, the *wayes of God*, in truth, peace, and holinesse: not onely every Christian is bound to *use all religious* means, which God hath granted to settle his own judgement, and live accordingly in his private sphere, without any Scepticall itch, or lust of disputing alwayes in Religion. But both *Magistrate* and *Minister*, (whose severall duties are set forth, and different powers ordained over others, in Scripture, for a *sociall and publique good*) must take care to attain that good of a *settled Religion*, and preserve it in all ways of verity, equity and charity, which may all well consist with the exercise of *due authority*: Nor is it any *limiting or restraining* of the Spirit of God in any private Christian, to keep his Spirit within the bounds of the *Word of God*; wherein the things *revealed* belong to us and our children; Nor is it any restraint to the Spirit of God in the Scripture, to keep our opinions, and judgements, and practises within the bounds of that *holy faith*, and good order, which is most clearly set forth in the *concurrent sense* of the Scriptures, and explained by the *Confessions* of Faith, and practise of *holy Discipline*; which the *Creeeds*, and *Councils*, and *customs* of the *Catholic Church* hold forth to them; Nor is it any *limiting*, or *binding up* of the Spirit

Spirit of God in private men; for the Christian Magistrate and Minister, to use all publique means both for the *information, conviction, and conversion* of those under their charge, as to the inward man; and also of due *restraint and coercion*, as to the outward expressions in which they stand related to a publique and common good.

But if the *negligence of Governours* in Church and State, should at any time so *connive*, and *tolerate out of policy*, or fear, or other base passion; if through the *brokennesse*, and difficulties of times the sons of Zeruiah be too hard for Magistrates and good Ministers; so as the vulgar fury, corrupted by *factious*, and unruly spirits, are impatient of just restraints; but carry on all things against Laws and wisr mens desires to a *licentious Anarchy*, and all confusions in the outward face and publique Ministrations of Religion; yet must no good Christian think this any *dispensation* for any private errors in his judgment, or practise; he must be the more circumspect, and *exact* in his station, and duty as a Christian, when the publique course runs most to confusion: tolerating least in his own conscience, when most is tolerated by others: The love of God, and Christ, and of the truth of Religion; and the respect and reverence borne the order of the Ministry and to the Churches honour and peace; these must be to every good Christian the constant Law, and severest discipline; Teaching him to governe himself most strictly, when others affect most a *misgovernment*, or none at all in Religion; to act nothing immorally, rudely, and exorbitantly; to discharge all his relations, and duties with the more exactnesse; to bear with patience, (yet with sorrow) the want of that publique good, which he desires; No way to hinder the restoring of due order and authority to the Church, and honour to Religion; to pray for, counsell, and assist the recovery of it, according to the Scripture rules, right reason, and the custome of the best times.

And however the *vain and mad world* goes on wildly and giddily, as an *untamed heifer*; enduring no yoke of Religion, as to any publique order, Government, Discipline, or Ministry; yet must not a serious and well advised Christian delay to *guide his feet in the ways of truth*, and holinesse, nor neglect to work out his *salvation (in Gods way)* till publique distractions are composed: or delay to be good, till all turbulent and fanatick spirits *returne to their wits*; or till ancient publique order and Government in the Church be so settled, and Religion so fortified by civill sanctions, as it ought to be: for no man knowes, how long the *Apostle Paul* may be in a storm; or the Church tossed with schisms and factions, and secular interests, before it recover the haven of a happy settlednesse.

N n n 3.

There-

12.

*What a Christian must doe in dissolute times.*

*In maxima rerum licentia, minima esse debet veri Christiani libertas, Gib.*

*Lex sibi severissima est pura conscientia & dei amor. Ber.*



True Mini-  
sters and true  
piety must to  
be regarded in  
licentious  
times.

Matth. 24 15.

Therefore a Christian that makes it his work, not to *prate*, and dispute, and to play a part, or to gain, by the name of Reformation and Religion; but to *beleive* stedfastly, and obey constantly *that* holy rule; hath never more cause to prize and adhere to the true Ministry, and Ministers of Christ, than when he sees the greatest persecutions lying on the Church, either by violence, or toleration; by open force; or fraudulent liberty; which are (both) the *Tivels Engines*, to batter, or undermine the Church of Christ: Never should holy *dispensations* be more earnestly desired and diligently attended from the hands of those Ministers in whom only is the right power, authority, and succession; than, when nothing is lesse tolerated among various and violent men, than a true Bishop and Minister, or a right ordained Ministry; which, of all things, is to the *divell* and evil men the most intolerable: Satan well knowes, that if he destroy the Shepherds, the sheep will be scattered. When good Christians see the *abomination of desolation* set up; profanely tolerating any thing for Religion, allowing of any Minicks for true Ministers, vulgar adoring of a rotten Idol of *licentiousnesse*, gilded over with the name of Liberty, when silencing true Ministers, and suppressing good learning, and crying up illiterate impudence, shall be thought a means to propagate the *Go-spell*; Then let them that are seriously and soberly godly fly to the *Mounteines*, (to the true Ministers of the Church) from whom God hath appointed salvation to descend to the *believing souls*: Nor are they to regard what every bold and ignorant upstart boasteth and feigneth of *Inspirations*, liberties and blessed toleration; obtruding *himselfe* out of the promptnesse and pride of his own heart upon the credulous and silly vulgar (who love to be flattered to their ruine, and deceived to their destruction, but hate to be truly guided, and faithfully governed to their safety;) For all these *pretenses* of Liberty, Toleration, Inspirations, &c. are manifest to be but as the *divils silken halters*, by which he hopes to strangle the Christian and reformed Religion hereand elsewhere: it may be (seemingly) and with more *gentlenesse*; but not with lesse malice, and cruelty to mens soules, than with those rougher *hempen cords* of open persecution.

Prope abest a  
crudelitate, ni-  
mia indulgentia  
& a persecuti-  
one enormis to-  
lerantia; in  
tantum pericu-  
losa, quantum  
dissoluta, Mc-  
lan.

From which, such sad toleration and rude Liberties are not very far; being but *new expressions* of Anarchy, and colours of portending confusion, or utter dissolutions of all Church order, peace and Government, into a cruell *licentiousnesse*, which is always tyrannous to true Religion: Nothing is more burdensome than some *mens levities*, nor more fulsome, and deformed, than their Reformation; nothing more uncharitable and untractable, than their liberties; nor more a plague and death to Religion, than, what they

they call, health and recovery; when vulgar or fanatic violence binds so much the staffe of discipline, till it breaks; heady men surfeit the flock by over-driving it, and Wolves in sheeps cloathing, scatter and tear the sheep of Christ under pretence of letting them goe, whither they list; in stead of being true shepherds, fetching them home, and feeding them in due bounds, with good pasture: in which wholesome and safe bounds, both Christian Magistrates, and true Ministers should seek to feed the flock of Christ; not as bare spectators of their wanderings and errors, but as enabled and intrusted by God with a coercive power from Christ, for the Churches good: and where the Magistrate is negligent, there the Minister should be the more diligent in the place where Christ hath set him; who is the great Shepherd of our souls, beyond whose holy bounds for any Christians to affect any Liberty, is to wear the devils livery, while they are in Christs service. Few men complain of want of freedome, but they whose freedome would be their own and other mens greatest bondage: Nothing is lesse desirable to a good Christian, than to be left to himselfe: for men are then neerest to be undone, when they may doe, what they list; and least in safety, when they are their own keepers.

*Sis vigilanter  
servantia, ut non  
dormias disci-  
plina. Auct. l.  
17. de verb. Ap.*

*ὁ ἀπὸ τοῦ  
τοῦ νόμου  
τῆς ἐλευθερίας. Thu-  
cyd.  
Liberate me a  
malo: hoc est;  
a me ipso. Ber.*

MY next Calumniating Adversary, against the Ministry of England, which I have to deal with and detect, is possessed with a thirsty and covetous Spirit; which would faine have Liberty, if not to speak, and act, what he list in Religion (without any restraint of Magistrate or Minister) yet at least to pay what he list to any Minister, since he is free to hear whom, and when he list; or none at all; he would not be tyed by any law to pay any thing to their support, although it be due to them, and a right which none else might challenge. He likes not that settled maintenance, which they challenge as due. This subtile and frugal-churl of a Christian is a Jesuitick terrien, hath many wary fetches and windings against the Ministers of the Gospell in the reformed Churches; but none beyond this plot, that he hopes ere long to be too hard; or too cunning for them here in England: while under some specious, and politick pretension, he shall deprive them of all settled maintenance; and by so spoiling and distressing the Ministry, he shall be sure to pillage, and lay waste in a short time, all the reformed Religion, and face of any Church in England.

This thirsty and covetous Divell is the eldest son of Pluto; Beelzebubs Steward; a perfect hater of the true God; a servant of Mammon; the spirits,

The 6 Cavill.  
Against the  
maintenance  
of the Ministry,  
as settled by  
Law.

Anst. 1.  
The vilenesse  
and sordid-  
nesse of such  
the spirits,

Matth. 26. 8

vers. 12.

Joh. 12. 6.

Nam nulli par  
dolere commodum  
aliena ac suis in-  
juria meliun-  
tur. Tacit.  
hist. 1.

2 Cor. 2. 16.

Mal. 3. 8.

ὁ σαρδὲς καὶ  
πάρτολμος καὶ  
ἐπὶ ὅλης ἐκκλησίας  
αἱ ἑσέως. 1<sup>a</sup> Pel.  
1. 3. Ep. 24.

Isai. 52. 5. 6.

Sacrilege a-  
gainst the  
light of Na-  
ture.

Jer. 2. 11.

Plato calls Sa-

crilege ἀνομία καὶ ἀσεβεία. De leg. c. 9.

the very ghost of Nabal; a child of darkness, an enemy to all saving light; so deformedly black, that he is ashamed to shew his face, but under the veil of religious, and reforming pretences; his envious eyes, like Judasses, cannot endure to see any costly effusions, which the devout and liberall piety of former times have powred upon the heads of Christ and his Ministers; which some men would now make to be but an Omen, or presage, that their death and buriall is not far off; The envy and anger of these Antiministeriall adversaries is dayly and lowdly clamorous in speech and pamphlets; To what purpose is this waste; might not the Glebes and Tythes be sold, and better employed? when there are so many frugall undertakers, who are able and willing to preach the Gospel gratis; who would be no burthen to the people? Not that Judas cared for the poore, nor these for the people; but, because he was a thief, &c. What these envious objecters will be, time will best shew; at present their eyes are evill, because other mens have been good; and, as by an ignorant confidence they contradict the Apostles question, Who is sufficient for these things? so by a sacrilegious ingratitude they hasten to answer the Prophets question; or rather the Lords; Will a man rob God? Yes; these projectors for Atheism, Barbarity and profanenesse, would faine perswade this whole Nation to join with their cruell and covetous design; to rob so many honest men, and able Ministers of that maintenance, which their learning and labours merit, which they have a right to as by law, so by the possession of many hundred years: that so they may at once rob this Church of the blessing of the true Christian reformed Religion; and rob God also of that honor and bo's service, which both privately, and publicquely is done to him by thousands of his servants, the Ministers of this Church. It is no wonder, if those that grudge at the cost bestowed on Christ meditate to betray him; and had rather make a benefit or save something by his death, than see any thing bestowed on him while he lives, though it be by others bounty: For alas, what these men grudge at as given to Ministers, is little or nothing out of their own purses or estates: Nor is it given by them to Ministers any more than the rent they justly pay to their Landlords. But what can vile men meditate save onely vile things?

And indeed what can be more sordidly vile, or should bee more strange, and lesse named, among those that are called Christians, and reformed too; than such degenerations from the very dictates of nature, and the common sense of all Nations? Hath any nation changed its gods? And if they retained them, as Gods, did



even any Nation rob, and spoil their gods; which yet were not gods? Ask among the heathen, and let them teach these unchristian spirits; was it not always esteemed among men, as an act of piety, and honor and virtue, to devote any thing to the service, and worship of their Gods; as a thankfull acknowledgement of that homage, they owed, and that dependence they had on the divine bounty? Was it not likewise counted in all times a most *\*impudent* and *flagitious villany* to take away any thing rightly dedicated to divine, and holy uses? So far the *very light of nature* taught men to abhor such execrable *theveries*, and rapines, that it was by the *\*Romans* esteemed as paricide, or murder of parents, worse then Treason: a fighting against God. It was esteemed an high ingratitude, not to devote and dedicate something; how much more to alien or take away from Gods service, who is the giver of all?

is ποσειδων, τρεψεν δὲ τοὺς λατρευτοὺς αὐτοῦ. Polyb. l. 6.

Facultates nuntini sacras nulla lex, nullas casus facit caducas. Symon. V.

\* Act. 19. 37.

\* Sacrum sacrove commendatum, qui dempsit, rapivive, paricida

esto. Leg. 12. Tab.

Soli cum Diis sacrilegi pugnant. Curt. l. 7.

Now, why any Christians should take any such liberty against their God, which the very heathens abominated; (and which the primitive Christians never practised, but contrarily dedicated many great and rich things to the service of God in his Church; which were called (*Patrimonium crucifixi, Donaria fidei, Anathemata Dominica, Deposita pietatis,*) the pledges of piety, the bounty of believers, the donatives of love, (deposited with Christ, a faithful repayer, no lesse than an ampler deserver of all things) I can see no cause, but onely that the divell, and evill men have more spite at our Religion in England, both as Christian, and as reformed, than at any other, and therefore they envy any thing, that may be any means to continue, or encourage it. And since he could not keep us in Idolatry, he tempts us to Sacrilege: which the *\*Apostles* question clearly implies to be a sin equally or more abominable to God; The one robbing him of his service, by a false worship; the other of the meanes dedicated to maintain his true service and worship; Which was one of the desperate projects of Julian against Christian Religion; who tooke away the gifts and holy vessels, which Constantine the Great had given to the Churches use, and Ministers maintenance, with this scoffe; See in what goodly vessels the Nazaren is served!

Punimus sacrilegos Eibatici, cum ipsi de decorum potestate diffidunt. Laet.

Just. l. 3. c. 4.

Sacrilegio proximum est crimen laesa majestatis. Justin. Leg. Jul.

Ter. Apol.

Irenaeus, l. 4.

cap. 34.

Origen, in.

Num. cap. 18.

hom. 11.

\* Rom. 2. 22.

Theodoret. l. 3.

cap. 6.

But the great grievance which these men cry out of, and hope will be very taking with tender conscienced covetousnesse, is this; That the Ministers of the Gospell should have Tithes; At these they are scandalized, as much as a Jew would be at eating of Swines flesh; They are so afraid of turning Jews by paying Tithes to Ministers, that they had rather turn Turkes, by taking quite away both Tithes and Ministers: How well doth our blessed Saviours severity fit these mens *hypocrites*? while they strain at the gnat of Tithes, and swallow down

2. Against maintenance of Ministers by Tithes.

Math. 23. 24.

Tithes due by  
a civill right  
of Donation  
and Law can-  
not justly be  
taken away.

See Sir Ed-  
ward Coke,  
on Lit. Ten. l. 1.  
c. 9. Sect. 73.  
An. 850. King  
Ethelwulf with  
the Prelates  
and Princes in  
severall Pro-  
vinces of all  
England (*gratu-  
itio consensu*)  
of their free  
will endowed  
the Church  
with the tithes  
of lands, goods,  
and chattels;  
*cum decimis  
servarum, &  
benorum alio-  
rum sive catal-  
lorum, univer-  
sam dotavit  
Ecclesiam, per  
suum Regium*

*Chirographum. Ingulph.*

*Qui augere voluerit nostram donationem, augeat omnipotens Deus dies ejus  
prosperos. Si quis vero mutare vel diminuerre presumpserit, nescisse ad Tribunal Christi redditurum  
rationem, nisi prius satisfactione emendaverit. In lib. Abingd. Quod divini juri est id nullius  
in bonis est, Iust. In tit. l. 2. tit. 1. Prov. 20. 25. It is a saare to the man who devoureth that  
which is holy, and after vovet to make enquiry,*

2. Not honor-  
ably or piously.

And if there could be a lawfull *resumption* by posterity, or an  
abrogation of the will of this Nation, in what it hath thus dedi-  
cated and given to God, if this could be done without a crying  
sin of sacriledge; yet doubtlesse the piety and honor of this Nation  
is still such in all worthy mention, that it would never be done by  
a free Parliamentary and publique vote: since, if all humanity  
and honour forbids any man to resume the gifts of charity,  
which hee hath once given to poore men, whereto they have  
both mans and Gods right, (as freely given to them for Gods  
sake by the lawfull owners) much more doth all piety and religion  
forbid.

\* Nemo potest  
mutare consili-  
um suum in al-  
terius prejudi-  
cium. Reg. lu-  
12.

forbid any men (*vosplondu* to take away, or subduce by force, or fraud, as *Ananias* and *Saphira* did) any thing, that is once, by themselves (or others) dedicated to God: especially in such a way of service, which he requires in his Word; That is, for the maintenance of that order, government, and Ministry of holy things, which the Lord hath appointed in his Church. Which cannot be done without necessary subsidies of life, for Ministers, as men; And since a power of demanding, and receiving maintenance is in the true Ministers of the Gospel, in *Christ's* name, (as the Apostle *Paul* proves; no doubt there is no lesse power in Christian people, of giving them, or rather paying them, as \* a due debt, both in divine, and humane equity, either in occasionall, and moveable maintenance; or fixed and perpetuall.

*Eusebius* tells, that before the ruine of *Ierusalem* so impudent and violent were wicked men, that they took away the Tithes and benefit of the Altar from the Priests, so as many died for want, *Hist. Eccl. l. 2. c. 20.*  
\* *Ab. 13.*

Why hath *Satan* filled thy heart to ly to the Holy Ghost, and to keep back, (or defraud and purloin) part of the price of the land? \* *1 Cor. 9. 6, 7, 8, &c. Gal. 6. 2.*

The first was the way of Ministers and Bishops alimony in the primitive unfeiled, and perfecting times; when Christians could not expect to be long masters of their own estates in lands; nor could they endow any Minister or Church with any part of them; to perpetuity; yet then in those hard and perilous times, we read in Ecclesiasticall stories, that the liberall gifts and free will offerings, of all manner of good things, from the devout Laity to the the then most deserving Clergy, amounted to more, than the after sealed means by way of Tithes.

Which way of maintenance was as anciently, so generally sealed in all Christians Churches after *Constantines* time, as well as in England: The benefit of which, as in all other things, thus given by believers to God (as a grateful acknowledgment, of his dominion over us, and all we have; of his bounty, & conferring all upon us; of his mercy, vouchsafing to accept from us any portion of that, which is his own) returns, indeed, to the bosome of the givers; and aimes, next the glorifying of God, at the spirituall and eternall good of their own souls; Nor can God be unthankfull to those, unto whom he gives the grace of being so really thankfull to himself, for what is done to the Ministers of Christ, is as done Christ himself; and what is done to Christ redounds to a mans own good: The divine munificence as

*Ne invidia clericis obveniat de possessionibus Ecclesie obtulit plibi B. Augustinus*  
*malesse ex collationibus vivere ut antiqui.*  
*Sed id Laici suscipere noluerunt. Poss. vit. Aust.*

3. Nor wisely.

*Am. Marcell. lib. 27. De Dismaso & urficio*  
*no pro sede Episcopali ad eadem & sanguinem civium contententibus: Hanc enim (inquit) adepti, futuri sunt ita securi, ut drentur oblationibus mar-*

*narum; procedantque ut ubi luxuriam spectare vestiti; epuli curantes profusi, adeo ut eorum convivium regale superem mensas.*  
*Primitias vinorum regis Conuivium contribuant Ecclesie, quam contributionem. Severus Ecclesia, Church seed, appellabant. Fleis. l. 1. c. 37.*  
*St. Augustin* complains in his time, *Majores nostri ideo copia omnibus abundabant, quia decimas dabant, & Casari ansam reddebant. Modo autem quia discesserit devotio dei, accessit indolentia fisci. Nolumus pacisci cum Deo decimas, modo autem totum tollimus.* *Aust. hom. 48.*

the



\* An. 589. Synodus Aucti-  
conensis de deci-  
mi leges reno-  
vavit: quas  
Christianorum  
congeries Angli  
ante temporibus  
custodierat in-  
temeratas,  
Can. 5.

Synod. Mo-  
guntina sub  
Carol. M. an.  
813. Can. 38.  
testatur, Impe-  
ratorem tributa  
remisisse, & eo-  
rum loco deci-  
mas Deo assig-  
nasse.

\* Titus isagor-  
izans inquit idcirco,

the heavens alwayes returning with liberall showres and fruitfull dewes upon us, what ever gratefull exhalations our devout humillity (as the earth) sends up to him; either in charity to the poore, or in a liberall requittall to his Ministers: Neither of which are welcome objects to those ravenous appetites, who so much grudge that Tithes should by any title, though never so free gift, which is very just and good, be given to Ministers, and enjoyed by them; When once these hungry stomachs have satified themselves with the flesh of Ministers; the Clergies maintenance, or Churches Patrimony; who may doubt, but they will also pick the bones of all Colledges, Hospitals, and Almshouses? Nothing being sacred to a sacrilegious minde; nor unviolable to a violent and rapacious hand. Nor is it a hope so much to relieve their own necessities; but a kinde of wanton cruelty, which makes many of these Evening Wolves, so fierce and ravenous against the Ministers maintenance: Nay, many of them covet nothing more, than to see all the excellent Ministers of England, reduced to the same beggery, which the meanest of themselves now contend with all, or lately did; so little have most of them profited by their over thrifty piety: Nor are such illiberal souls ever to be satisfied with good things.

Sacrilegium nil sacrum, Hierocl.

3.  
Against  
Tithes as Ju-  
daicall, &c.

But Tithes are Ceremoniall, Legall, Typicall, Judaicall, and (which visard makes every face ugly and terrible to the vulgar) they are Antichristian.

Answer. 'Tis possible some simple countrey people may be scared to subscribe against Tithes with these bugges words; But sure, for these men, who pretend to fright others; I beleve they have no more reall horrour upon them, to take Tithes, or more, of others, either as they pretend to be Preachers, or as they are Lay Improprators; than the conjurers in Lapland have, who make many strange faces, and fearfull noises, as if they had raised, and espyed a divell in their circle; when all is to get but a little money of the silly spectators: The meaning of all this great cry against Tithes of Ministers is, to save a little wool, though the sheep be the more scabby; to spare some small matter, which some of these objecters (it may be) yearly pay to the Ministers, with much regret and murmuring: Yea, it is generally observed, that these clamorers who make the greatest cry, doe not yeeld the fairest fleece; nay most of them not one grain to the feeding, nor one lock to the shorning of any Minister; nor indeed have they much wooll (for the most part) on their own backs, which makes them envy all that have. Sheep are silent under the sheaers hand: but dogs are prone to bark and

and snarl at those that feed them: of whom the Apostle Paul bids Phil. 3. 2. the Saints, Bishops, and Deacons of Philippi to beware, as of evil workers; who are not content with the *circumcision* of Ministers maintenance, which hath been already too much made, by severer hands; but they aim at a *total* *concision*; a taking all away. As for these *Repiners*, they are not so gully of paying *Tithes*, as they would be of receiving them; 'Tis as much a covetous, as an envious spirit, which possesseth them: Yea, rather than fail of their designe against Ministers, they are not content with their own not paying any thing to Ministers, but they *repine*, that any men else should; whose gratitude and religion teacheth them to give to every man what is their due, especially to the Ministers of Christ, which they justly doe, as with a good will and chearfull minde, so with a good will, and with a far more judicious and upright conscience, both to God and man, than these covetous cavillers can possibly *carp*, or *grudge* against them; who, *poor men*, every day think they grow *leaner*, while they see or hear any Minister hath what they call a fat *Benefice*, or a *competent Living*: Although the *faithfull Lamp* spends its self, and all the Oil too, in the place, where hee receives it.

But these *murmurers* cannot digest the *Jewishnesse* of *Tithes*, and they are still fancying, and afraid some costly sacrifice must needs goe along, where ever *Tithes* are continued.

*Of Tithes as Jewish.*

*Ans.* It may be, these men cannot endure *Tithes*, unlesse the *Jews* might enjoy them; who (although still crucifying Christ in their malice, hardnesse, and blasphemies, yet) these men seem far lesse averse from entertaining them with their fawning and flattering insinuations into their bosomes, than from maintaining or countenancing those Ministers who preach and beleve in Jesus Christ crucified, as the onely *Messiah* and Saviour of the world; Nay these *Antidecemists* glory in two things, as *high tokens* of their *Sanctity*: one is, their endeavours, first, to further the *conversion* of the *Jews*: the second is, to hasten the subversion of the office of the Christian Ministry: Nor doe the *Jews* unwillingly flatter them sometimes, as very great *salvors* for them, when they see what rare *Jewish* projects they have common with them; against both the name and faith, the Church and Ministers of Jesus Christ; who had never so prevailed by his word against the *Jewish* *persecution*, and obstinacy, if he had not had an able, constant, faithfull and ordained Ministry; nor had this Ministry without *miracle* continued; if there had been no constant maintenance; which the more settled it is against covetous and ungratefull spirits, the more is the preaching of the Gospel, and its power likely to settle, in all humane reason; (Notwithstanding that the corrupt lusts of men

Thou shalt not muzzle the mouth of the Oxe, &c.  
1 Co. 9. 9, 12.  
13, 14, &c.  
The Oxe hath a mouth to feed himself as well as feet to tread out the corn for others.

Col. 3. 5.

Proposals of H. R.

O quam religiosi sunt avarorum delicta!  
Cyp.  
Non statim religiosi sunt quia impune sacrilegi Min. Fel. de Rom.

are prone sometime to abuse peace and plenty, as David did his leisure, strength, and retirement;.) One would think, that these men did forget, that the Ministers of the Gospel are men, as well as the Jewish Priests were, and that they have mouths given them not onely to feed others with the Word of life, but also themselves with bodily food, as the necessary staffe of life: Yes, they not onely may, but ought to live of the Gospel, as the Priests did of the alters service. Indeed the words and spirits of these Calumniators against Tithes and Ministers doe signifie, as if it would more trouble them, to see the knife of a Priest ready to slay a beast, than to see the rudest fellow of their faction ready to cut any Ministers throat in England.

But it is strange these men should now be so squeamish, as to Ministers receiving of Tithes (which were by the piety of our ancestors given of old to them, or to God rather, for his service: And this not by Ministers perswasion, or importunity so much, as by the good will, and devotion of this Christian Nation) when themselves have alwayes so good stomachs, that they devour nothing more easily and digest nothing more chearfully, than these sacred morsels, when either they fraudulently detain them, or injuriously deny them to the Ministers; to whom in all justice and humane law, (it is clear) they belong; yet it is stiled by one of this party a conscientious sincerity in many, that refuse to pay them, Is it not rather a detestable covetousnesse, (which is Idolatry) that denyes, or defrauds any man of their due? is it not an abhorred sacriledge, that robs the Ministers of theirs? for which right or dues they have as much to shew (at least) as any man hath for any thing that is his, by the Laws of the land: Sure, we are but a very base and bad Nation, if many (as we are lately told by one) of the very best of the people had rather in conscience and sincerity doe other men, and especially Ministers so great wrong (who must starve most of them with their families, or beg their bread having no other livelihood, if they have not this) than pay what is due to them, and so necessary for them; O consciences more thrifty than tender, more scrupling, than sincere, which have thus much of the Jew in them, that they make lieth or no conscience to excuse any, that are not of their own Tribe or faction: When did any of these sincere men, as he calls them, make conscience to pay their Tithes justly? or if not in that kinde, when did they make conscience to pay, as much, or more of free will to the Minister, as their Tithe came to? They might soon pull this thorn or scruple out of their consciences; it in stead of the tenth they would pay rather a sixth or seventh part, or any, that is not short of what the Law of man commands: so they shall be sure, neither to favour of the Jew, nor of any injustice. But still

we



## The plot in crying down Tithes.

471

we may observe, when some men handle *Conscience*, their meaning is to lick their own fingers: But when, I pray, are these sincere and best of men, any whit scrupulous, or tender conscienced, in the point of their possessing any Tithes by an *Impropriate Lay-tenure*? When did any of them ever complain of them? when were they *seised*, or *over-charged* with them? Notwithstanding there is more of the Pope in an *Impropriation*, than in any thing else, about Tithes, for Tithes were generally so *Impropriated* by his authority; and are held in no other manner now, than as they were by the *Popes power* aliened from the *Rectory*, to some Monastery, or Religious house.

Statut. Hen. 8.

So that as *Cato* merrily, yet severely said of the *Tuscan* Sooth-sayers, (who were least of all such, as their name sounds) He wondred they could forbear to laugh at one another, who so well knew each others juggling, and their own knavery; So may I reply to these scrupulous *Antididactists*: Sure it is but their sport and merriment, thus to abuse simple people, with their over-righteousness or superfluity of malice rather, feigning a sense of that, as a sin, and unlawful in Ministers; when themselves practise the same thing most willingly on very suspected grounds without any remorse, or scruple; as if they had an excellent good title from the Pope, and the Laws for *Impropriate tithes* (where the very end of peoples paying Tithes is frustrated; (which is their Institution and direction in the publique service of God;) And yet neither God nor man could give a good title to Ministers for receiving Tithes; who carry on that great good end, for which impiety and equity they were designed; which is to help on people in serving of God, and saving their soules; Such self-condemned, and unexcusable cavillers seeme in many things to be children, (as in peevishness, and inconstancy, in the most commendable quality, *Innocence*) they are least like;) but I wonder they should be so much *labies*, and so weak in understanding, as to this point of Tithes, (unlesse, because they are too much men in malice) since this subject about Tithes, as the settled and best maintenance of the Ministry of the Gospel, hath been so clearly, fully, and learnedly explained, proved and asserted by all law, both *divine* and *humane*, by many excellent pens, not onely of Ministers, but of others; who may be thought more impartial (as Gentlemen, and Lawyers) both long since and of later times: But the way of these *Antididactical* men is to read no books, whose title they prejudice, nor to admit any truth to their partiall tribonall, but what is saving; (they mean, and so do I) to their purses.

Rom. 2. 1.  
Cut absolvi  
Potest, qui nec si-  
bi est innocens?  
Amb. off. l. 1.  
c. 12.

To refresh their memories therefore in so trite a subject; and stir up their duller consciences by a little account; I wonder how these *Scrupulouses* can be ignorant; that Tithes were of *divine use* be- fore of Tithes.

4.  
Of the ancient  
right and use  
fore of Tithes.

*Clem. Alex.*  
*90. 1.* tells us  
 that by the  
 light of nature  
 among the hea-  
 then (or by  
 tradition)

Tithes were  
 consecrated to  
 the Gods.

So *Dionys. Ha-*  
*licar. l. 1.*

\* *Gen. 14. 20.*

41.

*Heb. 7. 4.*

\* *Mat. 10. 40.*

*Ioh. 13. 20.*

*Heb. 7. 4. 8. 9.*  
*&c.*

*Gal. 3. 17.*

fore the Jewish constitutions: That they draw their origin either from the common light of Nature; or from that traditionall Theology, which was in the Patriarchs of old: which dictated, as a Duty, so a Priesthood, or Ministry to serve it; also a duty to consecrate, ordain, and maintain for that publique service some men, who should be fittest to attend it. Doe they not read that Tithes were paid by Abraham the father of the faithfull to \* Melchisedek the Type of Christ? And why then should any worshippers of Christ, who are children of faithfull Abraham (by imitation of the same faith, which was in him, long before the Law of Moses) think it a sin or error in them, to pay Tithes to Christ, (the Antitype) by the hands of his Ministers; who are \* deputatively, and Ministerially himself? whereas indeed it may rather seem a sin not to pay them; since we see Christ hath so good a title to them, who yet did not claime them when he lived, because the Leviticall Priesthood was yet standing: yet *Luk. 8. 3.* divers that had been cured ministred to Christ and his family of their substance, and *Matth. 10. 10.* he declares the Ministers right to be as good, as the labourers to his hire. If he that receiveth you, receiveth me, and he that despiseth you, despiseth mee; and he that giveth to a Prophet a cup of cold water in my name, gives it to me; if these be true, and Evangelicall; why is it not as true and Evangelicall, He that payeth Tithes to you, as my Ministers, payeth them to me? Whether it be by private and solitary, or by publique and joint gift and dedication; Sure the highest right and claim Paramount must be eminently in Christ who is Lord of all, more then in Melchisedek; and so either the obligation to pay them, or the lawfulnessse to accept them in Christs name, as a right to him; or as a free gift offered from beleivers to the honour and service of Christ, must needs be evident in all justice and religion; (As water is purest in the Fountain, and light clearest in the Sun, so is Melchisedeks right most in Christ :) Nay I think in good earnest, that a Christian Jew would hence draw an argument, (although he were of that tribe of Levi, to which Tithes were after commanded to be paid among the Jews) that he ought now to pay them to the Christian Ministers, or to Christ; as in relation to his service, and as an agnition of him to be Lord and God; since, even Levi in Abrahams loins paid Tithes to Melchisedek; that is, to the type and representer of Christ: And since the Lord Jesus Christ is the perfection and sum of the Priesthood and order of Melchisedek, he may justly claime what ever was typified; as a due or honour to be done to him; of which this is one; that he should receive Tithes who never dyeth, *Heb. 7. 8. & 15.* So that this Evangelicall right of Christ, as those promises to Abraham, being before the Legall establishment, is not to be annulled by that law of the Jews, which was 400. years after.

As

As to the Interveniēt appointment and after custom of paying Tithes, divinely settled by a positive Law among the *Jews*, (as the then onely Church of God) it carries not any frown in its face against *Christian Ministers* now receiving Tithes; or others paying them under the Gospel; if there were no Law of the Land devoting Tithes to God, and enjoining the payment of them to Ministers as a rent charged upon lands, and estates; what sin could it be for any *Christian* (as many primitive *Christians* spontaneously did) to devote, set apart, and give yearly the tenth of all his increase to the Ministers of the Gospel? Sure nothing of right reason, Scripture, or true Religion, (which onely should rule the conscience of any sober man) doth teach any *Christian* to abhor, what ever was instituted or practised among the *Jews*; if it be but after the law of common equity, gratitude, piety, or civility, toward God, or man; Else these *Antidecimists* must think they sinned, if they should but cover their excrements, which was once a law of cleanliness among the *Jews*; yea the example of God so confirming by a positive law, in that his ancient Church of the *Jews*, those generall dictates of nature, and the preceeding practise of *Abraham*, paying Tithes to *Melchisedek* as to the Priest of the most High God, and a type of *Christ*, according to grounds of common equity and naturall piety, or gratitude to God and man; This consideration I say should have the greater inducement to assure *Christians*; that, what is neither merely *Typicall*, nor *Ceremoniall*, (as Tithes were never thought to be by any learned or wise men) but rather a thing of common equity, and piety; confirmed by a divine positive command, and the choice of God, this cannot but be as acceptable to God now, when dedicated (by the consent of any *Christian* people) to his *Evangelicall* service, and Ministry; as it was before either from the hand of *Abraham*, or his posterity: since it is no where forbidden in the Gospel, and by Gods wisdom hath been chosen as the fittest proportion under the Law.

Deut. 23. 13.

Yea, and to those, that have not the loosest, but the liberallest consciences among *Christians*, it seems expressly recommended, after that pattern, Even so hath the Lord ordained, that they that preach the Gospel, should live of the Gospel: Even so, as they did, who served at the Altar, so far as the imitation can now hold; which though it cannot in the *Sacrifices*; yet it may in the Tithes, and in first fruits, and free-will offerings, which were frequently, and plentifully brought to the Bishops and Ministers of the Churches in primitive times, for their own support and the Deacons, with the poor; If the Tenth, or *quintum*, How much, be not here expressed; yet it is vehemently implied. Else the Apostle had proved nothing, nor given any directions, either for Ministers suing support, or for

Cor. 9. 14.

P P P

Christians



Christians regulating of their retributions; if he doth not command them to pay, at least a Tenth, sure he doth not condemn their paying a Tenth part; which they may freely doe, if there were no such divine right pleadable, as this indeed is to all Christians, whose covetousnesse doth not teach them to cavill against reason and Scripture too; However, this is the least, that we can make of that place; if in difficult times, (such as the primitive were) something were left to the gratitude, ingenuity, love, and largeness of Christians hearts towards their Ministers, (wherein sometime they even exceeded their power and estate in munificence;) yet in quiet times, and in a plentiful land it may well be expected by God, (at least, it cannot be blameable) for any Nation, Church, or private Christian to give, and settle such a portion, as the Tenth of the increase, upon those that serve the Lord, and the Church in the Ministry of the Gospell. It is easily computed, that Tithes were not one half of the Leviticall maintenance; What reason can these men give (beyond their will and despite) why the Christian Ministry should fare worse, or have lesse honour, than the Jewish, since it is in many things, a better Ministry? 1. Clearer in the light of Doctrine, promises, and prophecies. 2. As venerable in the Mysteries. 3. Far more glorious in its chief Minister and Mediator, Jesus Christ, the Son of God; the other by servants. 4. Much easier in the burthen both of labour, ceremony and charges, to believers and worshippers; 5. Yet not lesse painfull to the Ministers, whose spirits are more exhausted by studies, preaching and other Ministeriall duties, than the Jewish Priests by more grosse and bodily labours. 6. Not lesse comfortable to devout and pious soules. 7. More universally diffused, as more convenient for all mankind; 8. And never esteemed lesse necessary to the Church, or lesse acceptable to God; save onely by Atheists, or Niggards; who had rather read that most blasphemous and no lesse irrationall than irreligious book, *De Tribus Impostoribus*, than the four Evangelists; valuing a cheap Alcoran before a costly Bible.

So then, I think I have with a very soft and sober fire, quite decodded the Jew out of Tithes, and with as much or more ease, will Antichrist, as they call it, or any dregs of Popery, evaporate out of them; Some mens teeth are so set on edge by too much chewing of the Pope, that they cannot bite, or taste any thing, but it relisheth of Antichrist in them; if the Jewish Church and Bishops did ever use it: If any thing (as I have said) be suspicable for Popish or Antichristian in Tithes, sure it goes with the Impropriation; for if it were blameable to alien Tithes from the Ministry, and care of soules, by annexing them to Regular and Monastick uses; and if it were not commendable to alien them from both, to more secular uses, where they are usually expended.

Heb. 7. 19. 22.

Heb. 8. 6.

Heb. 3. 5.

5.  
Tithes not  
Popish, or  
Antichristi-  
an.

expended with more luxury and vanity, as with less piety and charity, sure the best way was to have kept them in their *original design*; which was for the maintenance of the Ministers: Nor is the Popes trafficking, or disposing of them, during his usurpation, here any prejudice to them, no more than a blear eye eclipseth the Sun by looking on it, or a foul hand abuseth a Jewell by touching it. That the Popes of Rome invented Tithes, is as true, as a learned Rabbi of these new wayes, (and a great Preacher too) once told me with most unhistoricall confidence; That Pope Gregory the great first invented Infant baptism; (which 'tis sure enough St. Jerome and St. Austin, Cyprian and others mention as a Catholick custome in their dayes; which was some hundred of yeares before Gregory; and they oft declare it to have been an antient, primitive and Apostolical practise; which no Father, no Bishop, no Councell, ever began; but was generally used, as we finde in St. Cyprian, from the first plantation of Christianity, and the making Disciples to Christ: Initiating them by water, as the Jews formerly had done Proselytes in their Church.) But this is onely in passant, to shew how great confidence attends grosse ignorance in these men; As to this of tithes, so farre as the Pope had to doe with them at any time, I have taken away the foolish scandall and vulgar prejudice, giving in another place sufficient account to all that are capable of sober truth; That nothing in Christian Religion, either in *Scriptures, Sacraments and doctrines*, or in the order, power, succession, government and maintenance of Ministers in the Church, are therefore burnt with Antichristianism, or with any thing which the Vulgar calls Popery, because the Pope set his foot sometime in them; For truly then our Parliaments (which are accounted sacred in their essence and honour) should be Antichristian too; for time was, when they did own the authority, yea and reconcile and submit themselves to the power of the Pope and See of Rome. If any men reply Parliaments have long agoe purged themselves of the Pope and Popery: Truly so have all thinges else in this Church, and Tithes among others, which these mens mouths so much water after; and sure such *stomachs* as theirs, would never desire and digest them, (as they doe) if there were the least grain of Antichrist or Pope either in Lay or Clergy mens Tithes; for they vehemently pretend to have vomited up all, that savours of the Pope or Popery.

But it's lost labour to seek further to pull this *praying worm* out of some mens tongues, when the root of it is in their brains; if they had but the tittle of common reason and sober sense, they would easily see, how little the Ministers of England, or any Christian Church of the like way is beholden to the Popes of Rome, in the matter of tithes; It had been better for us, that the Pope had never medled with them; which occasioned so many Improprations, and these so

St. Aust. Ep 18.  
B. Cyprianus  
non aliquod no-  
vum decretum  
condens sed Ec-  
clesia fidem fir-  
missimam ser-  
vans, corrigit  
eos, qui ante 8.  
diem per vulum  
non esse bap-  
tandum puta-  
bant.

Cypr. Ep. 59.  
ad Fidum, an.  
250. A baptis-  
mo post Chri-  
stum promissum  
non debet infans  
rueens nasci,  
Ctc.

many beggerly livings; which can hardly expect or make a rich and able Minister; if these men would really reform, they should promote the *restoring* (by some convenient way) those *improper* Tithes to the Church; But their reformation is alwayes on the taking, not on the giving hand; like the footsteps to the Lions den, all are *towards*, none *fromwards*. It's very probable, the Popes made little of their owne lands any where Tithable; if, when they saw the charity of *Christians grow cold*, and their *luxury*, in peacefull times, great, the Bishops of Rome perswaded others to settle the maintenance of the Ministry, and to provide for the *double honour* of the *Clergy*, by this way of Tithes, which might not be arbitrary, but legall, and certain; Truly it was one of the *most prudent*, and pious works, that ever any of the best Popes did for the Church; (And truly many of them were so wise and holy men, that they might in great part cover and expiate the lesser errors of others; if too much of secular pride, and humane passions had not afterward transported them beyond all bounds, becoming *Christian Prelates*) It were a madnesse, onely worthy of these *Antidecimus*, to abhorre to doe any thing, never so sober, which others (now become frantick, and disordered) sometime did in their better moodes.

6.  
Of turning  
tithes into a  
Lay Channell  
for the ease of  
some tender  
consciences.

But there is a late writer, who hath projected, how to *percolate* Tithes so through Lay hands in a *publique Exchequer*, or *Tith-office*, which will effectually purge away all that is *Jewish*, *Antichristian*, or *uncircumcised* in them; (as sure as a Monks cowle will recommend a *dead man* to heaven;) I am as solicitous for those officers danger, as that writer is for the Ministers; lest they prove *tithe-coveters*; when they shall have pregnant hopes, to make their fees better, for dispensing those *Tithe-pensions* to their poore pensioners and humble suppliants, than any one Ministers maintenance will be out of them; unlesse he be a *strange favorite* of that Court: I suppose those Officers for gathering, receiving, and distributing of Tithes in such pensions to the remnant of those poore dependent, and most patient Ministers, will be more sincere and conscientious, for a time, than to take any bribes, or rewards for *expeditions*. But it is very probable they will not be men of such metall, as will never be corrupted: And O how sad a project will this be in a short time, if these Lay exactors should be more heavy and grievous, not onely to the poore Ministers, but also to the common people, in their rigorous exactions by troopers or *treble damages*, than ever Ministers were! How deplorable will it be, if these Lay exactors of Tithes should prove *sons of Belial* too, as well as *Elyes sons*; who found, I think, but little of the *peoples tithes*, in the sacrifices; So that, in this odious reflexion, that writers pen strikes



strikes not so sure, as the Priests *flesh booke* did; and as unseasonably too: (which was indeed the sin, serving themselves of the peoples oblations before God;) while *that proposer* hath no tender consideration of any poor Ministers condition: against whose conscience it may be, as well as against his ease and profit; (*very much*) to be deprived of what is his by a former and better Law; and after he hath laboured hard, then to ride and sollicite, and pray and pay for his wages; Which of these envious *projectors* and supercilious distributors of other mens estates will kindle a fire, or open any door to a Minister of Christ for nothing?

Nor doth *that Reformer of Tithes* lay to heart the *dissatisfactions*, and scandall of many as wise and as godly mens consciences as his pretious ones are, who are (*ten for one*) perswaded; that they ought, as by lawes of the Land, so in all Religion to God, and gratitude to their Ministers, pay their Tithes *immediately*, and truly to them, which they had much rather doe, than have the best place, that any man can fancy in this new designed Office and *Exchequer* for tithes; Nor do I beleeve a like project would please that great projector, if one should take his *cloak* from his home, and make him ride ten, twenty or thirty miles to fetch it, every time he would *make use* of it. Certainly Tithes are by all equity and law; as much due to every Minister in his place, as the *coat*, which that *Proposer* hath on his back. Nor is the *property* of things, onely to be considered; but the *proximity* also, and the *conveniency* of using and enjoying them; which the Law also *intends* to every man, in his goods: For my part I like not, either the *changing* of the *stream*, or of the channell of Tithes; because it will but make it winde further off, or goe more about; and the new channell will lick up a great deale of the *old stream*, so that but little will come at last to the Ministers Mill. The former course of paying them to the Minister immediately is much easier cleared; where ever any obstructions, or inconveniencies shall be found, either as to the Ministers, or the people; How easily are far greater sums dayly gathered in every parish, without any suits at Law or trouble, by the ordinary Officers, which may in this case easily be authorised to doe for Ministers, as Church-wardens and Overseers for the poor doe in their rates and customes. The *Vision* of changing the way of Ministers maintenance, or of making them receive Tithes by a *mediate* lay hand, hath a further State *mystery* and politicke meaning in it, than barely to *ease* the Minister and people of trouble; or to wipe off the sully and smut of imaginary Popery, Jewishnesse, or Antichristianity from Tithes; which may, through the hardnesse of mens hearts, have something inconvenient in them; but nothing, that I can see, evill or sinfull, so as to give any tender con-

science.

7.  
Tithes are too  
much for the  
Ministers.

science any offence; more than it would any honest man to pay his debts.

But Tithes are too much for the Ministers to receive?

*Ans.* This indeed is the ~~horn~~ <sup>hook</sup> looked for in these ~~balling~~ <sup>balling</sup> Christians: Here it is that the shoe pincheth ~~envious~~ <sup>envious</sup> avarice: And why too much O you narrow soules? Their ordinary Arithmetick, at their fingers ends, tell them; that the Ministers are not the tenth man of the land, and why should they have the tenth part of the Increase? I answer, 1. What is freer than gift? and what wiser, than so *publique* and so ancient a gift, of a whole Church, and Nation Christian, which gave to God not according to the measure of these mens thirst, but of the largeness of their own devout hearts, and as became the riches and honour of this Nation? The Laws of the land passed and conveyed Tithes to the Clergy and their successors for Gods service, even then when they were forbidden, for the most part, to marry; and enjoined to lead a single life: O how would the munificence of those times have burst these men with envy against the Clergy in their rich Celibacy; who repine to see them thus moderately provided for, when they are most what charged with families, and many relations! 2. I may retort; No more are those *Laymen* the tenth persons in any Parish; who yet may have sometime the *Inappropriate Tithes*, it may be, of ten parishes. 3. I add; all worthy Bishop, and Ministers, that have any competency, are never such *unhospitable Nabals*, as to eat their morsell alone; many poore creatures are frequently relieved by them, and blesse God for them; after the example of Archbishop *Warram*, a most charitable and good man, who being sick, asked his Steward what money was in his treasure, and being answered there was none; he smiled, saying, It is well, it is time to go to God: *Erasmus* tells of that Prelates great liberality to the poor. 4. All, but envious eyes, see; that there is not one of ten among other men, but he hath either lands, or moneys, or some trade, and way of livelyhood, which the Ministers seldom have, being bred up wholly to their studies; nor is it fit they should have other cumbersome employments, since that holy work will take up the whole man; if they study to be able and faithful warriors, and not meerly popular and flourishing fencers: No man going to war intangleth himself with the affaires of this life. 5. I might plead if not in equity, yet in pity; few Ministers in *England* now are single men; chusing rather to live among Gods cares and thornes, and the incumbrances of honest and honourable marriage; then either in *concupinary scandals*, or other wayes of luxury and lubricity; which are the divels cushions and featherbeds: Nor, but that the godly and learned Ministers of *England*

2 Tim. 2. 4.

England doe highly honour that *Celibacy* or single life, which is indeed a redemption of the soul from secular attendance and cares (with *Martha*) to a vocation for God and his holy service, with *Mary*; we condemn not the ancient or modern devotion of any in this kind; when either distresse of times inforce it, or purpose of heart doth chuse it: Not as a refuge and easie support of life; but as an exercise of penitence, mortification, charity, devotion, and heavenly meditation; not upon presumptuous confidence, or friends persuasion, or fond superstition; but upon mature deliberation, humble resolution, and good experience of that gift obtained; which is able so to subject nature to the Empire of grace, the body to the soule, the flesh to the spirit, carnall and sensuall imaginations, to divine and spirituall \*contemplations; repressing innate flames by holy fervencies, so as preserves the purity both of body and minde, together with the title of virginity; so that votaries, (not strict and presumptuous, or peremptory and absolute; but conditionate, upon humble, and modest suppositions of that gift and mastery, which \*God only can give them over themselves; in order to an holy *Celibacy*) have yet power of that Liberty, in some cases, to be enjoyed, which the great and wise Creator hath allowed to humane infirmity: without any reproach either to Himself, (who is the God of Nature, as of Grace; of the Body, as of the Soul; of the flesh, as of the Spirit;) also without any unconiely or dishonourable reflexion upon any of his servants, who thankfully and holily use that his divine indulgence. We like the golden chain of *Celibacy*, when it is sincere; not copper gilded over, but pure gold throughout: when it is as an ornament or bracelet, which may be taken off, if need require; and not as fetters or manacles so strait, so heavy and so severely fastened on, as weak nature cannot bear, and true Religion doth not impose.

There have not been wanting many learned, holy and excellent Bishops and Presbyters in this Church of England since the reformation, who have glorified God, not in a cloistered and vowed, but yet in an unspotted and voluntary *Celibacy*; as others have in an holy and allowed *Matrimony*: Both of them abhorring those preposterous presumptions, rash affectations, necessitous shares, and rigid impositions of a single life, upon our selves or others, which make many votaries like *sun apples* splendid to the eye, but rotten at the core. We find that of *ten Virgins*, five were foolish. Flesh will flourish in a cloister as well, as if it be a broad, unless it be thoroughly seasoned with salt. A Cloister is no security to chastity, unless there be such a measure of grace, as may keep from secret sollicitudes; no less then from publique purcellations; wherein who so findes himself so frail and defective, that

hee

Luk. 10. 41.

Bids accen-  
ndr.1 Cor. 7. 26.  
Sunt qui  
non desiderant  
conjugium  
propter hoc  
mundum  
transiit.  
Nisi  
de Virg.Non imperanda  
est virginitas sed  
optanda. Quia  
enim sunt supra  
nos, sunt in voto  
magis quam  
magisterio.

Amb. de Virg.

\* 1 Cor. 7. 7.

\* Mat. 9. 11.

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he cannot conquer and command himself; it is both wisdom and piety for him, or her, rather to chuse Gods Purgatory of marriage; than the diuels Paradise of a Monastery: rather to sleep on Gods bolster, stuffed with thornes, or hard as Jacobs stone at Bethel, than to repose on the diuels pillow, stuffed with down; Fulnesse, ease and idlenesse breeding and nourishing infinite swarms of lusts, which may be hived up, as so many Drones, Wasps or Hornets, in those receptacles, which pious munificence intended only for piety and purity; not onely in the title, but truth of Virginity. Experience of later ages hath much abated the glory of enforced Virginity, and vowed celibacy; restoring to Christians, and to Ministers as well as others, the honour and liberty of holy marriage; which is by the \* Apostolicall oracle asserted, as honourable among all men; and by Scripturall Canons granted to Bishops and Presbyters as well, as to any other Christians; and so used and taught in Primitive times; as Clem. Alexandr. telleth us. Against which, by a preposterous imitation of that celibacy, or single life, (to which the persecuting extremities of primitive times drave many holy men and women; that so the Gospel in its first planting and propagating should not want, (among other Miracles) this of holy mens and womens chastity and severer virginity, in desert cels and solitudes first, after that in Convents and Monastick societies) some mens after zeal and emulations, so superstitiously cryed up virginity, as injuriously to cry down the honour of marriage, especially among Churchmen.

\* Heb. 13. 4.

1 Tim. 3. 2.

1 Tit. 1. 6.

A bishop must be the husband of one wife.

Ναὶ ὡς ὁ πρῶτος  
τῶν μαρτύρων  
ναὶ ὁ ἀνδρῶν  
αὐτῶν ἀπὸ τῆς  
ἐκκλησίας Ἀποστόλος,  
καὶ ὁ πρεσβύτερος  
ἐσὶν, ὡς ὁ διά-  
κονος, καὶ ὁ  
δαιμόσιος, ἀκατα-  
μίχτων γένους.  
C. I.

A. 7. 1. 3. p.  
Paulus saluavit.

379. Ed. Lugl. Floruit cent. 2. olim discipulus Clem. Romani: quem Apost.

Socrat. hist. eccl.  
l. 1. c. 8.

Which yet was not done, without much opposition, and remonstrance to the contrary, by many holy men, in those times; Among which, most remarkable was that of Paphnutius, a Confessor, and worker of Miracles, who had lost his right eye for Christs sake, whom Constantine the Great the more loved and revered, for that glorious defect; He in the Council of Nice, (where many holy men out of no ill munde, but thinking it would tend much to the honour of Christian Religion, to continue those strictnesses of Virginity in the Church, in the times (now) of peace and prosperity, which had so adorned it in times of persecution; that so it might not seem a matter of necessity, compelling, but of devotion, choosing a single life) he vehemently opposed what was proposed touching making of Decrees and Canons against the marriage of the Clergy, shewing by Scripture and ancient practise, the lawfulness of marriage in Ministers of the Church; and the many not inconveniencies onely but mischiefs also which would follow such prohibitions; whole

whose holy and weighty reasons then swayed the Councell, that they made no such injunctions touching the Celibacy of the Clergy, which after times plentifully cast upon them, as so many chaines and snares; which proved no lesse to the dishonour and stain as of the Ecclesiasticall order, so of all Christianity, than the primitive freedome of virginity or marriage had advanced the honour of both.

In both conditions of life we think a pure and chaste minde the best rule or measure; and a good conscience the highest crown or reward. We are not at all taken with gilded frames and titles of *\*celibacy* and *virginity*, put to ill wrought and uncomely pictures of *vitiated* and *deformed chastity*; which is a double imparity, and of the divels deepest dye; when it is, but a colour and artifice of those that speak *\*lies in hypocrisie*, forbidding both *meat* and *marriage*; Nor yet doe we any whit dispise or undervalue any excellent modern piece of *\*holy Virginity*, wrought after those primitive patterns, and pristine originals of *sublime severities* in holy retirements; yet withall we give that due honor which *holy antiquity*, the blessed *\*Apostles*, the sacred Scriptures, Christ and God himself have given to *marriage*; which hath also its divine beauty and comeliness, however it be set in a plainer frame of more familiar conversation, domestick cares, and secular businesse.

νῆς ἀνδρὶ γὰρ ἀποκλῆρα, Naz. Carm. *\* Tim. 4. 3.*  
 τὰ πολιτῶνα ἐν γυν. τιμῶν ὃ παρῶντων κτήνα, Basil. M. ad Ep. vii.  
 τῆς, ὃ τῆς ἀνδρῶν οὐραμῶν. Chrys. Ep. 2. ad Olymp. *\* 1 Cor. 7. 4.*

That of St. Jeron (whose holy heats many times made his pen boil over) was an hard saying; while I doe the duty of an husband, I cannot discharge the duty of a Christian: St. Austin with more calmnesse and judgement, upon the words of the Apostle (Hee that marieth not doth better, 1 Cor. 7. 38.) tels us; The meaning of the Apostle is, so to excite to higher pitches of piety in a single life, as not to condemn the lower fount of marriage; And certainly St. Jeron, *\* who was so mighty a champion for Virginity*, or single life, would never have so highly advanced that *above* and *against* first or second marriage, if he had lived to have seen how much the after softnesse and delicacy of votaries had degenerated from those primitive strictnesse and severities, which St. Jeron requires: Or, if he had calmly and charitably considered those violent impulses of nature, to which others may be as subject, as he confesseth himself to have been even in his heremetickall life; and yet furnished it may be, with farre lesse gift of continency to deny and overcome them, than that holy man had; who yet carried not the Trophies of his so much

Οὐ γὰρ οὐκ ἐστὶν  
 ἀλλ' ἄνθρωπον ὃ  
 διμυστερὶν ἀ-  
 γαδῶν. If. Pel.  
 Ep. 1. 3.

ut Ecclesiastica  
 & femina vir-  
 go esse possit de  
 castitate que  
 mater est de pro-  
 le. Amb. ad  
 Mesal. de virg.

\* Insuper in  
 παρθενα γυνὴ  
 ὃ ἴσα ὃ  
 γυνῶν πρῶτα  
 ὃ παρθενα  
 προσηύδα.  
 Mat. 23. 16.

Οὐκ ἐστὶν παρθε-  
 να ἡ προσηύδα-  
 ἐν ἱστὶ γαμήλιῳ,  
 ὃ παρθενα  
 τῶν παρθε-  
 να. Basil. M. ad Ep. vii.  
 Αγγλικὴ πολι-  
 τία.

Jeron. Contr. Jovinianum.  
 Quam diu im-  
 plecto mariti of-  
 ficiū, non im-  
 plecto Christiani.  
 Aust. Ep. 89.  
 Ad majora sic  
 excitat Apo-  
 stolus, ut minora  
 non damnet.

\* Jeron. Epist. ad Furiam.

\* Impossibile est  
 xianum me-  
 dallarum calo-  
 rem in animum  
 non incurvere,  
 Cyr. Ieron.

Illā sola vir-  
 ginitas Christi hostia, cuius nec carnem cogitatio maculat.

Jeron. contr. Jovin.

magnified virginity, unviolated to his grave. Or, lastly, if he had lived to have seen, and heard the Jesuits and *abominable* ascetics, which afterward rendered many *Monasteries*, and *Numeries*, as the devils *sin*; cages of most *unclean* birds; and channels of all *impurities*; rather than Gods cabinets of Jewels; or the Churches *crystal* springs; or the Angels *ivals*, and emulators; or the followers of Jesus Christ; As those his primitive servants in their persecuted and unsupported purity did, who chose purity with poverty, and chastity with necessity in any condition, married or unmarried, rather than *splendid* sordes, and *hypocritical* pretensions; which the more they mock God, and delude the world, and ensnare unwary soules to dreadfull *inconveniences*; the more they fear mens consciences, and damment soules; yea, and when those *dungbills* strowed over with the roses and lilies of chastity, and virginity, come to be turned, and discovered, who can expresse, or expiate the *infinite* shame, dishonour, and infamy, which they bring to Christian Religion?

The reverend  
Doctor Hall,  
Bishop of Nor-

But this large *digression* by way of vindicating of the lawfulness and honor of Ministers marrying, (which a far more eloquent and posite pen of a learned Bishop hath formerly done beyond my praises) is so far *veniall*, as it was more necessary to plead for a settled and competent maintenance for them, now, when they enjoy the liberty, and bear the burthens of married life; To whom supplies far more, than that of Tithes, were granted then, when under the restraint of Celibacy; which yet was *shrewdly* blemished by *concubinary* connivances; which was the best of those evils, which much wasted the credit and honor of the rich and unmarried Clergy in those times.

To speak plain English, I suppose that those *objectors* and *pro-jectors* against Tithes, and so against any settled competent maintenance of Ministers in this Church, (saying those impulses of covetousness, and temptations to envy, which are naturall in them) are set up, and animated, by such *Antidecimal* proposals and petitions to drive the Jesuites *nails* home to the head: That they may urge for the more peevish, politicke or superstitious Papists this sharp argument of poverty, indigence, beggery; or dependant necessity; which will be the *strongest* reason in the world against Ministers marrying; (Against which nothing from the minde of God in the Scriptures, or the practise and judgement of holy men in primitive, and purest times can be, with any colour of Truth, alledged;) But the poverty of Ministers will, beyond all the *Sophistry* of Bellarmine, without any injunctions, or vows of Celibacy, either bring forth an unmarried, because a *necessitous* Clergy; or else none at all, that shall be worthy (for learning, just confidence, and due authority).



thority) the name or place of a Minister, in this sometime so famous and flourishing a Church; whose honour even among its enemies, as well as friends, was not the least in this, That of all reformed Churches it had least spark'd from the maintenance and honour of the Ministers; but maintained them in great part, worthy both of them, and itself. Alas what hedge creeping creatures will the Clergy of England soon come to be in the next generation; when nothing shall encourage the parents, or the children of any wise and provident men, either to fit them for, or to undertake such an office and calling, as will take up the whole man; and yet afford little or no maintenance; and that not settled, but arbitrary, and depending upon Mechanick or seminary bounty; where he that hath most craft, and can best crouch or flatter, shall have the best living; not according to his merit, but his cunning. This policy of starving the learned and married Clergy of this Church, (making this rich and plentiful land as those desolate and inhospitable Islands of old were, whither many learned Bishops and Presbyters were oft-times condemned and banished by the command of cruell persecutors) will soon make room for the Priests and Seminaries of the Romane party; who will easily supply this Nation with a better fed and better taught Clergy, than ever these hungry projectors against Tithes will be able to afford; who, as they shall be lesse pinched with want, or debased to sordid shifts and complying; so they will be far better stored with learning and abilities, which may recommend and set forth the doctrines they teach, and the place or function they pretend to: Nor will it be the effect of their policy, in order to advance the *Popish Monarchy*, more than of their party and charity rather to draw and confirm the people of this Nation to the Romish profession and subjection, (which hath much in it of learning, devotion and Catholick verity and order) rather then to suffer poor people to be led by blinde and base guides into all manner of ignorance, and extravagancy in Religion.

So then in all sober and impartiall reason, how can Tithes, as now they are paid, be or seem too much for the worke or charge of the Ministry? save that to envy and avarice all, that is anothers, seemes too much: Sure if these men had been *Levy Priests*, nothing would have converted them from Popery so much, as to have seen the rich lands the goodly revenues, the plentiful tithes, oblations and donatives, which are there paid to their Bishops and Churchmen, without any grudging, yea with much reverence by the people, (who in that point are very commendable, as in a matter of justice, gratitude and devotion; whose sincerity is never more tryed, than when it makes men conquerors of covetous desires.)

*Invide omne  
alienum bonum  
nimium vide-  
tur. Tull.*

*Trinobolares  
Christiani.*

And truly, in this part of a *free and liberall spirit*, most Papists are far beyond these men, who make so great a stir with their *thrifty reformations*, who are still driving the bargain so hard, with God and their Ministers, even in those matters, which concern their soules, that all their piety cannot be worth *three half pence*, since they grudge, if their Religion cost them *one penny*; This wretched temper, as it is little to the honour, so little to the advantage of the reformed Religion; That men should be alwayes thus *sharking upon God*, and his Church, under shews of piety.

8.  
Covetous re-  
formers the  
greatest hind-  
ers of re-  
formation.

And truly, I am strongly of *this heresie*, against all these *penuriose reformers*; That nothing hath more *nipped*, and hindred the progresse of true, and *necessary reformations* in this western world, (as to matters of doctrine, discipline, and minners) or will occasion a greater relapse and Apostasie, than these *sacrilegious projects* and *covetous principles*, with which the Divell hath alwayes sought to blemish and deform, that which is called (and justly in some things) *reformation*. Many reformers are but kites, though they soare high, yet they have an eye to their prey beneath; some men still so propound and manage Church reformation, as if it could not take place in any Church, without *devouring all the lands* of the Church, and *beggering all the Churchmen*; That to be reformed, never so well in doctrine, and manners, would not serve the turn; unlesse the Clergy suffer those *Lay commorants* to devoure all; and to reduce the *State Ecclesiastick*, every where, from that dignity and plenty, (the *double honour*, with which *pious predecessors* endowed them) to *beggerly and shamefull dependences*; even upon those mens *courtesies*, from whom, (when they have truly hunted, and by learned paines gained a *just reformation* in points of doctrine and outward manner of religion) yet they shall as *Ministers* be then rewarded with nothing, but the very *garbage*, some poore and beggerly stipends: It is very probable, that the *wholesome waters* of true Reformation (which by the confession of many of the learned and *moderate Romanists*, was in many things of religion necessary among them) had been willingly ere this drunk by many of the *Romish party*; if this *Sacrilegious Star* (which may well be called *wormwood*, although it seem to burn as a lamp) had not fallen upon the waters of Reformation; of which many in *Germany*, and other places have dyed: because they were made bitter with such *sacrilegious and sordid insussions*; Reducing their reformed Ministers to such *necessitous and beggerly ways* of life, that could be little to their comfort, or to the honor of their profession; and, no doubt, infinitely to the other mens prejudice and abhorrency of, what they so called, their reformation.

Revel. 8. 11.

Indeed it will be hard to persuade wise and learned men (how ever

ever in other points of *controversie* they may be convinced, and willing to agree with the *Reformed Churches*) that they must without any other cause, but this, that they belong to the *Church*, presently forsake, and forfeit their lawfull and goodly possessions to some mens unsatiable sacrilege, who make *Church Reformation*, but the *Lay mens* stalking horse to get estates: Men doe naturally chuse to attend on fat and ointed errors, rather than on lean and starved truths: Not doth any thing render the *Christian* and reformed Religion more dreadful and deformed to the view of the ingenuous, and better bred world, than when it is set forth like the *Gorgon*, or *Medusaes* head, compassed with sacrilegious Serpents, and circled with the stings of poverty and contempt; threatening by poysonous bitings quite (at length) to destroy and devour all true piety: Then which, nothing is lesse envious of others enjoyments, or more prodigally communicative of its own: The word of Christ, bidding Christians sometimes, as that young man, to forsake all and follow him, doth not oblige alwayes; nor doth it become these mens mouths, who care not, who follow Christ, so as they may get the spoiles of his naked followers: Reforming Christians cannot sin more in themselves, and be a greater temptation to others, (hindring them from due reforming) than, when by their covetous principles, and cruell practises, they shall scare men from true reformation; and indeed from all good opinion of such mens religion; who in the peace and plenty of all other estates and degrees of men study to recommend piety to *Church men* onely, attended with poverty and contempt: As if Ministers could not be godly, except they were beggerly; nor worth the bearing, till they were not worth a groat: That they could never trust sufficiently in God, till they were brought to mean, and shamefull penderces, for their bread, upon the shrunk and withered bands of such men; as these *Antidecimus* are, which they are alwayes stretching out against God and his Prophets; Christ and his Ministers: Although piety be a Jewell to be taken up, where ever we finde it, though in the dust of poverty; and Christ is beautifull, when he is stripped: yet none, but rude and barbarous hands would treat Christ in such a manner, as exceeds their warron cruelty, who crucified him; for when they parted his garments among them, they did not own him for their Saviour, or the *Messias*, as these self-inriching reformers pretend to doe.

*Ita a natura  
ficti sunt homi-  
nes, ut pingues  
potius seculum  
errores, quam  
macilentas ve-  
ritates.*

Marth. 19. 21.

Ministers  
ought to be by  
their liberali-  
ty, as Synes was  
called, *Ανδρ  
τερος αγαθου.*

It was one of  
the scoffs of  
*Julian*, when  
he robbed the  
Churches and  
the Christians,  
He did it that  
the *Galileans*  
might goe  
more expedite  
to heaven: *Ινα  
δυσβαταλαι*

\* Mar. 27. 35.

*τωι εγενον ευδοκιστοι μεταδωκυις ταυτα.*

O sad and fordid soules; O mean and miserable reformers; with whom the Ministers of this Church of England have now to plead, for their last morsell; that little remnant of their Oile



*Mis aurum  
suspiciere confu-  
ti quam caelum.  
Min. Fæl.  
Avari pñali-  
bus cumulis op-  
pressi. Cyp.  
\* Prov. 11. 25.  
2 Cor. 9. 7.  
God loveth a  
cheerful giver.  
\* Ar. 8. 20.*

*Ne invidia Cle-  
ricis obveniat de  
pñssionibus  
Ecclesie obulit  
pñbi Augusti-  
nus malle se ex  
collationibus vi-  
vere ut antiqui.  
Sed Laici il-  
lud accipere no-  
luerunt. Possid.  
vita Aug. c. 23.*

and Meal; Charity forbids me to condemn you, and your Sacri-  
legious faction to be punished with your own manners and designs,  
which are most wretched, and unworthy the name of the Christian  
profession; which above all Religions, ever encouraged most the \* cheer-  
full givers, and abhorred rapacious scrapers; I might say to you,  
as \* St. Peter did to Simon Magus, Your money perish with you; No, I  
rather wish your Salvation, (if possible) though it be without the  
restitution of, what you have already and intend further to rob  
Christ of, and his Church, and his Ministers; and his poor too:  
(for they had a good share in the Churches revenues;) Only I wish  
withall, that all the learned and godly Ministers of the Gospell in  
England, were in such a condition, as to worldly competency; that  
they could preach the Gospell freely; that so these repiners might hear  
them gratis, (as most of them doe when they vouchsafe to hear them)  
and so without prejudice, or grudging at the maintenance of Mi-  
nisters in point of Tithes. That so, if it be possible, they may repent,  
and be converted from that gall of bitterness and bond of iniquity, in  
which they are; It were happy if (as St. Austin offered to doe) all  
Ministers could release, that equitable, and Evangelicall power,  
which they have by Scripture; and that legall right, which the  
law of the land hath given them, to demand and receive Tithes,  
and other emoluments: That their necessities might not force  
them (having neglected all other wayes of getting, or improving  
estates, that they might fit themselves by their studies for this  
great work of the Ministry) either to take Tithes; or (which of  
all things is most detestable to men of any ingenuous spirits and  
learning) to depend upon vulgar contributions; which are so stuffed  
with pride in the givers, and contempt toward the receivers; so full  
of uncertainty; and so certain high wayes to baseness, and beggary  
(as the genius of most men now is) that there are few Mechaniques,  
who would not disdain to be such Ministers; as must, when they  
have done their work, beg for their wages; and shall be sure to want  
them, unless they always abound in sordid compliances and flatteries,  
with the vilest men, and their vilest humours: For however peo-  
ple have now and then a warm fit of giving to their Teachers,  
yet it seldom lasts longer than the heat of some factious design or  
new fancy melts and thaws them: After that, they soon returne  
to that frozenness, which is hardly dissolved by any mans warmest  
breathings, to some few drops, of incompetent, yet insolent, and super-  
cilious contributions.

But I am afraid our distemper is deeper, and more subtilly dan-  
gerous to our reformed Religion; than we are aware of, in this point  
of Ministers maintenance; The burthen is not, That Tithes are paid  
(for that these projectors doe not intend to quit so either to Land-  
lords

lords or poor Tenants :) but that they are paid to the true and ordained Ministers, that thereby they are still continued, and encouraged in their Ministry; The grief is, that as they receive them, so every where they deserve them; The vexation of that is, that Ministers are not yet driven out of *their hives*; as Bees after all their labours; by the smoak of some such *sulphurous projects*: that so these *hungry Reformers*, and new stamped Preachers with their Jesu-ick arts and insinuations may possess their *honey*; The displeasure of some men is, that any Ministers, worthy of that name and calling; or that any thing of *good learning*, of *studious abilities*, of *reall gifts* and *due authority*, of the true reformed Religion, and piety, should still remain in this Church of England, which might hinder its return to the *Romish subjection*; of which those *wiser agents* despair not; when there shall be no better Ministers, than such, as either the vulgar *charity maintainers*, or the vulgar *choice* ordaines.

As for Ministers *superfluities and excesses*, which some men rather talk of with *envy*, than *prove with truth*; God knowes, few *fishermen* take fish now with *money* in their mouths, there are not many *golden cups* found in any of their *sacks mouths*, such as may tempt them to any *splendor* or *prodigality*; Alas, the most of them have scarce for *honest necessities*: Look to their poor widows and fatherlesse children, commonly their greatest portion is Gods mercy, and mans charity. And (to the *shame of this Nation*; so blest of God and Nature with abundance) many of them are by the *venuity* of their *Benefices*, kept far enough from exercising that *hospitable largesse*, which many of them have in the Theory and speculation, but cannot practise it; which is so commended by the Apostle Paul, and required in a Bishops and Ministers way of living among men; as having, not more a face of *humanity* with it, than of *Divinity*: (it being the *glory of God* to be of a *bountifull munificence* and *liberall goodnesse*) as carrying a *sweet savour* with it, making the Ministry of the Gospel, as a *fragrant ointment* poured out; much recommending the Gospel to men, when they can hear Christs Word, and tast of his *loaves* too; Besides, it gives a great advantage, and usefull authority to Ministers in the places, where they live; renders their counsels *more considerable*; their examples *more venerable*; their doctrine *more acceptable*, and *more credible*; for nothing more justifies, what we preach of Gods *bounty* and great *gifts in Christ*, to poor men; than, when they see religious men, and chiefly Ministers, most liberall of this *worlds goods*; as believing, they have *treasures laid up in heaven*; which \* the poor hand mans (which is Gods box) carries thither: And indeed considering the great numbers of *poore* in many or most places of England now abounding; and the

9.

Answer to the  
cavill of Mi-  
nisters ex-  
cesses.

1 Tim. 3. 2.

Th. 1. 8.

Gal. 6. 20.

Iam. 1. 5. 17.

\* Manus pau-

peris gacophy-

laciū Christi,

Chrysol.

Transmittas in

caelum thesau-

bajulatore pau-

pere, Id.

the retrenching of most mens estates both in trade and house keeping, it were no more, than needed; if Ministers, (who are constantly resident among the poore) were able also, to be some way relievers of them, beyond bare and barren words of godlinesse; which signifie little to those, whose bellies have no cares when they are pinched with urgent and extream necessities.

Nothing should be lesse illiberall, than true Christian Religion; which sets forth the highest bounty of God to mankind in giving Jesus Christ; Nor ever was any thing lesse sordid, than Christians in former times; the many monuments, here in England, of their religious prodigalities, and devout excesses to the Church and to pious uses, doe sufficiently testifie how far those Christians were from the nigardize and Nabalism of some men in these times; Then, they thought nothing too much for Church men; now nothing is too little: And truly it is a very foul shame that superstition, (which is but the \* Minnick and Ape, or the wen and excrescency of Religion, an Hydropick holinesse, a nimiecy of piety, an overboiling devotion, which at length quencheeth it self) that this should put true Reformation to the blush: \* Poverty is alwayes attended with shame, or impudence among the vulgar: and though it have no cloak, yet it needs one to cover its own confusion; and to keep it from vulgar contempt: O how large hearted and liberall handed in former times, and at present, in other Churches and Countries, is that Religion, which is commendable as it is Christian and liberall, however re-formable as it is blameable for the taints of error and superstition, which have, in many things, infected it! What hath more splendor, what more plenty, what more superfluity, than those that are of the Roman Clergy? who have more vacaney to their studies, devotion, and publique duties, than their Ecclesiasticks, or Church men, of all degrees? who have learned to use now those things, far better, than it may be former luxury and dissolution did; which occasioned, many worthy mens complaint of the abuses and faults; but not their envy at the enjoyments? The moderation of the English Church in this part of Reformation was at first very nobly commendable, and most worthy of the generous piety of this Nation; which did not deny or grudge Church men to have good and great maintenance, or honour, but only required that such means should still have good Ministers. They never applauded, as these new Projecters do, for a most heavenly Oracle, that voice which is faigned to have been offended with Constantines munificence to the Church; as if it had been poysoned when enriched: Nor did they thinke Religion thoroughly reformed, till it was starved; nor Ministers mended enough, till they were stark naked, or dead. Nor had heretofore the common and plain hearted people those pestilent principles, which

*Plus nostre-  
ligio vaticum  
insumit, quan  
vstra templa-  
tim. Ter. de  
Christianis A-  
pol.*

*Quantisq; con-  
sumptibus con-  
stat, lacrum est  
pietatis nomine  
sumptus facere.  
Tertul. Apol.  
38.*

*\* Quale affe-  
ctatio in civili-  
bus, tale super-  
stio in divinis.  
Verul. Religio  
finia quo fini-  
tior, eo disformi-  
or.*

*\* varias aedifi-  
ces sunt ma-  
Sich.*

*Prov. 19. 4.*

*Qui mirantur  
op'is, qui nulla  
exempla beati  
pauperis esse  
putant. Iuven.  
Sat. 14.*

*Hodie vene-  
mun cecidit in  
Ecclesiam.*



which now the *stags* of men have here in England taught them. That an hundred pound a year is more than any Minister can well spend or deserve: It were good that these men would first try themselves that measure which they mete to Ministers. Certainly nothing is too little for Church men, if they lead men to false gods, or to a false worship; but nothing too much for them, if they teach men to serve the true God, in a true way.

Nor may these poor spirited men object against Ministers, the poverty of the primitive Apostles, Bishops and Presbyters; when the times, and the estates of Christians are now much changed from those difficulties and necessities, which then pressed upon all sorts of Christians: To be sure, if Christian people gave not then much of their own estates to their Ministers; yet, they never thought of taking away, what their Ministers had, as being too much for them; But, there is no doubt, that one beam of Christian love, bounty and respect, in after settled and plentiful times, (which were very pure and primitive too) was more warm and comfortable to their Bishops and Presbyters, than all the large *sitting* *tables* of these modern comets, and meteors of Reformation; whose malign and direfull aspect against Ministers and all Church men, is no way recompensed by those prodigious shows, and pretensions of propagating the Gospel, or furnishing the world with purer and brighter shonings, than ever were in the Church; who shall be lamps without oil, and shine without sustenance. Ministers are stars in Christ's right hand, but not in that sense, that they need no fuel to nourish them, in a natural and civil life: Such interpretations of Scripture, and such entertainment of Ministers in the Church, will soon eclipse, or extinguish truth and charity, honour and gratitude, in the reformed Churches, and in all Christian professors; not onely to man, but even towards God, who as he hath ordained Ministers to impart to the people of their spiritual things, so also he hath commanded people to *commune* to them, that are their *true Pastors and Ministers, of all their temporall good things*: But it is in vain to urge Scriptures, to covetous hearers and *Savilys* mockers of God and man: Nothing is more Apocrypha to those misers, than such texts, as command honourable maintenance for the Ministers of the Gospel; first recover the primitive bounty and charity of peoples hearts and hands to the Clergy, before you reduce the Clergy to primitive uncertainty.

But why doe not these *mask* *worms* and *no men* (who would gnaw the very bones and carcases of Ministers) with the same teeth bite at other mens estates as well as Ministers, which are far greater every way; who yet doe lesse service to the publique, either to God or man, to Church or State, than the able and faithfull Ministers

R r r

doe;

10.  
Answer to the  
poverty of the  
Primitive  
Clergy.

Revel. 2.

\* Rom. 15. 27.

\* 1 Cor. 9. 11.

Gal. 6. 6. Let

him that is

taught in the

Word commu-

nicate to him

that teaches in

all good things.

V. 7. Be not

deceived, God

is not mocked,

&c.

doe: since these *whining objectors* have such a pain and *wringing colick* in their bowels against Ministers having any settled competent and decent way of maintenance, why doe they not as well complain, that the *Captains, Commanders, and Military officers*, who draw more immediately from the peoples purses, have too much for their pay? why doe not these men propound, that there should be nothing but parity, and poverty among the souldiery? That they should depend on peoples benevolence, for their salary and pay? Yet they see that even to these military mens entertainment, the poore Ministers must pay; not a tenth, but of a fifth part of their small, hardly earned, and hardly gotten meanes, arising from their ill paid tithes: which are but the wages of their work; yet they are rated in taxes, as if their livings were their inheritance; when all is but for life, and to many of them not so good, as an ordinary troopers pay; few so ample, as an ordinary Foot Captains: And, as for higher Commanders, and Colonels, all men know, they have Military Denaries, and armed Bishopricks; enjoying much more, than is by some men thought fit for any Bishop and Clergy man; who (with their leaves, and without disparagement to any of those sons of thunder) had and have as much learning, true worth, and industry, to merit their large entertainments of the publike; and they had no lesse grace and true wisdom to use them, to the glory of God and the benefit of others, than any of these, who are so much the favorites of Bellona, as to get what they merit, and to keep what they have gotten.

But these *Antidecims* who seek to eat through the Bowels of their Mother the Church, dare be bold and shew their teeth onely against Ministers, and their maintenance by Tithes, (which may be easily proved as lawfull as any taxes are :) They know well, that the souldiers frownes, and swords command their pay, and so are able to curb these mens spitefull tongues and griping hands: only they think they may safely vent their passions and poison against the despised, dejected, and unarmed Ministers; greatly crying out against their small salaries, which no doubt cost these men least, who speake loudest: who preferring, by a most sinfull and brutish judgement, the welfare of their bodies, before that of their soules, grudge to have any, so good rewards allowed to the Physitians of mens soules, as are publicly gramed to the \* Physitians of mens bodies, in the Army. Yea, these men are so in love with their spirimall diseases, that they hate their spirituall Physitians: and had rather content themselves with any cheap leaches, or perish in their seaverish ravings, than be at any cost for cure, by learned and able Ministers.

\* 10. s. per diem, is a Physicians pay.  
*Neuquam periculosum est iste morbus, quum & infirmis suis amas, & medicos suos odio habes agros.*

But these Antidecimists have a fit of charity upon them, which troubles them the more, because they are not wonted to it, in regard of other men; (for their charity not onely begins, but altogether staves and ends at home;) O the poor Farmers (they say) finde it heavy to pay Tithes, to the Ministers? *Ans.* And will it not be as burthensome to them, when they shall pay them to some Lay exactors; who will be as rigorous to the full as ever Ministers were? But the husbandman is discouraged, and disabled in his tillage, and husbandry by paying the tenth of his increase to the Ministers. *Ans.* What? more now then when they shall be paid to other men that shall be in office, to gather them, or to compound for them? when did any countryman hide himself poorer at the years or lifes end, who made conscience to pay his Tithes to the Minister? which was ever thought by the Jews, (and is no error I think among Christians) to be as a hedge, and blessing to the rest of that estate which a man hath; It's certain a Christian man enjoys the remainder with more peace, when he payes honestly that which is due to another; but chiefly to his Minister, who hath the title of the Law, and of God and of personall merit, for his Tithes. And is it not a profound project meriting a publique reward, for a Christian to propound wayes for plenty of corn, and for a famine of the Word? So much it rules some mens Religion more to have a good stomach, than to keep a good conscience: for these, that would alien, or alter the right of Tithes from the Ministers, can make no scruple of any sacrilidge, while they make no bones of violating the will of the dead, and that holy dedication, which hath been made to God, by this whole Nation, and so continued for many generations.

But they would not have Ministers Tithes coveters. *Ans.* No more would Ministers have such projecters coveters of Tithes or any thing else which belongs not to them. But I pray may not Ministers be as subject to the temptation of covetousnesse, when their Tithes shall be dispensed, as an Almes out of a common basket, by a Lay Office? (which is one of their rare and soveraign antidotes propounded to cure the Clergies coveting) I beleive their meanes will not be much more satisfactory to them by that project: Sure these projecters forget that covetousnesse is an *\* inordinate* desire of another mans goods, or an excessive love of ones own; Honest men are not to be odiously branded with coveting that to which they have a right, both by Gods and mans laws: As for the trouble, and scandall of Ministers suing for their Tithes, and persecuting, as one calls it, their neighbours; the proposer might have far more handsomely removed that from people, than objected it to the Ministers; if he had with more conscience and sincerity exhorted people to pay their

11.  
Tb: Antidecimists pre- tended care of the Farmers and Ministers quiet.  
Majorib; sepe Legis. Divitiarum spes Decima. Rab. Aquiba. Perk. Avoth. Ditescimus in eo quod Deo donamus. Ault.

\* Avaritia est inordinatus appetitus boni quod alteri debetur jure; aut inordinatus amor, binorum secularium, quae ab ipso possidentur. Less.



- 11  
1 Pet. 2. 13. *Tithes* as they are due, *justly, cheerfully, and conscientiously* to their Ministers; so as the laws of man (at least) command; which in things honest become the Laws or Ordinances of God; But not a word of those exhortations to people, because nothing is *likewise* begot by them: Although those had better become any Christian man, that pretends to a *publick piety*; or presumes of a capacity to advise a whole Nation; than to teach men first to *detain injuriously*; than to scruple *wildly* or *weakly* the paying Tithes to Ministers; that is, to give to every man what is his due; which is the rule of common justice; and the best project in the world to preserve either Kingdoms, or Common-wealths in peace.
- 1 Tim. 3. 3. *Tis* very true; it becomes Ministers least of any men to be covetous on *contentions*; It is worthy of them to suffer *wrong*; rather than *avenge* it in many cases: But if they be by such *ingratefull* projections and *unjust temptations* put upon using the benefit of the Law, to obtain their own, the *persecution* is on the *Laymans* side; who is taught thus; rather to put forth his hand against the Minister, than to him his due in a fair way; in which payment the husbandman, Farmer, or owner of the land, hath no other merit, but *only* this; of *quiet and honest* payment; for the Tenth of the Increase is neither bought nor sold, nor rented to any Landlord, or by any Farmer; God gives the increase; Nature the land; and the Law that *quantum* to the Minister; as *Gods* portion, and the Churches rent. Which if some country *Churles* refuse, or grudge to pay to their Minister; so, no doubt, many of them, would to pay their Rents to their Landlords; if they had but enough of *John of Leydens* spirits, and *Cnipperdolls* principles to *animate* them, and arm them against paying, or owning any thing of Landlords title or dues; There are many *impure* and *unjust* men, who will soon style themselves *Saints* and the *meek of the earth*, if that be a good title to *claim* the lands; and to inherit other mens estates on the earth; as those *false Christs* and *Theudas* did endeavour in Germany to the ruine of themselves and thousands of others.
- Steid. com. 1. 4. But by the favour of the Antidecimists, and their *petitions*, which pretend to be so *bigge* with the names of *whole Countiees*, and many *sincere* godly people in the countrey, *petitioning* against the maintenance of Ministers by Tithes, that they must needs come up to London, to lay their great *Bellies*, at the *Parliament-house* *door*; I doe not believe (because I never saw any ground, or had experience, to think so hardly and uncharitably of any *Country-men*, *Farmers* or others, that are either good Christians or honest men) that ever they did, or doe complain simply and absolutely against Tithes. Possibly they could wish, that some things about them were better ordered, for the Ministers, and their *owne greater ease*, which
12.  
*Vindication  
and satisfac-  
tion of the  
honest Far-  
mer in point of  
Tithes.*

which may be soon done; if the values of them were once brought to a just rate and certainty: and Collectors appointed, as in other Town-rates, to gather them in, according to the compositions made in money, or goods, by way of distresse; which may as conveniently be done in the Ministers behalf, as in any other way of collecting publique rates: And if Tithes have *sin'd* in any thing, yet what have the *plebbands* of Ministers offended? yet there is as much ill will against them, as the other; though there be evil, indeed, in neither, to any men; but such, as call good evil, and evil good.

Furthermore to gratifie the plain country man and Farmer with plain dealing; (who hath the honour above all men in this Nation, to be the great supporters (by their honest labour, and love) of the Ministry and Religion in this Church and Nation) they may easily consider, with themselves, how they have no reason in the world to be against paying, and maintaining their Ministers by Tithes: For first, let them but take care, and pray to God for a good, able, and true Minister, and study to profit by his holy labours, they will never grudge him his dues in Tithes, or any thing else; for they will finde they have a good penny worth for their Tithes in the blessing of God, both on their soules and on their estates; if paying their Tithes were wholly their own bounty and gift. Which secondly, they may consider, is not so; but they are as a rent charged upon their lands, beyond what they pay to their Landlords; only the Minister hath some benefit by their labours, as they have of his. 3. They ought seriously to consider; that if Tithes were not by Law assigned to the Ministers maintenance, and paid to them, either they will return to the Landlords, in advance of their rents: or else be confiscated into some publique Exchequer; for the like, or the same, or other uses; But to be sure no benefit will flow to the Farmers, or countrey mans purse, by the *ebling* of Tithes from the Church and Ministers.

As for the Landlords, Gentlemen, or others of estates, and revenues in land; I know many of them scruple their having any Tithes by the way of Inappropriations; they never think they thrive the better for them; many of them if their fortunes other ways would bear it, would willingly give them, or at easie rates sell them again to the Churches uses; Some to their great honour have freely restored them; whom it grieved to see so many small Vicarages, and Livings, even ready to starve the painfull Ministers in them; So that I cannot think any true English Gentleman, that is a good Christian, would accept, or doth covet any such augmentation, which may be added with a curse to his revenues; by having the Ministers portion and lot cast into the lap of his inheritance, the benefit

of which cannot be great; but the mischief of it may be very great, to his estate, his conscience and posterity: And besides the sin; the shame, dishonour and uncomlineffe of such acquisitions cannot be little, when once Christians return to their right wits, from that popular madnesse, giddinesse and greedinesse which may reign for a time; who will not in sober senses think it most unworthy of persons of honour, learning and ingenuity, being Christians, and pretending to be more exactly reformed; that (these having other wayes fair, flourishing, and blest estates) should sell their owne, their families, their countries and their Churches honour and happinesse, (which consists in true Religion, and this depends on true and able Ministers; and these on competent and constant maintenance) as Esau did his birthright and blessing for a messe of pottage, for some small sacrilegious additions; which carry with them a stain to their names, a moth to their Estates, and a sting to their conscience? Such will be the accepting of Tithes, though freely given them, by those, who have no right to alienate, or dispose them, otherwayes than the will of the Donours, and piety of the Nation have seiled them for maintenance of the Ministry. And alas, how little emolument will hence arise to splendid and conspicuous estates? Tithes like Mole hills in an Evening Sun, cast long shadows from little heights; the noise may be great, the benefit will be little, and the comfort none, from such morsels taken from the Altar, to which there hangs a coal of fire, which may destroy even Eagles nests; and this with the greatest justice of divine vengeance; when Christians consider those robberies and sacriledges, tend, as to Gods dishonour, to the reproach of Christian reformed Religion, so to the unspeakable temporall detriment of any Church and Nation, besides the inestimable losse of many poore soules for ever; who will soon want Ministers, that are able and worthy, if there be no other means for them, beyond what can be expected in a shamefull and precarious way from arbitrary benevolences; which never yet failed to fail in a short time, as an Egyptian reed, all those that leaned upon them. Indeed; it is a foul shame for persons of honour professing Christianity to deal worse with their holy men, the Ministers of the true God and their onely Saviour; than Pharaoh, and the Egyptians did with their Priests; whose lands they would not buy into the Exchequer rents, no not in extream famine; but supplied them freely with bread, and preserved to them and their successors the lands, dedicated as they thought to the service of their Gods; which piety that great and good favorite Joseph approved; nor doth any zeal for the true God tempt him to unseasonable exactions, sacriledges against the imaginary and reputed gods of the Egyptians.

And



And here, while I seriously consider the many and great blessings both of *mindes* and *fortunes*, which the bounty of God hath liberally bestowed on the *English Gentry*; I am so far from suspecting any such *sacrilegious* baseness in them, as if they gaped to make a prey of the *Priests* portion, to devour holy things, or to rob the Ministry of their maintenance; That I cannot, but here take occasion, rather to perswade those true *Gentlemen*, whose parts and piety, equall their honour and estates; that they would out of *zeal to the glory of God*, and love to their Saviour, and pity to this Church and Nation; come in, as the *(Triarii)* last assistance, and surest reliefe of the reformed Religion, and of the true Ministry of this Church; which is almost *overborn*, and oppressed, by the cunning and clownish clamours, and not by any true valour, worth or virtue, of their enemies: Nothing would be more worthy of that ancient honour, which the *Nobility* and *Gentry* of this Nation hath gained and enjoyed in all the world, than to see now the *Christian zeal and gallantry* of their spirits, therefore the more forward, to bear up the *dignity* of Christs holy Ministry, by how much they see so many set to oppose it, seeking by contempt to debase it; and by poverty to oppress it: presuming, that the *present Ministers*, (though never so learned, godly and faithfull) once *over burthened* with *secular necessities*, will not long be able to assert the honour of their calling; nor will any after generation succeed to inherit their poverty and paines; but onely such, as shall further debase the *dignity* of the function.

How glorious were it, for honourable and worthy gentlemen, like *Joseph of Arimathea* (whom good education and experience of true Religion have matured to *pious wisdom*; and sober zeal) now to own Jesus Christ, when the world is stripping, scourging, mocking, and crucifying of him; when he is so much *forsaken* of those men, whose feares dare not own him; or whose lusts aim to make a prey of him: Now to give the more honour and respect to the true Ministry of this Church, (by which they have bene baptized, and educated in Christian Religion); when they see so many vile and illiterate spirits, studying to debase the persons, striving to destroy the very function? This were worthy of a true gentleman, (whom vertue and grace more then birth and relations make such) to stand by the *forsaken*; to countenance the dejected; to pity the oppressed; and (at least) to *Petition* and intercede for the preservation of the true Ministry, and worthy Ministers; of whom they and the whole Nation have had so great and good experience.

I doe not think it seasonable, now, to invite *Gentlemen*; (where their estates and expenses may bear it). to follow those patterns

An address to the Gentry of England in order to the honour of the Ministry.

As the *Bohemian* Nobility and Gentry did with great earnestness intercede for *Jerome* of Prague to the Councell of *Constance*; by their petition, subscribed with their names. An 1415.

Mich. 27. 57.  
Joh. 19. 38.  
Mark. 15. 43.  
Luk. 23. 50.  
*Joseph of Arimathea*: A rich man; an honorable counsellour: a good man & a just: also a Disciple of Christ, &c. owned Christ dead, and begged his body of *Pilate*, &c.

Prov. 30. 15.

Rom. 2. 22.

1 Cor. 12. 31.

Phil. Melanct.  
& Camerarius:  
highly com-  
mend him for  
his piety and  
zeal: he died  
1553.

Mat 19. 28. 29.

of extraordinary *munificence*, which some of their rank have heretofore given them; by restoring the *Improprate Tithes and alienated glebes* to the Church; either freely, or at an easy price; This were, now, to give *sacrilegious* rapine a greater temptation; which daily gapes to devour all the remains of the Churches *Patrimony and Dowry*. To adde any blood now to the Churches veins, were but more to provoke the thirst of greedy and unsatisfied *bonseleeches* of this age; who cry *Give, give*, till they have quite exhausted the very life and spirits of all true Religion. This *motion and bounty* will be more seasonable in better times; when *Sacriledge* shall be accounted (*as it is*) a most damnable sin, and not a trade, or a fruit of zeal, or a flower of reformation; which by the Apostles arguing is a more *heynous sin*, than that of *Idolatry*, in as much as this owns a god, though false; this robs God, though true.

But behold, I shew your *noblenesse* a more excellent way: my ambition is to propound an *higher degree* of Christian glory to you, the *learned and religious Gentry*; which is to follow the steps of that noble Prince, *George Duke of Anhalt*; who disdained not having *Minister* all gifts, to serve Christ and the Church at *Marburg* in the work of the Ministry, taking upon him holy orders, in times of the greatest contradiction against the reformed Religion: and esteeming it greater *honour* to tread in *Christs* more immediate and narrowest steps, than to enjoy the more spacious pathes of *secular pleasures*, and *State employments*; If you know the excellency of Christ; the vanity of this worlds glory; the worth of mens soules; the weight of that *Crown*, which is prepared for those, that forsake all, and follow Christ; you cannot think your selves *disparaged* by this my *humble motion* to you; Your estates will set a greater lustre now on you in the eyes of good people, than ever the great state, pomp, plenty, and dignities of former times set upon your predecessors; who of many of your families were Church men, and many of them very worthy ones: Where God hath given you gifts, fit for so sacred a service of him, and his Church, no man can propound to you a more goodly province, wherein gratefully to use them; or a more eminent way of preferment, wherewith to entertain your pious and commendable ambition; which is most worth the pregnancy of your parts, and *generousnesse* of your spirits; No Cedar is too tall, or goodly for the building of Gods Temple; Nor may it disdain to descend from *Lebanon* to the holy hill of *Zion*; and no Jewell is too rich and glorious, for *Aarons breastplate*; nor for the foundations and walls of the *New Jerusalem*. The more *splendor* God hath set upon you, the more shall you reflect to his glory and the honor of that Religion you profess, by devoting your selves to serve him, and his distressed Church; in times, when labourers are few; and  
- those

those much overburthened: If any religious way of life might be meritorious, this would be beyond the strictest votaries; in as much as it carries more paines and more benefit with it.

I have seen by the experience of Gods bounty, how great advantages an estate gives to any Minister; if God gives him grace and wisdom with it; How it adds to his just confidence, and courage in serving God, and guiding his people; how it redeemes him, not onely from vulgar depreciations, mean thoughts, and worldly solicitousnesse; but also from the temptation of flattery, popularity, and that most sordid shamefull dependance on others frownes and favours; their givings, and withdrawings. I know how much it adds boldnesse, credit, and authority to a Ministers words, to his reproofs, comforts, monitions, and examples; As the expressions of those men, whom, not necessity of subsisting, but the conscience of doing good; the unfeigned love they have to Christ; the firm beleif they have of the Gospell; and the value they have of mens soules, put upon the work of preaching: Then will the country people think such Ministers of the Gospell to be in good earnest, when they see hospitable relief of the poor, both in health and ticknesse, both of their bodies and soules, goe along with the Word preached: whom many Sermons, and good words will not move; some charitable good works seasonably applied, as a hotter fire or warmer Sun, may soften, melt and convert: To all which, your plentifull, or at least, competent estates, piously and prudently managed, will give you greater advantages, than most of the ordinary Ministers can have; whom for the most part necessity drives into this port of the Ministry; and there keeps them so under hatches, or on the Lee, that they are seldome able to adventure upon any way, further, then their country Congregation, and obscurity afford them: who have onely this glory, of being faithfull in a little, and bearing poverty with great patience.

A few persons of your rank and quality, by some such heroick and exemplary zeal, (as so many brave Christians of old against the Sarcens) would much confound the insolency of our Antiministeriall Jannes and Jambres: It would put the devil to new shifts and inventions; when he and they shall see the Lord stirring up in a way, not usuall, the spirits of gentlemen, eminent for estates and relations; who then chuse to put their hands to the Churches Oars, and helm, when they see the danger greatest, and the tempest blackest. You, as Hercules, may come in to relieve those Atlases of the faithfull Bishops and Ministers, who finde some mens new heavens too heavy for their shoulders, and their new earth an unstable foundation, to set their feet upon. Your learned humility cannot easily be seduced by popular novelties and pretensions, to climb over the wall; or

S f f

The advantages of an estate with the Ministry.

*Sapius emolli-  
unt elemosyna-  
rum domaguss  
non commo-  
vent concionum  
verba. Adco  
facta dictis sunt  
sonantiora, et  
visipotentia.*

*Math. 25, 21.  
Non minor est  
de bene tolera-  
ta paupertate  
gloria, quam de  
bene collocatis  
divitiis. Sen.*

2 Tim. 3.

*Joh. 10, 2.*



Job. 10. 3.

to break in upon the Ministry by new wayes, and *pastures* of factious and fanatick presumptions; but will rather chuse (if God moves your hearts to his work) to keep your feet in his way; that you may come in by that ancient and *holy ordination*; whereever it may rightly be had in this Church; This will make not only the *true sheep* of Christ; but the *true shepherds* also, glad to hear your voice; and to partake of those excellent gifts, which God hath given you; which study, prayer, and exercise will dayly increase upon you; It is great pity so many of your learned, and pious abilities should *lie idle*, or not have employment worthy of them; especially when they are fitted for the Lords service, and the Lord hath need of them: *Do not despise the calling, though it be black*, yet it is comely, as the curtaines of *Solomon*, though it be now forced to dwell in *Meseek*, and to have its habitation in the tents of *Kedar*: The first founder of our holy function, was a man of sorrowes, an outcast of men; in whom the world thought there was no form or comelineffe: Affliction hath reformed us by restoring Ministers to Christs image.

Math. 21. 2.

verf. 7.

verf. 9.

1 Oulton. 27.

Which of you that hath the true sense, what it is to be a good *Christian*, and what honour it is to serve Christ in saving of souls, but will at the first word, which Christ sends, *loose the Asse*, (which is tyed it may be to some small secular businesse, pleasure, or study) and let it be brought to Christ, being fit for his service; That so being strowed, and adorned with the richer ornaments wherewith your condition is cloathed; Christ may with the more conveniency and decency sit thereon; and ride, as it were, in an extraordinary triumph to Jerusalem; and many may follow him with *Hosannas*: Blessing you, that come in the name of the Lord to save them. The lesse encouragements you can now expect, as Ministers of Christ, from men; the greater will be your honour, the sweeter your comforts, and the ampler your reward from God; when the world shall see, that you honour the work of the Ministry for the work sake; and love Christ for himself, no lesse, than others doe, where that service is attended with great revenues, and dignities: There will shortly be need (more than enough) of some Ministers, who can undertake the work, and not want the wages; even the meanest minded men now begin to divert their studies, and education to another way rather than that of the Ministry: finding, that there they are like soonest to come a ground, and to dash against the rocks of poverty and contempt. A few of you (like *Dauids worthies*) furnished with due and divine authority for the Ministry, as well as with gifts, would mightily stand in the gap, repell, and confound the vanity and insolence of those, who are risen up to lay waste and desolate, this sometime so famous a Ministry, and flourishing Church.

But

But this is onely an *occasional digression* humbly offered to those worthy Gentlemen, who have parts, learning, pity and courage enough, to make them *dare* to be good, and to doe good, in so high and eminent a way, in the midst of a *degenerate and declining* age, which knows not how to prize the *Gospel of Salvation*, nor worthily to entertain the Ministry and Ministers of it.

But to return to my former subject, it is most evident that those projectors against Tithes are no wayes friends to the Farmers, any more than to the Gentlemen and Landlords; for when Tithes are once taken away from Ministers, and being in Lay hands, are as easily cast into the *balance of secular business*, (as other *Charter lands* have lately been;) if then Christian people, *any where* would be desirous to have a true and able Minister (and cannot satisfy themselves with those *false Prophets*, and *unordained Preachers* which are so cheap:) truly they will finde a *new burthen* must then lye wholly on their estates and purses; to maintain their Ministers, while yet they must pay their Tithes other where.

*The taking away Tithes will be a great burden to the people.*

These just considerations, and most undeniable reasons, have already made the honest *Yeomen* so wise, as in stead of *petitioning* against Tithes, to cry aloud, to all those *wise projectors*: 'Before you take away Tithes from our Ministers, first provide a better way for their maintenance; Exchange will be no remedy, if it be no detriment: (that is) such as shall be neither more chargeable in a new way; nor lesse comely and honourable; where a *legal right* may give claim against all impediments; else vile *dependencies* on any mans favour, or good will, will abase both the calling, and *spirit*, and carriage of our Ministers, below what is comely for them; or willingly seen by us; who know, that in our true Ministers welfare the good of our own, and our childrens soules, under God, is bound up. Deprive not them of that *due and double honor*, which the *piety* and *gratitude* of this Nation hath given to them; lest you deprive us, and our posterity of the true *Christian*, and reformed Religion; which we fear to be the aim of all those, that *hurl* against Tithes and Ministers; That so they may by a  *Jesuitick* back blow, unperceived, strike through the joints of the reformed Religion, which hath been for many years happily among us, and this with more increase of true saving knowledge, and *fruitful* of piety in one century of years, than was for many before; which blessing, near to God, we owe chiefly to our *able and faithful* Ministers; who are not so our *servants* in the Lord, that they should be used as our *hinds*, or *slaves*; but rather (as they are called, and deserve to be revered) as our *Spiritual Fathers*, our guides and instructors in the Lord.

Besides this, That I may wholly drown this *Whisper*, which

makes such a stir in the country, by their *singing* Petitions, and buzzing projects against Tithes and Ministers; Let them know, That it becomes no men of honesty and ingenuity, thus to delude with specious pretences, the credulity of the country Farmers, who for the most part love their Ministers so well, and prize the reformed Religion so highly, and value so much their Saviour, Jesus Christ, his holy Institutions; and their own soules; that they would utterly abhorre the bottome of these repining thoughts and projects of these *murmurers* against their Ministers, if they did but discern them: Yea like *Zachew*, many of them had rather part with half their goods, than starve or lose their Ministers; and their own soules too with their childrens and families: No, the jolly plainnesse, and honest integrity of the English Teoman, is neither so lazy and idle, nor so sordid and illiberall, nor so cunning and hypocritically, as these nimbler and sprucer fellows are: whose quick-silver wits, roving fancies, and fallacious tongues, aim at new modelling all things to their advantages; and hope with their Jesuitick pretensions and fanatick leaven to infect all sorts of men, both in City and Country: For their designe is, that all the worthy Ministers in England should be rather starved or beg their bread, than that they should come short of any such rare and little beneficiall projects as they have in their crownes: Hoping either to buy some glebelands and Tithes, or to farm some part of them, or to have some Office in a new erected Tithes Exchequer, which for a while affording some Ministers some small pensions, afterwards will serve for any secular occasions, that so Ministers being unprovided of means, the people may be left without any Ministers.

As for that *sling*, which is in the tail of these projectors, that by paying of Tithes to the Minister, the husbandman and farmer is disabled to pay Taxes to the State, whom it concernes more, to keep up and pay a Souldiery than a Ministry; My answer is, As the other objections favour of hypocrisie, and self-interest, so this of flattery; These Polypuffer are so cunning, as to apply to the surest rock, and turn themselves to any colour, which may be for their safety: But, are they such wretches, as to think, that nothing will suffice to buy souldiers swords and pistols, but onely Christs own food and rayment, which must be sold? It seems they had rather Christ should goe starved, naked in his Ministers, than themselves be ungarded: But we hope, that this is not the sense of any valiant, honest, or religious souldier; who knows how to be content with his wages; to doe injury to no man; least of all to the Ministers of Christ, whom they have not yet so learned of these men as to hate and despise, because they would destroy them, his Ministers:.



Ministers: And sure no souldier can have any motive against the welfare of the able and faithfull Ministers of this Church; unless they fight against the Protestant Religion; and in stead of Reformadoes, turne Renegadoes to that Profession, in which they were brought up.

The bottom and dregs of some mens agitations against the settled maintenance of Ministers in this Church is, not so much to ease the people from paying Tithes, (which they shall be sure to doe, either by way of publique Exchequer, or to the private purse of Landlords, when these have bought them into their revenue;) the project is to have no settled Ministry in this reformed Church: For these Antidecimists know by their countrey Logick, which is not very good, (but there are Jesuites, who are excellent at it) That in a short time it will follow, No settled competent maintenance, no able or worthy Minister any where: But roome enough will be quickly made either for Seminary agitators; from forain nurseries; or for those sorry pieces of motly predicants, and mungrell Ministers, (Centauries in the Church, that are half Laicks, and half Clericks) who are indeed but the by blowes of the Clergy, uncalled, unordained, and commonly unblest; because false Prophets; either as to the errors of their Doctrine; or the arrogancy of their authority; whose calling, commission, and tenure, as Ministers, must chiefly depend upon popularity, flattery, and beggery: Such despicable Mendicants, as will in a short time make all ingenuous people weary of their illiterate importunities; and such thread-bare preachers even ashamed of themselves.

This will certainly follow in a Spanish projection, by as necessary a consequence, as, No Sun, no day; no fiewell, no fire; no oil in the lamps, no light in the house; no pay, no souldier; no provender in the crib, no labour of the Oxen: yea, and the utter vastation of the reformed Religion, as to the order, honor, and beauty of its publique profession, will as inevitably succeed, as the burning of the corn fields did the running of the fiery tailed Foxes among them.

But the Antidecimists would have the Ministers of the Gospell follow other honest trades, taking upon them some mechanick or mercenary occupations, that so they might earn their livings other ways, and preach gratis; that is, for nothing; and at length as good as nothing, both for want of ability and authority; How would these men rejoyce to see men of learned parts, of noble mindes, and of ingenuous breeding, brought down to the levell of their low form; to shine no better, than their twinkling and unsavory snuffes; to be eminent in nothing beyond the plebeian pitch, and vulgar proportions: that so they might spin out their sermons at their wheeles; or weave them up at their loomes; or dig them out with their

The aim of Antidecimists.

Prov. 14. 4.

Judg. 15. 3.

13.

Of Ministers support by some mechanick trade.

their *Shades*; weigh and measure them in their *Shops*; or *hitch* and *cobble* them up with their *chimbles* and *lasts*; or *thrash* them out with their *flayles*; and after preach them in some *barne* to their *dusty disciples*; who, the better to set off their *odnesse* and *unwontednesse* to their *silly Teachers*, must be taught (like *crazy* or *frantick men*) to fancy themselves into some *imaginary persecution*; as if in times of even too great *liberty*, they were thus driven with their new found *Pastors*, into *dens*, and *crues*, and *woods*, rather than vouchsafe to hear with the greatest ease, order, and decency the ablest *Ministers of England* in those places, which are dedicated to the *Churches* publique use and service. Indeed the *ruder way* of these men exercising their *small endowments*, and discovering their *great idlenesse*, by *extemporary prailings*, may well enough consist with those *mechanick employments*, to which they have been brought up; and from which this their *predicating* now and then, is but a *sport* and *recreation*; If it should not turne to some *account for profit*; But to such men, as make the *Ministry of the glorious Gospel*, to be their work and study, dayly to fit themselves for that *great and sacred dispensation*, of saving *Truths*, and *sublime mysteries*, it will appeare to be, alone, an *employment*, so more than enough; that there will be little *vacaney* to *intangle* themselves in *secular* and *inferiour businesse*; which is casting down the *stars of heaven*, from their *orbs* and *firmaments*, to things *terrene* and *fordid*, which at best are but *losse* and *clung* in comparison of the excellency of that *knowledge of Jesus Christ*, which they determine above all things to know, and make known. If the *work of the Ministry*, (which is of so vast a latitude, and of so high concernment) require and takes up the *prime* and *flower* of the time, as well as the thoughts of the best and ablest men, that ever were conscientiously employed in it; and all little enough; how *fordid* are those projects, which seek to divert *Ministers* by worldly necessities, to debase their minds below that *worthy office* and *weighty work*!

But *contempt* and *beggery* are the *double bonour*, which these men, bounty and gratitude would give to those, that have and still do diligently labour in the *Word* and *Doctrine*: Either they own them not, as invested in any holy office and divine authority; or they would have them so *debased by poverty*, and *vile dependency*, that they might not be thought fit to be owned as such: while they are forced to intangle themselves *conterary* to the *Apostles Canon*, in the *meanest affaires of life*; hindering other poor men in their *manuall trades*: and receiving no other benefit of their learning and labours, but what comes in an arbitrary way from others, or is extorted by their most *illiberall importunities*: bringing down

to

Nulla res bene  
exerceri potest  
ab homine alias  
occupato, Sen.  
de brev. vit.

1 Cor. 2. 2.

2 Tim. 2. 4.

to the lowest step of disgrace the dignity of this holy function in this reformed Church; as if Ministers were to be nothing but an order of mendicant Fryers; these beg, when they need not; but those shall need, and beg, and have not: O how desirous are these men to have all true Ministers, like to Christ their Master; not to have, whereto hide their heads; while the Foxes have holes, and the birds of the air have nests; Such airy, light and high flying fancies, as these, (who like feiled Pigeons, the lesse they see, the higher they soare) doe dayly build their nests on high, and feather them very well: Yet they could be well content the Apostle Paul, (and all his successours, in the Ministry of the Gospel among the Gentils) should, either lie in the tents of their own making, or else with the dogs of their flocky, out of doores; while they fasted, and annoyed may rest at ease, within the curtaines of Solomon, and dwell in feiled houses; so which sonie of them have hardly so good a title, as Ministers have to their houses, gables and Tithes.

Matth. 8. 20.

Thus, these Pharaoes, dream of none, but lean cattell in the field of this Church; or, to compleat the Vision, they see the following lean cattell, which are now coming up, after the former (which were fat and wel favoured dewmaring) them up, as if they had not been; The new ill ordained, ill gifted, ill maintained, and every way ill favoured Ministers, will in short time (they hope) consume all those learned, worthy, able, rightly ordained, and sometime competently, if not honorably, entertained Ministers, which have been the glory of this Church, and Nation for many ages: These in it now give way to hungry, necessitous, crouching, and fawning pieces of impudent ignorance; such as their Amidecinnall Masters affect: as if they thought, that the more thread-bare, and hunger-starved Ministers were, and the lesse wool or fleese they had on their backs, the more spirituall they must needs be, the more like Angels or separate and naked soules; and the lesse chargeable they are, the more acceptable they will be to these patrons of avarice and sacriledge: Such are the noble, generous, and blessed projects, or proposals of these Antidecinnists, than whom, a meaner spirited subject never exercised any ingenuous pen, nor more infected any Christian Church; nor (like gadflies) more importunately disquieted learned, godly and true Ministers of the blessed Gospel.

Gen. 41.

O you, excellent spirited, and liberall hearted Christians, to whose candour I must still appeal, as the great encourager and comfortor (next God and a good conscience) of all faithful and true Ministers, in these blustering encounters; Although you know by too much experience, that there are many such shining people, pernicious protestants, miscolony Christians; whose beggerly soules are prone to be leavened with the suggestions of these Antidecinnists, (who

14.  
Appeal to the  
lib. tall soules.

son



2 Sam. 24. 24.

for the most part are pitifull *pieces* of ignorance, avarice, and sacrilegious envy; through whom, as through *veiles*, and *trunkets*, the divell *whispers* into common peoples eares, this *Infermall Oracle*, *Save your purses, though you damn your soules*) yet all worthy and true Ministers, who are humbly conscious to their endeavour, to deserve well of this Church of England, (of their own charges and all other good people) are still far from that *dejection*, or *despondency* into which their adversaries seek to cast them: For they still have frequent experiences of their peoples *unfeigned* love, respects, and chearfull kindenesse to them; whose generous piety oft seems to tell their Ministers, as David did Arahah, That they would be ashamed to serve their God, of that which costs them nothing. Notwithstanding they have many other publique pressures upon them, (which are of a far later edition than *Tithes*, and of a greater print) yet they cannot finde in their hearts the least grudging, at their paying *Tithes* to their Ministers; since they see no reason, why these, as *Christs Agents*, and Gods *Embassadours*, should not as well deserve, and enjoy a competent, and comely maintenance, as any publique Officers, either Civill, or Military: Who have more of power to exact, but not more of right, either humane or divine; nor yet more of merit, to require their payes, and fees; Yea, Ministers still dare to hope, that those in power have not any such *Nabalitick* and *churchish* humor, as to feast those that shear, and sometimes *slay the sheep*; while they starve the *Shepherds*: So great a confidence alwayes arises from the conscience of well doing.

And whereas the strongest insinuations are made on the weaker mindes of the common people, by these popular orators, against the settled maintenance of Ministers, (as if the Vulgar shall save much by the shift:) I have before touched, and here again I inculcate it, to them, (because the sharpest gaades are pointed with profit:) That when the old Ministers are spent or laid aside, and the former way of settled maintenance: turned to another course, there is no doubt, but the new projected Preachers, what ever they be, (either like *mushroomes* growing up of themselves; or miscalled, and misplaced by the people) will finde their *stomachs* full as good, as their gifts; and their *digestion* full as strong, as their *elocution*; that when once they come to looke upon themselves, as any way settled and elected, or in any fashion ordained for Preachers, and Pastors, (or what ever title they please to put upon themselves) they will come quickly to plead and urge *Evangelicall precepts*, *divine right*, and *naturall equity*, for their maintenance; which first they will mutter, then *exalt*, and grudge, if they be not satisfied, from their ill fed flocks, and scabious Congregations: And they will be prone to think, all is well in their Churches and bodies, if themselves be but well fed,

fed, and blinde; though their poor peoples soules be starved, their mindes scattered, their consciences crazy, their diseases many; and neither skill, nor will in their ill gifted teachers to heal or help them: who are not likely to be very good at that worke, or cure; when from among the lowest of the people they mount to be Ministers for a morsell of bread, and from countrey Farriers will needs turn Physicians?

These men are rather of that sort, whose mouths ought to be stopped when they speak perverse things, for filthy lucre sake, as the Apostle Paul tells us: who was no enemy to the preaching of the Gospell: yet he approves not any false intruders, or disorderly walkers: Every simple and slight Ass is not fit to tread out the corn, but the ponderous and solemn Oxe; whose mouth ought not to be muzzled.

Tit. 1. 11.

There are no doubt many Jesuitick Geniusses, in England, who like the Ravens would perswade the Sheep to starve their Shepheards, and to beat out their eyes and brains, pretending that so the flock may feed the freer, and the fatter; but hoping indeed, soon after, to pluck out the eyes of those weak and silly animals, and with more safety to make a prey of them. O how farre are some men in these days, who seek thus to pull out Ministers eyes from that gratefull and affectionate zeal of the Galatians to St. Paul; who were ready to pull out their own right eyes to doe him good; before they were foolishly bewitched by such enchanters who pretended new Gospels, so as to think him an enemy for telling them the Truth! O how lothe are vain and proud men to think, the egges of any opinions, which they have laid out or hatched, to be addle; or their ways erroneous! If they doe but please themselves, it matters not how they displease God, and those worthy men, who have indeed deserved best of them.

Gal. 4. 15.

vers. 16.

Truly (O you excellent Christians) it would, and ought to be, a great grief and shame to the whole Order of the Ministers of England, if they had deserved no better of those Christians in this Church, (whom they have for many years baptized, taught, and nourished up in true religion) by all the labours of their love; then thus to have a cup of cold water, not given to them, but taken from them in the name of Christs Ministers. Here in they are forced to appeal to your humility, prudence, and equanimity; whose gratefull piety hath oft expressed your love and value of their persons, profession and paines, far different from, (though now not sufficient to repress) the petulancy of these kicking Jesurms, who in many places being better fed, than taught, despise through much wantonnesse of the flesh, the bread of heaven, This Manna; Studying nothing so much, as to make many starveling Christians and lean Congregations, through their sacrilegious cruelty, seeking to deprive the true Ministers

15.  
Hard measure  
offered to Mi-  
nisters by  
some.

Math. 10. 42.

*An arice most insolent against Ministers.*

of their due maintenance; that so, they may deprive the poore people of their true Ministers; That the sins of this afflicted Nation, and self-desolating Church being filled up, they may bring by a famine of bread upon the Ministers a famine of the Word, and a scarcity of Ministers, upon the people; which is the (ἡ ἀνάγκη) Palladium; the thing so much desired, by the enemies of this and all other reformed Churches.

*Psal. 58. 5.*

*Patrimonium  
Crucifixi.*

We know well, and have alwayes found it by sad experience, that no *Adder is deaser*, and harder to be charmed, than *sacrilegious covetousnesse*; which, (laying one ear to the earth, listning to its gain; and stopping the other with its tail, that it may hear no noise or voice from heaven) easily eludes, and mocks all *sacred spels* of the best enchanters, *charm they never so wisely*: Indeed it is sel-dome seen, that any men either private or publique (for it's possible a Nation may be guilty of this sin) who gilded over their *holythefts* with the names of Religion and Reformation, ever forbare the sin, or repented of it, or made due restitution after it: No *Harp* or hand of *David* can play so sweetly, as to make this *will spirit* of sacriledge forsake *those Sauls*; whom it may possesse (though they be higher by the head than the rest of the people) as well as the lowest and meanest of the people: whose necessities may have greater temptation, and their consciences lesse information of the evill. Indeed no man is so base, and feeble, but he dares to adventure at this, the robbing of God, of the Church, and the Ministers; which is a felony against the publique, and to every good Christians injury in the Church, or Nation. The reason of this boldnesse in some men is, because they finde, that although men of estates have quick resentments in their particular concernments, of private profit or honour; yet they have (for the most part) a great coldnesse and indifference, as to those things, which concern the Churches support, or Religions patrimony; in scrambling for which, every man secretly hopes (unlesse he be of the more honest and severe piety) for some advantage. To be sure, these great sticklers against the Ministers maintenance by Tithes make no doubt, but they shall lick their own fingers well, if once they can but pull them from the Ministers; either they flatter themselves, (and I think very fondly) that as Tenants they shall save their Tithes, from both Minister and Landlord; or else as Landlords augment their rents; or buy some part of them; or, at worst, have some place in a new office of gathering and distributing of them.

The great sense I have of that little, or no sense, which many men have of so publique a businesse, as that is, which concernes the settled support of Ministers; and in them of all learning and religion in this Nation; makes me sometimes prone to think it, almost



most a vain, unseasonable, and uncomely labour in me, or any other Ministers, (who pretend to something of more ingenious spirits) thus to plead, and that publicly, with any earnestnesse (which seems to draw somewhat of the dregs of meannesse) for their very bread: which, in the unequall distributions of humane affaires, we see is not *alwayes* to men of *worth* and *understanding*; Eccles. 9. 11. whom Christian principles [and patterns teach] to *dive above earthly things*; to *minde things, that are above*; to *learn to want and to abound*; to be *content in any condition*; And truly Col. 3. 1. in this, the *Ministers of England*, (I think ought to have been prevented by some other advocates, than men of their own coat; As lately my worthy friend Mr. *Edward Waterhouse*, hath done in his Apology for learning and learned men: a work so honest and so seasonable, as well became the candor, piety, and ingenuity of a Gentleman and a Christian, who hath (the honour to have) made one of the first and bravest adventures in this kinde against these modern *English Saracens*. And possibly many good men have a good minde so to doe even publicly; but they thinke it is (*conclamata res*) a *forlorne and desperate cause*, as may bee offensive and unacceptable: I almost think so too, if some men may have their will; and therefore the rather I have been excited to it: if it be displeasing to some, yea to many; yet I doe not think, it is so to the most, or the greatest part of Christians: I am sure it is not to the best of this Nation, of what condition soever they be; they cannot be so destitute of, and unaffected with, all reason, Religion, grounds of Conscience, rules of Prudence, considerations both of piety, honour, and *honest policy*: In all which they are related by their own interests to the good and welfare of their true Ministers. As *Socrates* when he was reproached for having no preferment in *Athens*, answered, It was enough for him to have fitted himselfe for preferment; It was other mens work to bestow it on him: So the studious learned, modest and pious Ministers of England, might well have thought it enough for them, to have merited imployment, and decent entertainment; having with much paines, and study, and prayer furnished themselves for every good word and work, within the bounds of their calling; It seems hard thus to be put (many of them after many yeares fore labour and travaile of their soules) to plead for their wages, or livelyhood; yea and for their liberty, but to worke, while it is day, in the Lords Vineyard, of this Church; wherein Christ hath set and ordained them.

Although there be a generation lately sprung up of degenerate Christians, and *ungenerous English*; who would make this whole Nation like themselves, unworthy of the very bones of those excel-

*Ingrata patria  
ne ossa quidem  
mea habes.  
Liv. an. ur. 566.*

lent Ministers, which have lived here and merited so well of the publique (as *Scipio Africanus* said of his bones, when he died, banished by his ungratefull country, which he had so preserved) yet (we hope) neither the most, nor the best of men can be so stupid, as not to consider how much they are concerned in the continuance and encouragement of such Ministers among them; wherein no Nation or Church under heaven hath exceeded this. However Ministers be *earthen vessels*, and many have had both heretofore, and lately, great flaws and many failings; yet they ought in this Nation to be still *highly regarded*, if not for their learning, civility, ingenuity and good society (which is to be valued in any Nation that covets not to be barbarous) yet for their work sake; for that Gospell, that God, that Saviour, that blessed *Jesus* his sake, whom they truly teach; for the holy *Scriptures* sake, which they so frequently, and so fully explain; for those holy *Sacraments*, which they duely administer; both for the admission and augmentation, birth and nourishment of Christians in the Church of Christ; for the holy and good *counsels*, and spirituall comforts which they oft give; for the many wise stops and grave restraints to sin and error, which they frequently put; for the publique and good examples, which most of them afford, and all should, by their place and calling; These are cords of love enough to draw and binde all excellent Christians to them; these are places of Oratory sufficient to make even any ordinary speaker an eloquent and potent Orator in their behalf.

*ὁ ἐν ὁμοίᾳ  
τοῦτοῦτο ἔστι  
τὸ πρῶτον  
201. Naz. or. 52.*

And for my owne part, having taken some serious view of the estate of this Church and the Ministers of it, both in reference to the present and after times; both as to that real worth, which hath been, and still is in them; the excellent use of them; and the miserable want which will be of them; I cannot but at present, be extremely sensible of, and very much pity, those sharp, sad, and unjust necessities, which already have and must presse dayly more upon many worthy men of them, and their families, if some mens envious and malicious designs take place: onely I hope better things of those, whose wisdom, piety and publique influence hath hitherto, under God, restrained those Fountaines of the great deep, from breaking in with all sacrilegious violence upon the whole Ministry: whose wisdom, power, or counsell, I doe not any way by this Apology seek to obstruct or prejudice, as to any thing that may be better disposed of to the advantage of true Religion and the Church of England; which are inseparable from a right and settled Ministry; nor can that be had without such maintenance, as is worthy of worthy men.

If no men will be with us, but all forsake us, and some oppose us, as Ministers: yet we have one remedy, besides the sympathy and Good Minicharity of you, O excellent Christians; which is, patience and prayer: \* He that allowes us to pray for our dayly bread, and commands their desertions to labour honestly for it, even in this function of the Ministry; ons from men. he teacheth us to beleive, that he will either give it, or the grace to want it. There may be some good \* Obadias, who will seed the outed and impoverished Prophets of the Lord, by fifties in their caves, and obscure retirements, as some have already done; and it may be good Ministers shall then speak lowdest, when their mouths are stopped; and be as well liking in all true grace and comforts of Religion with \* their pulse, as those that feed dayly on Kings provisions.

17.  
\* Greg. Nis. tells of St. Ephraim: Though he was very poor, yet he had a mine of rich prayers: ΑΛΛ' ΟΥΤΕΝ ΛΟΓΟΙΣ ΕΙΠΕΙΝ ΤΟ ΑΥΤΟΥ ΤΟ ΑΛΛΑΥΤΟΣ, ΤΙΣ

Στοιχειὺς ἀεὶ καὶ ἀνέχων, καὶ τὰ δεινὰ περιπατῶν. Gr. Nis. in vita S. Ephraim.  
\* 1 King. 18. 4. \* Dan. 1.

However, if we must be thus stripped and starved, to gratifie the lusts of some men; yet we hope for this mercy from God, and favour from man, that we shall not be forced to desert our calling; or to contract a woe of not preaching the Gospell, while we have abilities, though we preach (ἀδυνατοῦ τῶν λέγων) though we have no publique encouragement: For why should all our studies and time be made unprofitable? It may be, we shall, by Gods help, redeem our former defects, by after diligence in the work of Christ: we may happily work and war the better, when we are more expedite, lighter armed, and lesse incumbered with envy and worldly impediments: We may (I hope) without presumption enjoy that liberty to preach the Gospell, which others now take to prate against it, and us; and it may be, people will hear, and profit better, when they see they have the Gospell at a cheaper rate: and will be more in love with the reformed Religion, when they shall see, how much better penny-worth they have of that, than of the Romish superstition; which is more costly by farre, yet lesse comfortable to a serious Christian: Though we be made poore, yet we may still make many rich; though we have nothing, yet we may enjoy all things; though we are troubled on every side, yet we may not be distressed; though perplexed, yet not in despaire; though persecuted by men, yet not forsaken of God; though cast down and cast out, yet not destroyed, through the grace of God, which is sufficient for us; Many worthy Ministers may justly plead for their liberties, lives and livings, as those did with Ishmael, Destroy us not, for there are treasures of learning and saving knowledge with us. But it is better for them, to be Christs Lazaruses, and beggars, than

1 Cor. 9. 16.

Verba veritas inoperta, nudam crucem nudus s'queret expeditior et levior standi scalam Jacobi. Ieron. Pauper esse non potest, qui apud Deum dives est. Laet. Inal. 6. c. 12.

2 Cor. 6. 10.

Ier. 41. 8.



Revel. 12 7.

than the worlds rich *gluttons* and favorites: Yet it must needs be so; and so it will be, unlesse some *Michael* and his *Angels*, overcome this greedy *Apollyon*, this sacrilegious *Abaddon*, this penurious Divell, and his *Angels*, who prodigally offers Kingdomes to damne one soule, but grudgeth one groat to redeem many thousands.

18.

*Ministers just  
plea for their  
own, neither  
covetous, nor  
uncomely.*

\* AR. 19. 25.

1 Tim. 5 8.

Nor will your noblenesse (*O excellent Christians*) interpret this, which I have wrote in behalf of the maintenance of Ministers, in this Church and Nation, to be any pleading for *Bual*, or clamouring like *Demetrius* and his complices in his panick feares, for his silver shrines and his *Diana*; where he considered more his gain, than his Goddesse: These are unjust and malicious glosses, which the enemies both of the Ministry and of humanity, are prone to put upon any, that plead never so righteous a cause with words of the greatest truth, justice, sobernesse, and moderation; those having a stinking breath themselves, think every mans unfavoury. But by the leave of such *latrant Orators*, and back-biters, I must tell them, what the wiser, and more Christian world well knows; that there is no cause, why Ministers, more than any other order of men, should neglect in fair and just wayes to obtain for, or preserve to, themselves, and their successours, those worldly comforts, and supports, which the providence of God and the Christian munificence of this Nation hath in the most free way of gift and by Law granted to them in Gods name, and for the service of Christ, and the honour of Religion; Other men are commended for their good husbandry, and honest care, to preserve their just estates; which tend not so much to the publique good, as the labours of Ministers doe: who may not in prudence, or conscience neglect those great, and publique concerns of Christ, and his Church, with which they are intrusted: Yea if they should have an eye to the reward, to their own just right and particular interests (which all other we see still have) yet it were no more than Law and Reason, all humanity and Christianity allow; unlesse they would be worse than those *Infidels*, that provide not for their own families; or be as bad, as those men, who to provide for themselves, and their families, care not to rob, and desolate even the Church and family of Christ: Ministers may be wise, yet innocent; provident, yet not sordid; diligent in things honest, yet not injurious to others: Nor is it any whit uncomely for them, to crave this justice or favour from any in power; That they may quietly enjoy those publique rewards of their learning and labours, which are injurious to no man, merited in the esteeme of all honest men; and therefore offensive to none, but envious eyes and evill mindes; Being the fruit of the publique bounty, wisdom, gratitude, and devotion of this Christian Nation to God, to Christ and

and his Ministers; what they have a long time by law enjoyed; what they are rightly possessed of; and what they have no way forfeited (unlesse other mens calumnies and cavils, their covetous projects and desires of novelty, be the crime and fault of Ministers:) And lastly, they doe intend with all peaceablenesse, thankfulnessse, and usefulnessse to use and enjoy, if God and man permit; so that no man shall have cause to repine at their enjoyments, who knows how to make use of their gifts and labours.

The shame of pleading this cause of Ministers maintenance lies at their dore, who meditate, speak, and act so vile and dishonest things against them, as force them, thus to vindicate their just rights, against unjust projects: which seek by falshood and violence to take away, not only the childrens, but the fathers bread too, and to give it to dogs: who alwayes have sought to bring this reproach and scandall on this and other reformed Churches; that they still carry on, and serve some covetous and sacrilegious design with their reformations: When (God knowes) it is not the design, nor desire of any, that are truly reformed Christians, to robb the Church, and Churchmen of one shoelatchet; but rather to have added necessary augmentations to them: if they had not alwayes been hindered by the covetousnesse and envy of some crosse faction, who have longed to see the day, when with Rabshakehs unclean spirit, and foul language, they might see all the reformed Clergy, reduced to those sordid necessities; which I have as much shame to write, as these Antiministeriall sticklers have pleasure to wish it, and glory to speak it. Isai. 36. 12.

Our comfort in the worst of times and things is, That we know in whom we have trusted: not in these Egyptian reeds, which may faile us and pierce us, but in the living God; whom we have served though with many frailties, yet with sincerity and godly simplicity; We beleive he will not fail us, nor forsake us, though men, though Christians, though reformers doe; There is not a better sign of Gods love, than to be persecuted for righteousness sake; It is our honour, as St. Jerom wrote to St. Austin, that the divell and his fanatick factions do unanimously hate us, and malign us; for if they were for Christ, they could not be against us: And we finde by experience, that these Antiministeriall agitators have no such displeasure against any men, be they never so flagitious, or their estates never so luxuriant, as against the most orderly and deserving Ministers: So that it is their piety and pains, which afflict their enemies, more than their plenty; And if they cannot strangle Christ in the Cradle, yet they hope to starve him in the Desert. 19.

Blessed be God, we see the end, and bounds of these mens power, and malice; They are finite flesh, and not infinite Gods; yea they are proud flesh, lately risen up, which God will eat off with fitting *corrosives.*

True Ministers comfort.  
*Multa quidem  
malas sed varia  
solatia.* Sol. l. 9.

Math. 5.  
Heb. 12.

Ici 40. 5.  
 ô àyis d'ès m-  
 t'ay ayev-  
 d'ès èin à n. Cle.  
 Al. 70. 7. Dei  
 particeps nulli-  
 or indignus.

Gal. 2. 5.

*corrosives*, if ever he heals this Church and Nation; These murmurers never set us on work, nor doe we depend on such unjust *masters* for our *wages*: Though they be not converted or gathered from their follies, factions and separations, yet our reward shall be from the Lord, who hath sent us, and whom we have served with faithfull hearts; as to our temporary subsistence, we hope wee shall never depend on these mens *injurious justice*, or *cruel mercies*; much lesse on their *envious alms*, and *supercilious charity*, who are our *enemies* for the Gospels sake, which we preach: And although we should not be protected in point of our civill rights from their despoight and rage; yet as to the honour and vindication of our Ministry, and holy function, we must not give place, *no not for an houre*, to their *cavils* and *calumnies*: Yea we doe not despair, but that we may find so much equity, and pity in some mens hearts, in whose hands is power; that they will rather harken, and incline to the just *plea* of those labourers in *Christ harvest*, (who have borne the *heat* and *burthen of the day*, and who crave but liberty first to doe the work, to which Christ and the Church hath ordained them; and next, which is but a just and righteous thing, to *enjoy that reward*, which the *Law* hath assigned them ) than to listen to the *erroneous suggestions*, or *injurious proposals*, of those novell intruders upon the Ministry, who have yet given not the least assurance to the wiser world, or any reformed Christians, that they in any thing exceed, or equall the true ancient Ministers of England; nor have they yet, by any demonstrations of modesty, ingenuity, sense of honour, or of shame, nor by any part of good learning, (which they decry and hate,) nor by any other usefull and commendable quality, redeemed themselves, from the most sordid passions, and saddest distempers of humane nature; nor yet reconciled themselves to any love and value of vertue, worth and excellency in others.

We know well, that their *ignorances*, and *errours* are grosse in many things, both divine, and humane; (for how can they but erre excessively, who are very active, and for the most part both *bold* and *blind*?) Any piece of rustical ignorance & clownish confidence serves some men turn to oppose any Minister withall, setting up their puppetly *Teraphims*, their deformed *Dagons*, their Images of jealousy, in the place and temple of the living God. Among their other errours, this, we hope, is none of their least; that they *fancy* and every where *proclaim*, that they have so charmed with their *philisers* and *enchantments*, (which are Confessions made up of *ignorance* and malice; pride and cruelty; covetousnesse and uncharitablenesse together, with a perfect disdain of all, that is rationally, learned or excellent) that with these charms they have so possessed many or  
 most



most of those, in power, That they are resolved to root out, abase, and destroy all those Ministers, who are any way eminent in learning, courage and constancy, both for the honour of their *function*, and of the reformed Religion, and of this Church and Nation; We cannot think those in power to be so easily perswaded to be enemies to themselves and the publique, by being made enemies to true Ministers, without a cause: One of whose *serious and solid abilities*, is able to doe more good to Church and State in one year, than can be hoped from the whole *fraternity*, and faction of those *supercilious adversaries* of the Ministry, in as many ages, as a year hath dayes; For if wise men may guesse at the future, by what they already finde of them, they must conclude, that like *Fistulas and gangrened Ulcers*, the longer they prevail, the more desperate and incurable they will be, both to the Church and the State; every day bringing us neerer, either to old *Rome*, or the elder *Babylon*: to superstition, or confusion. For there is nothing almost in this Church of *England*, as to the extern order and profession of Religion, which some of these Antiministerials, and Antidecimists doe not contest against and study to overthrow.

Which makes me here a little digresse, (yet not from my maine design (which is to satisfie all excellent Christians and others, as to any thing by these men objectable against the Ministers and Ministry of the Church of *England*) by looking at some lesser calumnies and evils, which they every where scatter among the common people, to alienate them from, or prejudice them against their Ministers: quarrelling against the places, where publicly we meet to serve God, and many things used by us in our holy Ministrations; 1. As to the publique places where Christians meet and Ministers officiate, these supercriticall masters of words, and censors of all mens language and manners, but their owne, cannot indure the *impropriety*, and profanenesse (as they say) of calling those places Churches; This they scorn with very severe smiles, and supercilious frownes; so profound is their judgement, and so scrupulous their conscience, that they had rather pull down such publique and convenient places, than venture to be defiled, by coming into them, or once so much, as to call them Churches; they say they have far higher senses, and definitions of a Church, than will agree with piles of wood and stones.

Ans. We doubt not of their deep Divinity, touching a Church; which it may be, they will not dare yet to define; as not being well agreed, what a Church is, or what is the right matter and forme or way of a Church; Much broken and wrangling stuffe they have heaped up touching a Church; but scarce one stone is yet laid of the edifice. I have elsewhere endeavoured to lead them out of the

20.  
Answer to  
other lesse  
scruples.

Of publique  
places called  
Churches.

It was the work  
of Diocletian to  
burn all the  
books and de-  
stroy all the  
Churches of  
the Christians.  
Euseb. hist. l. 10.

*labyrinth of their rubbidge; who have disputed more about constituting Church, than ever they studied to be lively and orderly members, either of the highest sense of a Church, the mysticall body of Christ, (which is made up by faith and charity;) or of that lower sense of a sociall Church, which yet is most proper to us, and fals neereſt under mans conſideration; which conſiſts of a viſible polity of men on earth profeſſing to beleive in the name of Jeſus Chriſt; and partaking of thoſe holy Inſtitutions, which he hath appointed, both to gather and diſtinguiſh, to plant and propagate, to build and preſerve, to guide and govern ſuch an holy fraternity of religious profeſſors, in ſuch truth, order, and unity; as to have a profeſſionall relation to Chriſt the head; and a communion of Charity with each other, as members of one body: which is that Catholick Church all over the world in its ſeverall parts and branches: In theſe and ſome other the like ambiguities about a Church as greater or leſſe they pleaſe themſelves, ſpending much time to inſtruct their ſilly auditors, how much difference there is, between theſe Churches of Chriſt, which are ſpiritual, or rational; and thoſe Steeple-houſes, which we other (weaker ones) call, moſt abſurdly as they pretend, Churches.*

O how devout a thing is ignorance! How *Saraphick* men, and women grow, by having no ſkill in any language but their own mother tongue, which yet in this is of our ſide; and being the rule of ſpeech, every where juſtifies our calling thoſe places Churches, by the authority of the beſt writers in humanity, law, hiſtory, or divinity. But that they ſay was an error of ſpeech which men ſucked in with their milk: which to ſpend, and evaporate, theſe men are every day making iſſues in their auditors eares; that they may unlearn that dangerous error, and ſcandalous word of calling the meeting places, Churches. I know theſe Rabbies ſcorne to be brought to their Grammars, or to any Etymologicall authorities or makers of Dictionaries; (for theſe they reckon among the curſed ſpawn of learned men: and look on them as if they were Negroes or Chams poſterity) yet I cannot but make a little ſtay here, that I may ſhew them the way to that local Church; where ſome of them have not been, theſe many years, unleſſe it be to make a wrangling rate: For however theſe be not the main Ulcers which I delire to cure; yet they are a ſtrange kinde of itch, and ſcurf of Religion, which makes many Chriſtians oft ſcratch very unquietly and unhandſomely.

It is very eaſie, and very true to tell them, that it is no more unproper, to call theſe places, where Chriſtians as the Lords people publiquely meet to worſhip the Lord, Churches; than it was to call the Synagogues among the Jews, the Houſes of God, for the building.

Church, *Kerck*,  
or *Kerck*, *Sax.*  
*quasi Kuriack*,  
*i.e. urbis curia*  
the Lords  
houſe.

Pſal. 74. 8.

Pſal. 83. 12.

building of which we read no precise command from God; which was but for one house: namely the Temple at Jerusalem. The Saxon, Scottish, British, and Dutch names, which are all from the Greek (Kueiauds:) so the Latin, *Dominicum*, (as the Lords Table, and the Lords day) signifies no more than this; That such a place, time, or table, is set apart for the Lords service; or for the Lords people: Doth not Joshua say, I and my house will serve the Lord? meaning the rationall family, not the materiall pile; Senate and City, are used for both the persons, and the place; so is the Parliament house for both: These Metonymies are no solacismes, but elegancies, and aptitudes of speech; and if they were lesse proper, yet sure, it is no sin for Christians to speak after the vulgar use, and common language. True Religion hath set no such pedantique bounds, as these captious Criticks would pretend; which scrupulosity of speaking is among the other pedling superstitions and popular trifles, which they pin on the sleeve of piety: Affecting to be knowne by such small differences of speech as their Shibboleths from other Christians: Indeed their great penury both of knowledge, and discretion makes them no more fit Masters to teach men, how to speak, or what to doe, then how to give; their learning, and their liberality are much alike.

These places called by the ancients *Ecclesia*, *Dei Domus*. Terul. de uel. Virg. Orig. in Psal. 36. *Dominicum*. Aust.

*Collecta locum*, Cyp.

Εκκλησιον, Ναός τῷ Θεῷ τι σεσωρηται ἡ ζωὴ τοῦ Θεοῦ. Εὐσεβ. de laud. Const.

Ἐκ δὲ τῶν κυρίων κυριακῶν ἡ ἐκκλησία ἵστανται. Id. bist. l. 9. c. 10.

ἁγιος ἐκκλησία: Εκκλησιαστικῶν. Is. Pel. l. 2. Ep. 246.

2. As it is easie to help these Infant-wits over the straw of the name, Church, applyed to the place which they will needs make a stumbling block: so with as much ease we may relieve them, from that rock of offence, on which they dash, against the places we call Churches; in regard of their dedication, or consecration to sacred or religious uses: This they have onely heard; (it may be they never either saw or read it) yet they abominate the places for the report; counting them desecrated, and execrable.

21. Of Churches as consecrated.

This subject is learnedly and gravely handled (as all things he un-

derstood) by the incomparable Mr. Hooker, l. 3. Pol. Sec. 14, 15, 16.

Here they may please to know, That wise men look upon that ancient custome among Christians of setting solemnly apart some place for the service of God, not as any affixing inherent holynesse to them, or deriving any communicative, or virtuell holynesse from them, but meerly a publique and solemn owning, appointing, and declaring those houses or places to be erected, and dedicated by common consent for those holy ends, uses, and duties, which Christians ought to intend, when they meet in those places; not

Vide Hospin. de Templorum origine. Quid lapides isti parauerunt sanctitati habere. Ber. vid. Ser. 6.

Non locus hominem, sed hominem. Bern. 172.

Nemo se blandiatur de loco, qui sanctus dicitur, Bern. 172.

U u u 2

for



for common, civill, profane, or uncomely affaires; which appropriating or dedicating is an act of right Reason, flowing from the light of Nature, and that common notion of reverence to be externally expressed to God, which is in all men, that owe any God: which right Reason is most agreeable to true Religion, and alwayes as servient to it, as Deacons, and Church-wardens ought to be to the Ministers in holy things; as both these, Reason and Religion, distinguish ends, duties and commands, which are divine, (as coming from God, or relating to him) so likewise they distinguish times, places, persons, actions, and other things, which are separated from mere humane, naturall, and civill uses, to such, as are (both preceptively, and intentionally) divine; that is, from God and for God: Nor can the God of order (who hath made the beauty of his works to consist, and to be evident in those distinctions, which he hath set upon every thing, both in the species and individuall) God (I say) cannot be displeased to see mankind, (on whom is the beauty of Reason) or Christians, (on whom is the beauty of Religion) to use such order, distinction and decency in all things, which becomes them both as men and Christians; after the examples of the Apostles and Christ himself, who went about all the Cities and Villages, teaching in their Synagogues and preaching the Gospell of the Kingdome; which also befits and adorns Christians, as to extern profession (which is all, that appears of any mens devotion, or Religion to the eye of man) setting forth in comely sort that duty, relation, and service, which we publiquely professe to owe and pay to God, who abhors sordidnesse and confusion, as much as profane wastards love it.

Maub. 9. 35.

*Ærotantium  
amicorum for-  
des toleramus,  
non item valen-  
tium, Sidon.*

1 Cor. 14. 40.

Necessity indeed admits no curiosity of place, nor affects any elegance, but excuseth that, which, in plenty and freedome, is esteemed sordidnesse, and stuttishnesse; Religion requires externally no more, than God hath given of extern power and opportunity; where these are wanting, and by providence denyed, a sick bed, a Barn, a Lyons den, a Dungeon, a Whales belly is as a Temple, or Church, consecrated by the holy duties, which any devout soul, there performs to God: But as the Church of Christ, considered in its extern communion or profession, is visible; and Christians are exemplary to each other, and to the world; it is warrant enough, for Christians to build, and to set apart to those publique holy duties, some peculiar places, upon Gods, and the Churches account; which grant we have in that great Charter and principle of Church policy (which, like a common rule, measures all things of extern, sociall Religion) *Let all things be done decently, and in order*; Both which fall, not properly under the judgement of Religion, but of Reason; not of Scripture, but of Nature; not of piety, but policy or society; nor need we other command

command to doe them, than the judgement, and consent, or custome of wise and holy men; which we have for this use of *locall Churches*, thus peculiarly applyed to holy services, ever since Christians had either ability to build them, or liberty to use them, which is at least 1400 years agoe.

If *humane*, or *Romish superstition* used, or affected, or opined any thing, in *consecrating Churches*, which is beyond true reason, and sound Religion, yet we do not think, that to be a *Leprosie* sticking so to the wals of the buildings, that they must be *scraped* all over, or *pulled down*, else they can't be *cleansed*; No: But, as *places* are not, any more than *times*, capable of any essentiall gracious, or inherent holynesse, (which is onely in *Gods Angels*, or *Men*,) so neither are they capable of *inherent unholynesse*; The superstition is weak on either side, & weighs little; but the worst is on this side, to which these men so incline; which tends *more to profanenesse, supinenesse, and slovenlinesse* in the outward garb of Religion; which is not either so *Cynical*, or so *terrificall*, as these men would make it. What ever there is reall or imaginary, of *Superstition* in the places, or rather in mens fancies of them, who possibly *ascribe* too much to them, it will as easily recede, and quit them, when they come to be *consecrated* by the Churches reall performing of holy services, or publique religious duties in them; as *dreams* doe vanish, when one awakes; or as the dark *shadowes* of the night depart from bodies, when the Sun comes to shine on them, or into them; if these poore *objectors* mindes and spirits, could as soone be freed from those profane, superstitious and uncharitable tinctures, (with which they are, as with a *jaundise* deeply infected, against those places, and against those that use them, with the decency, becoming duties done to the Majesty of God, and in the presence of the Church of Christ) as those places (justly called Churches) may be freed from all misapprehensions, of their name, or their dedication; If the former were as easie, as the latter; both *locall* and *rationall*, *materiall* and *mentall* Churches, both *places* and *persons*, might long *stand* and *flourish*; Both which some *furies* of our times seek utterly to *break down*, and demolish, that there may be neither Christian Congregations, nor decent Communion in any publique place, beyond the beauty of a Barn or Stable.

But these men have so much *tinder* and *Gunpowder* in them, against Ministers, that, whatever they enjoy, say, use, or doe in their function, be it never so *innocent* and *decent*, yet they kindle to some *offensive sparkes*, or *coales*, and *flames* against them: As if all the *Ministers* of this Church knew not what to doe, as they should, till these new masters undertook to *School* and *Catechise* them.

Sacerdoti  
maxime conveni  
nit ornare Dei  
templum decore  
congruo. Amb.  
off. l. 1. c. 21.

Psal. 74. 6.

22.

Answer to o  
ther quarrels  
against Mini  
sters publike  
duties.

If any Minister prayes publicly with that *gravity, understanding,* and constancy, either for matter, words, or method, which best becomes a poore sinfull mortall on earth, when he speaks to the God of heaven; It is (they say), but a *form*, and a *stinting* of the Spirit: If they preach with judgement, weight, exactnesse, and demonstration, of truth, it is not *by the Spirit*; but of *study and learning*. If they read the Scripture, 'tis but a *dead letter*, and meer *lip-labour*: If they celebrate the *Sacraments* with that wisdom, reverence and decency which becomes those holy mysteries; they quarrell at the *place, or time, or gesture, or company, or ceremonies* used; Not considering that Ceremonies in Religion, are like hair, ornaments, though not essentials; and ought to be, neither too long, lest they hide and obscure it; nor too short, lest they leave it naked and deformed: Since the end and use of them is no more, but to set forth piety with the greater comeliness and august majesty to men. If they name any *Apostle, Evangelist, or other Christian* of *undoubted sanctity*, with the Epithet of *Saint*, they are so scared with the thought of the *Popes canonizing Saints*, that they start at the very name so used: as if it were an *unsanctified* title; and not to be applied to the memory of the just, *which is blessed*, but onely arrogated to some persons living, who frequently and ambitiously call themselves, and their party, *The Saints*: If they use the ancient *Doxology*, giving glory to the Father, Son, and holy Ghost, which all Churches, Greek and Latin, did; the *Socinian* and *Arian* Ears of some men are highly offended at it: as if Christians must ask them leave to own the holy Trinity, and to give solemne publique glory to the Creator, Saviour, and sanctifying Comforter of the Church. If Ministers use those *wholesome forms of sound words*, which are fitted to the memories, and capacities of the meanest hearers; containing short *summaries* of things to be believed, practised, or prayed for; as in the *Creed*, the ten *Commandements*, and the *Lords Prayer*; Presently these men fancy them as the *recitation of some charmes*; and look on the Minister, as some *Exorcist*, confined to these *Articles of stunted spels and formes*: Yea so far hath the prejudices, affectations and ignorance of these men prevailed, against all Reason and Religion, in some places; that many Ministers (in other things) not unable, or unworthy men, are carried away with fear and popularity to comply with those mens *fondnesse* in a way of *dissimulation*; Forbearing to use publicly at any time either the title of Saint due to holy men, or the *Lords Prayer*, and the *Decalogue*; which are both Scripturall Summaries, and commanded to be used. So also they lay aside the *Creed*, which is an Ecclesiasticall compendium taken out of the Scripture, and very ancient in the chief articles of it; containing the main foundations or *heads* of Christian Faith; nor was

2 Tim. 1. 13.

Vid. Voss. de  
Symbolis.



was any of these ever neglected, or not both frequently and devoutly used in the publique Liturgies or Services of sober Christians, either ancient or modern.

O how sowre and spreading a leaven is the pride, passion, and superstition of mens spirits which run after faction and novelties! that even learned and grave men should be, not so much infected with it in their judgements, as to be swayed and byassed, or over-awed by it, in their practise, contrary to their judgements; meerly, as St. Peter with his dissimulation, gratifying these pretenders to novelty speciall sanctity, by the not using of those divine and wholesome forms of sound words: in which neglect the presumed perfection of these Antiministeriall men, disdains to condescend to the infirmities of novices, and weaklings in religion, the babes in Christ, Those Lambs, which good Shepherds, must take speciall care of, as well as of their stronger sheep, feeding them with milk, (or cibo præmanso) the often repeated Catechisticall rudiments, and chewed principles of Religion, which are by the wisdom of God, and our Saviour, most fitly and compendiously set forth in the ten Commandements and the Lords Prayer, as to the main of things to be done or desired by a Christian; as also the summe of things necessary to be believed were anciently comprised in the Articles of the Creed, according to that wisdom of the Apostles or the primitive Fathers, which imitated those patterns, set by the Lord to his Church: That so the Infants or younglings of Christs family might not be starved, because they have not such teeth, as these mens jaw-bones pretend to; who (before they have well sucked in the first principles) are gnawing bones, or cracking kernels and nuts, exercising themselves, or vexing others; with odd questions, and doubtfull disputations; more troubled with their Familisticall fancies, about their own partaking of the divine Nature, their identity with Christ, and when and how it is; in what manner, and what measure they may be said to be God, and Christ, and the Spirit; than soberly establishing their mindes in the fundamentall points of things to be beleived, obeyed, and desired to the glory of God, and the honour of the Gospell.

But I must leave these envious and unquiet Spirits to their contentious separations, wrangling themselves into vanities and errors; at length falling (like Lucifer) into the blacknesse of darknesse, to unjustice and cruelty; after that into grosser blasphemies and presumptions against God, Christ, and the holy Spirit: while they proudly affect, and presume to be not like to the most High; but the same with him; not in the beauties of holinesse, grace, and godlinesse; which are the clear (Image of God set forth) in the Word; but in the glory and majesty of the divine Essence; which is inscrutable; not to be communicated or comprehended; in its superessentiall being;

and

and superintectuall perfection; no more than the vast and glorious body of the Sun, which is 160 times bigger than the earth, can be locally contained in the eye; to which yet it is by its beams in some kinde imparted and united. Such superfluity we see there is of folly, ignorance, weaknesse, pride and malice in *some spirits*: who, upon very *peevish* and perverse grounds, forsake our Christian *publique Assemblies* and duties celebrated in our Churches; (which are sanctified by the Word and prayer) scorning and condemning what we doe, upon the best grounds of Scripture and Reason; separating themselves from the true Ministry, and fellowship of the Church of England; as if they were most spirituall and refined; when yet they seem to be so grossely ignorant, so passionate, and some of them so sensuall, as is no argument of their having the Spirit of God, which is wise in all holinesse.

7. Calumny.  
A. R. 24. 5.

Against Ministers as seditious and inconform to Civil government.

**B**UT our Antiministeriall Adversaries object, as *Tertullus*, and the *Jews* did against *St. Paul*, that the *ordained Ministers* of the former way, are *pestilent fellows*, *stirrers up of the people*; *factious*, *turbulent*, *seditious*; not so *supple*, *conform*, and well affected to the present constitution of powers and publique affaires: So that it is not onely lawfull, but necessary, either to bring them to a plenary conformity, and subjection; or to *exautorate* and suppress them, as to all publique influence in the Ministry: Thus doe these *Wasps* and *Hornets* buz up and down; who hope with their noise and *stings* ere long to drive all the ancient and true Ministers of God out of the land; or at least out of the service of the Church, that so they may be possessed of the *Hive*, though they *make no Honey*.

Ans.

Nax. ch. I.

*Ans.* This Calumny is indeed of the *promising advantage* to the enemies of the *Ministers*, and their calling; and therefore it is with most cunning and earnestnesse every where levelled by some men against their persons, actions, and function; It is like the policy of *Julian the Apostate*, who to ensnare the Christians set the statues of the Emperours with the Idols of the Gods; That if Christians did civill reverence, as to the Emperours, they should be defamed as Idolaters; if not, they should be accused as despisers of the Emperours: And because I perswade my self, that all excellent Christians, how potent soever, can bear an *honest freedom*, and plainnesse, I shall onely, as to this *sharp and poysoned arrow*, oppose the *shield of plain dealing*; that in a matter so much concerning the

the satisfaction of others, and Ministers civill safety, there may be no such obscurities as may harbour any jealousies.

First of all, I need not tell you, what all the English world knows abundantly; That there are many Ministers of very good abilities, who are not at all blameable in this particular; as to any restiveness and incompiancy in civill subjections; they have sufficiently testified how Arts and ingenuous learning soften the spirits and manners of men; how they supple in them that roughnesse and asperity, which remains in others: how of oke it makes them become willowes; and in stead of hard wax, (which onely fire can tame) makes them gentle, as soft wax; so good natured, that they are not at all pertinacious of any former signatures, and stamps; either as civill, or sacred, made upon them: but readily and explicitly yeeld to any formes and impressions, though never so new and different; which the hand of power is pleased to make: And this, not only as to a passive sequaciousnesse, in the externall fashion of their civill conversation and profession; but as to those internall characters and persuasions, which their judgments have made upon their consciences. Nothing is more tractable and malleable, nothing more easily runs into any State mould, and receives any politick figure and mark, than many Ministers doe: whose judgements, or policy, or fears, or necessities have taught them how they may \* serve the Lord, and the times too; how to become all things to all men, in regard of things civill and extern; they have many wholesome and prudent latitudes of evasions, absolutions, cautions and distinctions, by which they unravell the cords of any Oathes, and untwist the bonds of any Covenants, or Protestations; They have in things meerly politick, as many distinctions, as would furnish any good Casuist, for the absolution of entangled, or the satisfaction of grumbling consciences; Thus furnished, no wonder if in civill changes which are fatall, and by them unavoidable, they can never be brought to Baalams straits; where an Angell should meet them with a drawn sword; and the Asses either fall under them, or crush them against the wall on either side.

I.  
Some Ministers complaiues.

\* Rom. 12. 18.  
Δὲ ἅς ὅσας τὸ  
τὸ καὶ τὸ  
καὶ ἡ.  
Beza interp.  
Domino servietes: ut Chrylo.  
Basil. &c.  
Erasmus, Tempori servientes  
1. c. Temporum incommoda se accommodantes  
patientia & charitate.

Numb. 22.  
quisque fortis  
ne documento  
didicerunt.

consummationem cum perniciem malent, quam securitatem cum obsequio. Tacit. hist. l. 4.

These Ministers acting according to their consciences cannot justly be blamed for any refractorinesse, many of whom are so much, every where, in any civill conformities, that you can hardly lose them in any State alterations, or labyrinths: nor doe they doubt but the Lord will be mercifull to them in this thing, which not private choice & inconstancy, but publique force and necessitie puts upon them. Charity commands to judge and hope, that these

X x x

doe



Mic. 6. 9:

doe all things, according to that light, and latitude, which is in their consciences, as to *things secular*: Wherein they conceive, that the *Providence of God*, which is as his voice teaching us by the event of all humane affaires what is his will, is a *sufficient ab-  
solutio*, as to all *preceding ties*, civill or sacred; which they took upon as obligatory onely in relation to power *Magistratick* publique, and effectually, in what men, and in what manner soever they see it placed and exercised. Thus some learned men and Ministers plead it as a matter of not onely necessity and prudence, but also of justice and gratitude; that what ever power Christians are by providence cast under, and by that doe, in any order of justice, enjoy *civill protection*, there they should pay a *civill and peaceable subjection*, according to *Conscience and equity*; while they have the benefit of Lawes and government, they ought to yeeld obedience according to Law: and this not so much to the persons of men governing, who may be unworthy; but to the Ordinance of God, civill government, which is managed at present by them.

2.  
Others more  
pragmaticall  
and fierce.

Luk. 9. 54.

2. There are indeed other Ministers, who are not only of *harder metall*, but of *hotter tempers*; of more choleric constitutions, and *feaverish complexions*; who love to be moving in the troubled waters of secular affaires; who seem most impatient of any order, or publique rule, in which they have not some stroke, and influence, ready to undoe, what ever is done without them: Their breast is as full of turbulent and seditious spirits, as the *Cave of Aeolus* is of windes, forgetting what *spirit* becomes the Ministers of the Gospell in all times; who, though they may denounce hell fire against all impenitent sinners, yet they may not kindle *civill flames of sedition*, or imprecate *vengefull fire from heaven* upon any men to destroy them. To the *misguided activity* of such Ministers some think the publique may owe much of its troubles; for whom the best Apology is their repentance, for any transports and excesses whereto they have been weakly or wilfully carryed beyond those bounds of *duty and gravity*, which as Ministers and subjects they ought to observe, both toward God and man; All that can be pleaded in any *veniality* for their folly and fury is, the *\* common genius and generall distemper of times*, which slackening by civill dissensions the cords of humane lawes, and loosning the ties of wonted modesty and observance to *Superiours*, gave so great temptations, that many Ministers of more forward spirits, knew not how to resist them.

\* *Excitant omnes ingenis  
medicribus  
constantiam fa-  
tales regnorum  
& rerum pub:  
morum. Ju. de  
pictur. l. 2. c. 13.  
Plurimum re-  
foert in qua eu-  
jusque virtus  
tempora incide-  
rit. Plin. l. nat.*

Alas! who hath not sufficiently seen in our dayes by sad experi-  
ences, that even among Ministers there are not onely poor, weak  
and credulous, but also heady, turbulent and factious men; prone to  
affect any miserable way of popularity, and to debase their function and  
profession.

profession to most pragmatik imperinencies, as in Ecclesiasticall, so also in Secular affaires; though their gifts be (other wayes above the ordinary size) very usefull and commendable, yet they retain much of the vulgar masse and leaven, and are subject to the same passions and common infirmities; yea no men are more prone to rash indeavourings and bold activities, by how much they have many specious fancies, and pretty speculations, suggested to them by those bookes they read: which to some men is a kinde of Necromancy, a conversing with the dead, and conjecturing by their counsels; So that some of them, like Alchymists, by their reading of chymicall lightes, grow so posselt of their Elixars, or Philosophers stones, as if it were within a stones cast of them; counting it a sinfull and shamefull lazinesse, for them to sit still, when they are tempted to such goodly prizes, as their notions and conceptions hold forth, in some way of reforming, or wholly changing the State of Religion and government of any Church; and in order to that they shake even the civill frame of things; to which they doe not shink themselves longer bound in subjection, then they want a party strong enough for opposition; nor will they easily be perswaded that is the sin of Rebellion, which carries the face of Reformation: easily dispensing with obedience to man, where they pretend amendment before God. Want of experience in worldly affairs (which is hardly gained, within mens Study wals) oftentimes prompts warm spirited men, first easily to approve, then passionately to desire, afterwards weakly and unproportionably to agitate, those precipitant counsels and specious designs, which oft prove to the shame, and ruine of themselves, and their seduced party. Indeed few Ministers of more pragmatik heads, and popular parts, but think themselves fit to be (and take it ill, if they be not) Counsellours of State; Members of Synods, or moderators and determiners of all affaires both Ecclesiasticall and Civill; hardly acquiescing in any thing, as well settled either in Church or State, wherein regard is not had to their judgement, party, and persuasion; of which they are alwayes so very well perswaded, that, when they cry most down others as Churchmen from having any foot or hand in any civill businesse, themselves can presently step in over head and ears, so far implunged in State troubles and secular commotions, that they hardly ever get out of them with honour and safety, or with inward peace and comfort. Nor can they easily lick off that blood, which may lye upon them, when they have no weapon left them but their tongues.

The truth is: no man are more violently and superstitiously devoted to their own fancies and opinions, than some Ministers are: none more unfeigned Idolaters of those little Idols, which their owne, or

τοῖς παροῖς  
συγκριτικῶ  
δου.

Studiu in um-  
bra educati,  
Sen.

Consilia callida  
& inbonesta,  
prima fronte la-  
ta, tractatu du-  
ra, eventu tri-  
stia. Tacit.

Rev. 13. 17.

others imaginations have figured; and which they would fain set up, as Gods both in Church and State; To these, they preach it necessary that all Christians should bow down; that without *this mark* of conformity to their way none should either *buy or sell*: And when they have once so far flattered themselves in their own *well meaning projects*, that they proclaim *God*, and *Christ* to be engaged on their side; then they conclude, that *He* can by no means be so wanting to *his own glory*, as not to give all speedy and effectually assistances to all their purposes and designs; which are verbally as much to his honour, as they would be really to their own advantages, if they should prevail and succeed: If they be defeated, both God, and all good Christians, (of a different minde from them) are prone to fall under their hard censures; and if they doe not charge *him foolishly*, yet they doe blame their brethren and betters, for want of *zeal to Christ*, and to what they list to call *his cause*: Such great counsails are oft agitated in the small conclaves of Clergy men: And what they blame in Cardinals abroad, or Bishops at home; themselves are eager to practise even beyond *Richelieu* himself: For they lay designs, not for one Church or Nation; but for the whole world.

Isa. 55. 8.  
Job. 16. 2.

Forgetting, that *Gods thoughts are not as mans*; who may be never more mistaken, than when they think, they doe *God very good service* even by killing of others: Nor are, indeed, the thoughts of the wisest and most learned Ministers, or the humblest Christians, such as those (mens pragmatick projects are) who by easie persuasions, and popular presumptions do so much slight all *ancient wayes*, and Catholick customes of the Churches of Christ, which are the great scales of Religion, both evidencing and confirming those holy orders and institutions; which were appointed by Christ and his Apostles: Pretending to follow some new Scripture rules and patterns in things of *extern order*, and discipline: which can never by any sound interpretation of the places alledged be supposed, or proved to be either diverse from, or contrary to the universall way and use of the primitive Churches; who, without doubt, were as carefull to act in their outward order and government of the Church according to Apostolicall patterns, and traditionall institutions, which were first the rule of the Churches practise; as they were faithfull to preserve the *Canon of the Scriptures* which were after written, and to deliver them without variation or corruption to posterity. But *specious novelties* in Religion or Church forms once formed in some mens heads, are prone to move their hearts, with very quick excitations and zealous resolutions: Soon after, (like *salt rhewms*) they descend and fall upon their *lungs*, provoking them to continuall coughs; so that they cannot be



be silent, or suppress their desires of new things in Church and State; Then they are violently carried on to the spreading of their opinion, and way to others; who are easily made drunk with any new wine; At length they run giddily and rashly to some rude precipice; where if they go on, they are destroyed; if they retreat, it is not without shame from others, and regret in themselves: Together with after jealousies of State brought upon their whole function, or that faction at least; it being a case sufficiently known, that most men are so much self-flatterers, and self-lovers, that they are impatient of any defeats, ready to study and watch opportunities of revenge; when they see the children of their brains, which soon become the darlings of their devotion, to prove meer abortions; or to be violently dashed in pieces; when, indeed, they never had the due formations of Scripture, nor conceptions of Reason; nor productions of Prudence.

Hence, in Politicks, many times sharp examples have chastened severely the preposterous machinations and motions even of Churchmen and Ministers, when they forsake the ancient refuges of Christians, and Ministers (especially) which were preaching \*prayers, and tears, and betake themselves to swords, and helmets, to plots and conspiracies. If those Ministers of hotter spirits doe not; yet others do finde themselves sufficiently taught that wiser temper and modest behaviour, which becomes Ecclesiasticks in all civill relations and affaires; especially if they carry any face of change and novelty, or have the least lineaments of factious non-conformities to the established laws and customes in Church or State; wise men have sufficiently seen those miseries, obscurities, and disgraces, which (as black shadowes) have attended even Churchmen, in that shame, and those defeats, by which God hath quenched the rash heats, and over boylings of their fancies, hopes, and activities.

3. Therefore my answer to the main of this Calumny is, by way of humble request to all excellent Christians; that the jealousies, which some Ministers weaknesse, rashnesse, or folly may have occasioned, may not reflect upon the whole function of the Ministry; nor the sins and errorrs of any one person be imputed to their profession; as if it were among the principles of all Ministers, never to rest quiet from civill combustions till they have their wils: That Ministers may have many failings, is not denyed; if you would have them wholly without fault, you must have none of humane race and kinde; Not onely Gods exactnesse, but sober mens sight may easily discover folly in the purest Angels of his Church; many spots in the brightest Moones, and much nebulousnesse in the fairest Stars: Yet, God forbid, that any men of justice, honour, or conscience, should charge upon all Ministers, and the whole function, the disorders

Δακρυζ μὲν ποῦ  
ἔχουσιν πάσχα-  
νον ἡγιστά· καὶ  
κατὰ τὴν συνήθειαν.  
Ναζ. σελ. 1.

3. Some Mini-  
sters errors not  
imputable to  
all.

disorders of some; when as there are many hundreds of grave, learned, wise, humble, meek and quiet spirited men, whose excellent virtues, graces, endowments, and publique merits, may more than enough, countervail, and expiate the weaknesse, or extravagancies of their brethren; Ministers, as well as other men, (except those, whose opinions and fancies are so *died in grain*, that their follies will never depart from them) have learned many experiences both in *England* and *Scotland*; that an *over-charged*, or an ill-discharged zeal usually breaks it self in sunder; with infinite danger, not only to its authours, but to its abettors, assistants and spectators: And however, at first it might seem *swelled against* enemies, yet it makes the neereſt friends and ſtanders by, ever *afect wary*, and afraid both of such *Guns*, and their *Guntiers*; of such dangerous designs, and their designers. Nothing is more touchy and intractable, than matters of civill power and dominion, in which we have neither precept nor practise from Christ or his Apostles, for Ministers to engage themselves in any way of offense; which their wisdom avoided. They were thought of old, things fitter for the hands of *Cyclops*, who forged *Jupiters* thunderbolts, than for the Priests of the Gods.

Great and sad experiences (shewing how rough, and violent with blood and ruine all *secular changes* are: how unsatiable and unsafe to the *softer hands* of Ministers) these have added *wisdom* to the wise; and taught them very sober, and wholesome lessons, of all peaceable and due subjection, both to God; (who may govern us by whom he pleaseth) and to man; who cannot have power, but by Gods permission; which at the best and justest posture, is not to be envied so much, as pitied by prudent and holy men; who see it attended with so many cares, fears and horrors; infinite dangers and temptations; besides a kinde of necessity sometime in reason of State to doe things unjust and uncomfortable: at least to tolerate wayes that are neither pious nor charitable.

So that the humble, peaceable, and discreet carriage of all wise, and worthy Ministers (which only becometh them) may justly plead for favour and protection against this *cabomy* of pronesse to sedition, faction, or any illegall disturbance in civill affaires; even in all the unhappy troubles of the late yeares, the wisest and best Ministers have generally so behaved themselves, as shewed they had no other design, than to live a *quiet life* in all godlinesse and honesty; to serve the Lord Christ, and his Church, (peaceably if they might) in that station, where they were lawfully set; if they could not help in fair wayes to steer the ship as they desired, yet they did not seek to set it on fire, or split and overwhelm it: If in any thing

Psal. 75. 7.

Dan. 4. 17.

Habet aliquid  
ex iniquo omne  
magnum ex-  
emplum, quod  
contra singulos  
utilitate publica  
rependitur. Tac.  
cit. l. 14. An.  
Licet inter ab-  
ruptam contu-  
maciam, & de-  
forme obsequi-  
um pergere iter  
ambitione &  
periculis vacu-  
um. Tac. An.  
l. 4.

xxx

thing relating to publique variations and violent tossings, they were not able to act with a satisfied and good conscience; yet they ever knew their duty, was humbly to bear with silence, and suffer with patience from the hands of men, the will of God; whose judgements they humbly adore, though dark, deep, and past finding out; If some mens dubiousness and unsatisfiedness in any things (as they are the works of men, who may sin and erre) be to be blamed, (as it is not in any righteous judgement) yet it is withall, so far to be pitied and pardoned, by all that are true Christians, or civill men, as they see it accompanied with commendable integrity, meeknesse, and harmlesse simplicity; which onely becomes these doves and serpents, which Christ hath sent to teach his Church, both wisdom and innocency, to walk exactly and circumspectly in the slippery pathes of this world not onely by sound doctrine, but also by setled examples.

Xp̄s vobis dicit  
in 1 Cor. Pmd.

Rom. 11. 33.

Mat. 10. 16.

Which excellent temper prevent many troubles among Christians; and much evil suspicion against Ministers; who could not be justly offensive or suspected to any in power, if they saw them chiefly intentive to serve, and fearfull to offend God; always tender of good consciences, and of the honor of true Christian Religion; which was not wont to see Ministers with swords and pistols in their hands, but with their Bibles and Liturgies; not rough and targetted as the Rhinoceroses, but soft and gently clothed as the sheep and Shepherds of Christ. There is not indeed a more portentous sight, than to see Galeas Cleriges, Ministers armed with any other helmes, than that of Salvation; or sword, than that of the Spirit; or shield, than that of Faith; by which they will easily overcome the world, if once they have overcome themselves: whose courage will be as great in praying, preaching, and suffering with patience, meeknesse and constancy, as in busting and fighting; which becomes Butchers better than Ministers; to whom Christ long ago commanded in the person of S. Peter to put up their swords; nor was he ever heard to repeal that word; or to bid them draw their swords; no, not in Christs cause, that is merely for matters of Religion, who hath Legions of Angels, Armies of truths, gifts and graces of the Spirit to defend himself, and his true interests in Religion withall; which are far better and fitter weapons in Ministers warfare, than such swords and staves, as they brought, who intended to betray, to take, and to destroy Christ. Let secular powers forcibly act (as becomes them) in the matters of Religion, so farre as they are asserted and established by Law, (whose proper attendant is armed power) It is enough for Ministers zeal to be with Moses, Aaron, and Hur in the Mount praying; when Joshua, in the justest quarrell, is fighting with Amalek; that is, the unprovoked and causelesse enemies of the Church. If at any time they counsel or

Mat. 26. 51.

2 Cor. 10. 4.  
The weapons  
of our warfare  
are not carnall.

Exod. 17.

act



Object. 4.  
Of the En-  
gagement.

act matters of life and death; they must be so clearly and indisputably just, and within the compass of their duty and relation, as may every way become valiant men, humble Christians, and prudent Ministers.

But to confute all that can be said for the *Ministers of England*, their adversaries are ready to object, that many of them scruple the *taking of the Engagement*; This they think is a *pill*, which will either choak their consciences, if they swallow it, or purge them out of their livings, if they doe not; For, contrary to all other Physick, this operates most strongly on those, that never take it.

*Ans.* Truly this is the onely tender part, the *undipped beel*, where (it may be) some of these *Achilleuses*, able and good Ministers, may be hurt; In which I humbly crave leave without offence to the power, or prejudice to the wisdom of any men, to offer thus much in the behalf of peaceable Ministers. That,

1. It is not true of all: *many Ministers* have shewed, by their taking it, in such a sense of passiveness under, and *non-activity*, against the present establishment, as is satisfactory to the Imposers, and inoffensive to their own consciences; what others would doe, if they could, with *inward peace*. And if there were no other excuse or Apology for these *peaceable*, and *painfull Ministers*, (who have not subscribed) but onely those *many pleas of Conscience*, which have been humbly tendred to publique view; these ought not to be unconsidered by such as professe to be *Christians*; who remember, how *cruell a thing it is*, to make mens consciences passe, as *Gideon* did the men of *Succoth*, or *David* the *Ammonites*, under *briars and thorns*, under *saws and barrows*; of either *sharp contradictions*, or *prickly distinctions*; unsafe *Salvoes*, which if they may seem *evasions* before men (in matter of Oathes lawfully taken) yet possibly, may not prove full absolutions before God, who hath oft severely exacted the *forfeitures* of perjury; as of *Saul* and *Zedekiah*. And how ever God in his providence may put suspensions of oathes, as to their actuall execution; yet they cannot find any absolution from the obligation which goes with incondi-  
onate Oathes, so long as they are within our morall possibility of keeping them: How any man can swear or promise to be true and faithfull to two different interests, without being forsworne, or false and unfaithfull to the one or the other, seems a *Gordian knot* which onely the sword dissolves by cutting, not untying.

And who can wonder, that seriously considers the *state of humane affaires*, (which are most fully represented in the *glasses* of our times, with as many *variating faces*, as the *Moon*) if some Ministers, (whom both *grace and experience*, *age and manners* have

Perjurio maculare vitam suam magis time-  
re debet quam  
finire Christiani-  
tatem. Aust. Ep.  
214.  
Judg. 8.  
2 Sam. 12. 31.  
Eisodorus de-  
xus, Juramenta  
vereri religiosi-  
m. Pythag. dict.  
Mat. 5. 33.  
2 Sam. 21.  
Zach. 8. 17.  
Jer. 34. 18.

have made grave and oalm ) are tender and wary of further *bantering* their consciences on any State cables : since they have seen that the former threefold cords , of Oathes, Protestation, and Covenant, could not resist those tides, and stormes, which have driven the whole Nation ( as to extern events and affaires ) from those grounds of fidelity and allegiance, both as to Civill, and Ecclesiasticall obedience, whereon they thought they had conscienciously, safely and quietly cast anchor according to laws.

Furthermore some mens *non-engaging* cannot be any great weakening to power, ( however it may so seem to some mens jealousies and policies ) since no mans *engaging* seems to be any great fortifying of it : For experience hath taught us how easily men are absolved from such publick ties, seem they never so strict : Nor is there any reason to think they will be stronger for the future, than they were in former times : *Publique security* doth not much consist in any *verball formalities*, but in that *efficacious power*, which men have by the sword ; and which they exercise as long, as the Lord of all the world is pleased to execute his will, and pleasure by any men. Next to power, *publique authority* and safety riseth from the satisfaction of mens judgements, as to the justice of mens proceedings ; winning respect and love by that equity in government and moderation, which is according to Laws settled and known : not by *arbitrariness* of will, and meer force ; which as to the principle is tyrannous, be it never so tempered in the exercise. Under any such orderly Government, wise Christians and Ministers know, how with humility, peace, and patience, to submit as farre as is agreeable to piety, and necessary for the publique peace, no lesse than for their private safety. Last of all ; Possibly those men whose interests made them most forward at first to goe in these new and untrodden wayes, found them not so smooth, ( without any rub or scruple ) in their own judgements and consciences ; that they should greatly wonder, if others, ( who are onely driven that way, without their choice, counsell or consent ) doe fear, or finde something in it, which makes them *stirle* or *stumble*. And truly, in this point, without any further arguing, ( which is neither safe nor discreet as to publique resolutions of State, [ in any private man ] it must be freely confessed, that some Ministers ( as well as other sober men ) doe humbly cast themselves on the mercy of God, and the *clemency* of those in power ; hoping for such toleration, and connivence in this particular, as many did plead for, and injoy in their former *non-conformities*, which favour they may best deserve, because they will least abuse it : \* Their quiet and godly carriage being as great security to Governours, as any oath can be from others : \* Behaving themselves within those bounds

Y y

of 70. 7.

*Jurandi facilitate in perjurium prolabimur,*  
Aust.

Dan. 4. 17.

\* *Notum imperium inobedientibus nullis clementia fama,*  
Tacit. h. 4.

\* *Αγστος καλο-  
αγαθὸς ἔσθις  
ὁποιεῖσιν.*

*Viri boni constanti vita vim habent juramenti,*  
Cl. Al.

Zach. 8. 16, 7.

Apoc. 6. 1.  
 Deu. 1. 1.  
 Naz. Car. 158.  
 Ous ignis,  
 vocat. Thucid.  
 l. 1. quos in fe-  
 deribus pangen-  
 dis invocabant.

Joh. 19. 11.

of discretion, peaceableness, and *civill subjection*; which becomes them, and all truly wise and godly men in the many tossings, and changes, to which they are subjected as other mortals, in this *mutable world*: In all which, if the strictness of religion terrifies any good Christians with the fear of any thing, that lookes like false Oathes, or perjury, (one of the blackest stains, most indeleble spots and unpardonable sins of the soul) being a blaspheming, denying and defying of God: yet, certainly it allows the most conscientious men, (wherever their worldly necessities and livelihoods force them to live under any power), such latitudes of honest and peaceable subjection, in things meerly civill and externall, as may not alwayes force them upon banishments, prisons, and persecutions; or else, evermore embroile them with *civill wars*, and open hostilities; even there where they cannot hope to preserve themselves, without a miracle. A wise and humble Christian is never far from his refuge; And when pursued or urged, beyond what he thinkes agreeable to a good conscience, he is not to seek for base and Foxes shifts, subtil windings, or sinfull covertes: He is alwayes ready either fairly to obey, or fairly to suffer: He needes not withdraw his conscience, till it fits every State passage: if the way of the world be strait, yet Gods is still enlarged to him; if the worlds be large, yet he still keeps to Gods strictness. Certainly good men ought not too rashly to cast away that just and fair protection, which they enjoy under any *civill power*; (which, Christ tells us, no man can have but from above, Joh. 19. 11.) But rather with all humble gratitude, both to give God the glory; and man, that respect, which is due for any favour, and indulgence they have in worldly regards; which will ever seem least heavy to a good Christian; while there is no torture, rack or tyranny exercised upon the conscience, by forcing to declare or act there, wherein their judgments are not so fully satisfied, as to the point of approbation, or actual concurrence.

It is happy if at any time truly conscientious Christians can enjoy any fair quarter among men of this world; whose high and haughty spirits, if puffed up with success, are hardly patient of Christs self-crucifying methods: It is wisdom in Ministers to merit, by humble and peaceable carriage according to a good conscience, all moderation from secular powers; who are more easily provoked against them than other men: Statefmen are often flatterers, seldom such reall friends to Jesus Christ, and his Church, as to deny themselves much for their sakes: Nor doe they usually much regard those holy interests, further than they are brought to a compliance with their designs: The yoke of Christ is commonly too heavy for the iron sinews of Conquerours necks; and his gate too strait for triumphing Armies to march through; with out much stooping;



flooping and self-denyall ; which is a hard lesson for those to  
 learn, whose advantages are in their hands, unlesse grace be also in  
 their hearts : It's alwayes seen that men of power *set up themselves*  
 speedily and effectually, in places of honour, and profit : but to  
 set up Christ and his Kingdome in any reall way of godlinesse  
 and holy order (further than some verball, cheap, and popular  
 gratification) is a work of *many ages*, and worthy of that pious and  
 magnanimous spirit which was in *Constantine the Great* ; whose Eagles  
 wings served no lesse to protect the Church in peace and pro-  
 sperity, than the Empire and his own person. *Great men* are  
 generally shy of those *consciencious strictnesses* and self-diminutions,  
 which true Religion requires ; so that Ministers had need study  
 to walk *inoffensively*, that they may catch men by *honest guile* : Lay-  
 ing aside all uncomely *rigour*, rude severities ; and whatever may  
 favour of either *scorn*, or *stubbornesse* ; using in civill affairs all  
 fair submissions, which may consist with the peace of their con-  
 sciences before God, and the honour of their profession before  
 men ; which is the purpose, and will be the practise of all truly  
 wise and godly Ministers ; who think it more honest and hono-  
 rable to be open enemies, than false and feigned friends ; to with-  
 draw from, rather than abuse protection.

But yet in matters properly religious, so far as Ministers are in Christs Head, and have the care and charge of true Religion, of the Church, and of the welfare of mens soules; Herein (O you excellent Christians) I know, you not only allow, but expect, that all true Ministers should be faithful to Gods glory, & the soules of them, \* although they should offend them; That they ought to speak the truth seasonably, and wisely, though they contract enemies; that they must not by their \* pusillanimity, and flattery prostrate the honour of true Religion, nor of their Ministry; which ceases not to be Christs Jewell, when it is for its splendor (which men cannot bear) trodden under feet. \* They must still looke stedfastly to heaven, though men cast dust and ashes, stones and firebrands in their faces upon the earth. In this holy station and resolution, which is proper to them, as Ministers of the truth of God, I hope there are still many so \* watchant for the Truth, so zealous for the glory of God, the name of Christ, and the honour of the reformed Religion; so faithfull also to mens soules, and their own integrity; that as they will not disdain to serve evill wicked Magistrates, in Gods way, no more than \* John Baptist

*Victoria maturna  
insolens est, &  
superba. Cic.  
pro. Mar.*

2 Cor. 12, 16.

5.  
The courage  
of Ministers  
in things pro-  
perly religious  
and in their  
calling.

\* Non est dicen-  
tis presumptio  
ubi est iuben-  
domini autori-  
tas, Chrysost.  
l. 70.

\* *Honestius est  
offendere quam  
odisse. Tac. vit.  
Agr.*

εἰς ἑνὴν λέαν. *Syn. de Regno.* \* *Απολυτῶντος ἡ ἀπολύσεως ἐστὶν ἡ ἀλυσίς* καὶ ἡ  
 ὁρμή ἀπολύσεως. *Βεβαίως πιστὰν τὴν ἀπολύσεως ἀπολύτῶντος ἐστὶν ἡ ἀπολύσις* *Λατίν.*  
*Cl. 41. 9. 7.* \* *AR. 7. 33.* \* *Jec. 9. 3.* *Non quid illi cariant audire, sed quid nos deceat dicere*  
*confidendum, qui falsarum laudem irrogationis decipi quam saluberrimè monitionibus saluari malint.*  
*at 1. 8. Qr.* \* *Mark. 4. 20.*

*Nude cum nuda loquimur, non verenda veregimus, sed in verenda refutamus, Ber.*

Ep. 43.

1 King. 20. 2.  
1 Mai. 30. 10.

*Frustra de superbo hominibus gloriatur infelix victoria, quia et superbia succumbit, Ber. ad mil. Temp.*

did to preach to Herod) yet they would infinitely disdain to flatter them in any way, as Gods, or agreeable to true Religion, which is not so; or to fear them so, as to betray the cause of God; (which is alwayes pleading against the ignorance, or error, or violence, or hypocrisie, or pride of the evill world) and to *show pillows under any mens Elbowes*, who may perhaps lean uneasily on the *skuls and bones* of those they have unjustly slain; or like *Ababs* 400 false Prophets, to speak onely soft and smooth things to those men, whose hearts and hands are prone to harden by the use of armes both against piety, equity and charity: so that, at length, they may grow rough as *Esaus*, and red as *Edoms*; military passions and actions, especially in great and violent changes, *seldome keeping* within the bounds of that justice and mercy which Christian Religion constantly prescribes without respect of persons, to the strong, as well as the weak; to the Conquerours, as well as the conquered; Successes being for the most part, an irresistible temptation to men, by power to gratifie their lusts; and to think any thing necessary, and so lawfull, which is but safe and beneficiall: not regarding the exact rules of justice (in the Laws of God and man) which are divine, and immutable; by no advantages of gain, or honour to be warped or varied: The common places, Sermons and prayers of true Ministers must not be like some mens Almanacks, calculated just to the elevation of mens counsels, designs and successes, (wherein flattery would seem to be Prophetick and foretelling) but without respect of persons the same at all times to all men, as to the main rules and duties of holinesse.

Although it be very impertinent to dispute with power irresistible, to tax *Cesar*, when he is able to tax all the world; or to quarrell at his coin, when he is master of ours; yet a wise Minister and Christian may distinguish between the publique power in men, and the private personall sins of men; A grave and constant spirited preacher of righteousness, will (as he should, in Gods way and Word) with all religious freedome, yet with all civill respect tell even the greatest Princes, and Potentates of their sins: as resolute *Eliab*, and honest *Micajah* did *Ahab*; as *Nathan* did *David*; as *Jeremiah* did the Princes and people too; as *John Baptist* did *Herod*; as *St. Stephen* did the *Jews*, and as *St. Ambrose* did *Theodosius* the Emperour; who for that Christian courage loved him the better; professing, that no man was worthy the honour of a Christian Bishop, or Minister, but he that knew how to own and use such pious and resolute constancy, as he had done; Yea what will you think of the freedome used by *Menis* Bishop of *Chalcedon* to *Julian* the Emperour, telling him that he was an Atheist and Apostate? Being blinde and led to the place where they were sacrificing; *Julian* with scorn asked him,

*Non par est, ut deceptus splendore purpuree ignoret imbecillitatem corporis, quod hoc regitur, Amb. ad Theodos. Theod. 1. 5. Eccles. hist. 6. 14.*

him, why the *Galilean* did not open his eyes; The old man answered *Sorom. 15. c. 4.* he thanked God he wanted eyes to see so wicked a person.

It is certain no men are better subjects in any time or under any State, than such plain dealing Preachers; although oft times none are lesse esteemed, by such men, who had rather enjoy the fruit of their sins with peace, than hear of them to repentance. But Ministers, who are Gods Heralds, must not consider, what voice pleaseth those to whom they are sent; but what he commands that sends them; It were better that hundreds of them were sequestred, plundered, imprisoned, banished, or burnt at Stakes in *Smithfield*, (after the example of many holy Martyrs) than that their votes and suffrages (as more solemn parasites) should ever flatter men, either great or many, in their sins; or \* call evill good, and good evill; or speak good of that, and blesse those whom they think \* God abhorreth, who is as far from approving, as from commanding, any immorality, or injustice in any agents, (whom he suffers to act and doe great things in the world) when yet he so far approves strange events, as he permits them in his unsearchable, yet alwayes most just wisdom, which knows how to make good use of evill men and manners. God can make *Bathsheba* to be the mother of a *Solomon* whom he loved; when yet he never allowed the sin of \* *David* or *Bathsheba* in their first coming together; the fruit of which the Lord destroyed. It justifies, as *St. Austin* saith, Gods omnipotent goodness and wisdom, but not mans impotent passion and folly; when he brings his glory, or his Churches good out of their evill.

Yet this just and necessary freedome, which Ministers of the Church in all duty to God, charity to men, and fidelity to their own souls, ought alwayes, as they have fit occasion, to use, must not amount to bitter, rude, importune, and unseasonable reproves; not to publique sayings, seditious reproaches, and popular invectives against any mens persons, or actions: \* There must be meeknesse with zeal; humility with courage; modesty with freedom; gravity with constancy, and prudence with innocency.

alios humilitate preoccupare ut vincamus. Sal. Ep. 5. ἄλλοις ταπεινότητι καὶ ἐν ταπεινότητι νικῶμεν. Is. Pel. l. 4. ep. 139.

If those, that are at any time in Power, doe not like, or will not protect and encourage such Ministers in all such religious freedom of speaking, as becomes the Word of God; if they presently make those offenders for a word; and looke on them, as enemies of their power, who only tell them and all men of those sins, which the Scripture reproves, equally in all men, and God will mightily punish in the mighty: If they resolve to destroy all those Preachers,

Y y 3

which.

Vitamque impendere vero,  
Nec propter vitam vivendi perdere causam.  
Juv.

Nihil turpius sanctis parasitis.

\* Isai. 5. 20.

\* Psal. 10. 3.

ὁ μὲν πρὸς τὰ

τὰ ἀλθινα καὶ τὰ

κατὰ τὴν ἀλήθειαν

ἀσφαλεια. Bas.

Mat. de Sp. s. c. 21.

\* 2 Sam. 12.

14.

Οὐδὲ γὰρ

ἐν τοῖς

ἐκείνοις

μὲν δὲ τὸ πᾶν

τὸ ἐκείνους

τὸς παρρησιας.

Demost.

\* Nobile plane

ac generosum est

vincendi genus,



*Impatientiam  
reprehensionis  
sequitur peccan-  
di impudentia;  
unde impa-  
tientia, desperatio  
damnatio. Ber.*

*\* Mellei & sa-  
charati doctores.*

*\* Rev. 10. 10.*

*Temperanda  
est reprehensio,  
ut non tam cor-  
rosivos quam  
correctores vi-  
deamur emen-  
dare studentes  
non mordere.  
Ber. Ep. 78.*

*Veritas &  
dulcis est & a-  
mara: quando:  
dulcis, pascit;  
quando amara,  
corat: & medi-  
camentum animi &  
pibulum. Aust.*

*Ep. 210. \*  
Ioh. 18. 37. For this end came I into the world that I should bear witness  
to the truth.*

6.  
Ministers qui-  
et subjection-  
meritis prote-  
ction.

which are loth they should be damned; Truly such men deserve to have no Ministers, but those that are not worth the having; Teachers after their own hearts, and not after Gods; None are worthy the name of Christs Ministers, who suffer Christians to sin securely; others may heap up, and feed on \*sweet Teachers, for a while, but they will finde them like \*St. Johns book, in the belly, bitter, and miserable comforters in the end: None are so worthy of Christian Magistrates protection, as those that fear not to tell them of their sins; yet in a fair way too: Not in a Cynicall severity, but in a Christian charity; not so, as to diminish their power, (which \*is Gods, more than mans) but vindicate true piety; What good Christian will not be glad of sanative wounds, rather than \*poisonous kisses to hear of those faults in a fair way, which he hath cause to be sorry, that ever he committed; and of which he must repent even to a restitution of injuries, or at least an agnition, if ever he have pardon? True Ministers are to consider, not what will please poore sinfull mortals, but what will profit mens soules; not what may seeme good to them, but what will doe them good; and however they may not transgresse the laws of honour, and civility by a rudenesse of Religion; yet they must take that \*liberty of speaking, which the word of God allowes, and conscience requires, whether men will bear, or for-  
bear.

*\* Prov. 27. 6. Quantum odis peccatum tantum diligit fratrem, quem semis peccati sui hostem. Aust.*

*Ioh. 18. 37. For this end came I into the world that I should bear witness to the truth. Sapienti grata sunt vulnere sanantia, Ieron. \* Ezek. 2. 5.*

If then Christian Religion be not in England grown a meere fable, (as the Ministers of it, are too many, become a reproach and a by-word, a burden, and a song) If modern policies hath not quite eat up all that piety, which was sometime professed, in privater and obscurer stations: If Mammon hath not justled God out of the throne of great and strong mens hearts: If Belial have not deposed Christ: If the enjoyment or catching at the shadowes of temporall power and possessions, have not made men foolishly let goe the care to get and to hold fast eternall life. If Arms have not beaten away the graces of Gods Spirit; and fighting against Christians have not taught them to fight against God, and the checks of conscience: If the shedding of mans blood have not taken away the sense and virtue of Christs blood: If the noise of warre, and the cry of the slain have not deafned mens ears against the voice of God, and the calls of his Spirit: If the dreadfull and lamentable aspect of poore Christians supplicating in vain for life, and dying with horrore and anguish at the feet and before the eyes of their brethren, have not taken away the sight of charity and deprived men of the light

light of Gods countenance in love and mercy: If there be any tenderneſſe of conſcience, any ſenſe of ſin, any fear of God, any terrours from above, from beneath, or from within; if any belief of the judgment to come, and accounts to be given; if any thoughts of, and ambitions for a better Kingdome, than the earth can afford: No men will be more acceptable, even to the greateſt, than thoſe Miniſters, who know, at once how to ſpeak the truth, and yet to keep within the bounds, both of Charity and civility; Nor doth it follow (as the ſophiſtry of ſome Sycophants would urge againſt true Miniſters) that thoſe will be moſt active to deſtroy or diſturb the powers of this world, who are moſt faithfull to keep potentates ſoules from damning, in the world to come.

*Nemo poteſt veraciter eſſe amicus hominis, niſi qui fuerit primus veritatis.*  
Aul. Ep. 52.  
*Charitas pie ſequi, humiliſſe indignari, patienter irasci novit.* Ber. Ep. 2.

In theſe Chriſtian bounds then of peaceable ſubjection, humility and holineſſe, if the Miniſters of England, which are able, diſcreet, and faithfull, might but obtain ſo much declared favour, and publique countenance, (which all other fraternities and profeſſions have) as to be ſure to enjoy their callings, liberties, and properties, which ſeem to be many times in great uncertainties, under the obedience and protection of the laws; as it would much incourage them in their holy labours, (which alwayes finde carnall oppoſition enough in mens hearts, and diſcouragement from their manners) ſo it would redeem them from thoſe menaces, inſolencies, and oppreſſions, of unreaſonable men; who look upon them as publique enemies and perdue; becauſe they thinke they have little of publique favour and incouragement: Miniſters are ſo much men, that kind and Chriſtian uſage will, no doubt, much win upon them; The Sunshine of favour is likelier to make the moroſe of them, lay off that coat of rigour and aſterity, which ſome (perhaps) affects to wear; than that rough ſtorm and winde, wherewith they are dayly threatned, and by which many of them have been and are ſtill diſtreſſed; which makes them wrap themſelves up, as Elias in his hairy mantle, when they think their lives, and liberties, and livelihoods are ſought after; and no ſuch protection like to continue over them, as they thought in a Chriſtian State and Church they might have both obtained and deſerved, by their quiet and uſefull converſation. As juſt protection invites inferiors to due ſubjection; ſo no men pay it more willingly than they, who beſides the iron chains of fear, have the ſofter ſwords of love, and favour upon them: By how much (after many violent ſtormes and hard impreſſions) they are more tenderly uſed, the more is reſpect gained, and peaceable inclinations raiſed in men toward ſuch as will needs govern them: The very beſt of whom are ſeldome ſo mortified, or heightned by Religion, as to forget they are men; or to be without theiſ paſſions, diſcontents, and murmurings, joined with deſires and endeavours to eaſe and relieve themſelves;

Non diu stare  
potest potentia,  
quæ multo-  
rum malo exer-  
citur. Sen. de  
ira.

Dan. 3. 18.

Hoc posteris di-  
cite, Hominem  
Christo deditum  
posse mori, non  
posse superari.  
Ieron.  
Psal. 68. 13.  
Miser posse-  
re dicitur patiens  
dicitur mundus  
dicitur deus  
dicitur deus.  
Dicitur juvenis  
inter tormenta;  
cum totum vul-  
nus erat, & for-  
nam hominis, at  
non fidei mise-  
rat. Euseb. hist.  
l. 5. c. 1.

selves; At least to change their condition, if they finde it Tyrannique and Egyptian; (that is, unreasonable, arbitrary, injurious, and oppressive: quite contrary to what is pretended, of honest and just liberties, both Christian and humane, civill and conscientious; which are, for every one to enjoy, as his private judgement of things, so what ever is his priviledge and property by Law; while he keeps with- in the practise obedience and compass of the Law, whereto Governours, as well as governed, are bound, not onely in piety, but also in policy: Both tyranny and rebellion are their owne greatest Traitors: Magistrates seldome losing or hazarding their power, nor subjects their peace, but when they wander out of the plain highway of Laws; which are the conservatories both of Governours and governed. It is the least degree of justice, and short enough of any high favour, to permit, and protect worthy Ministers (with all other honest and peaceable men) as in doing their duties, so in receiving their dues: Yet this is as great a measure, as in these times, they dare either ask, or hope for; Immunities from any burthens, that lye heavy on them, Additions of honour or augmentations of estate, I think all wise Ministers despair of: Peace with a little as to this world, would be a great meanes, both to compose their studies, and to strengthen their hands in the work of God; Also to quench that fire, with which many mens tongues are inflamed against Ministers, their calling, persons and their maintenance; thinking they may both safely, and acceptably despise those, whom power delights not to honour; For whose ruine the malice of some Antiministerian spirits wisheth, as many gallowses and gibbets set up, as there are Pulpits.

But the Lord is able to deliver us: if not; yet, be it known to these violent and unreasonable men, that no learned, judicious and conscientious Ministers will bow down to worship that papall, or popular Image of Anarchy and confusion, which they seek to set up, as to the shame and ruine of this and all Reformed Churches, so infinitely to the detriment and dishonour of this Nation, as to its common welfare, in peace, plenty, or power, in good learning or true Religion. And however we are forced for some time to lye among the pots; yet shall we be as the wings of a doves; nor shall we want an Ark, whither to fly at last: where a gracious hand will receive us to eternall rest; when we shall retire to heaven, wearied with the troubles on earth, and finding no rest for our souls, amidst those overflowing scourges, which the just and offended God will certainly bring upon all such evil and unthankfull men, who love their power or profit more than their soules; and glory in despising those who profess to be Noahs, the Preachers onely of righteousness and of repentance; but no way the pragmatick plotters of troubles or seditious movers of civill perturbations. I



I Have now, O you excellent and truly reformed Christians, onely left a wary *super-politick*, and over-cautious spirit to encounter and dispell; which pleads *policy* against *piety*; and prefers outward *safety*, before inward *peace*: Being, as it pretends, lothe, yea and afraid to displease, deny or gainsay so great and powerfull, at least so active, bold and *pragmatic* all a party, as is by these Antiministeriall adversaries pretended to be, both among *military* men and others, implacably engaged against, not onely the persons present standing, and maintenance of Ministers; but even the very calling, ordination, and function of the Ministry: which they are resolved to undermine by *calumnies*, or overthrow by force; either by fair or foul means: These Antiministeriall spirits must by all meanes be gratified; and by no means displeased; lest impatient of the repulses and elusions oft given to their many petitions and *essays* against the Ministry they fly out to greater disorders, than either the Ministers or the Gospel, the reformed Religion, or Christ himself are worth: Better this *one function* of the Ministry, (though ancient, usefull and necessary to the Church; yea though holy and of divine institution, the greatest gift of God, next Jesus Christ, to the world) better this be destroyed, than a generation of violent spirits should get a head, and destroy both us and our Nation. Thus some men, whose feares are strong objecters against their judgements, and consciences; which cannot but acknowledg both of the Ministry and Ministers of England, that God is in them, and hath been with them of a Truth.

*Ans.* I see how many Lyons the base feares and cowardise of men are prone to fancy, to be in *their way*, when they should undertake to maintain the *cause of God*, of Christ, and of true Religion, (which the cause of the Ministers indeed, is.) \* Here the shadows of mountaines and \* fields of thistles appeare like armed men to timorous and degenerate Christians; when yet all the outward difficulties, all the inward terrors, all the divels in hell cannot deter some men from those adventures wherein their worldly interest of profit, safety or honour are concerned; There oft-times necessities are first made, then they are prosecuted, after they are pleaded as grounds for excuse, at least, if not of justification, of actions lesse warrantable.

If I thought (as truly I doe not) that this ungratefull mutiny of some men against the Ministry, and the mean despondency of others, (their cold and faint friends) were generall and Epidemicall among men of any considerableness, for quality, number, and estate, that these did either oppose or desert their Ministers, I conceive it would admit of no better confutation and remedy, than for Ministers (with *Caesar*) to open our naked breasts, and to offer them to the ponyards and swords, or pistols of those, that think it fit to desert us; and by a second hand to destroy us.

8. Cavill.  
Object. 1.  
It's not safe to  
plead for, or  
protect Mini-  
sters.

1.  
Mens cowardise in religious matters.  
\* Prov. 20. 13.  
\* Iudg. 9. 36.  
\* Phil. de Com;

Sutton, in Jul.  
Cas.

Ministers  
yeeld to the  
sentence of the  
Nation.

If those that excell in any vertue, or in power, doe indeed think the Ministers and Ministry of England have deserved to be thus villified and exploded, as the filth and off-scouring of all things: if in reason of state and politick interest it be found therefore best, because safest; that Learning must yeeld to illiteratenesse; study to temerity; knowledge to ignorance; modesty to impudence; ingenuity to rufficity; order to confusion; gravity to giddinesse; holy eloquence to vain blessings; serious disputings to rude and profane janglings; That the grave, learned, and venerable Preachers of the true Christian reformed Religion must give place to cunning and insolent Factors for all manner of errors, superstitions, and confusions; if this be necessary, or highly convenient for the publique good, they shall doe wisely, if not well, with all speed to stigmatize by publique vote and act, both the Ministers and their Ministry on the foreheads, as so many vile persons, whose craft hath hitherto cheated and abused the English world, in stead of seeking, and shewing men the true way to heaven; Nothing is more just, than to stop such mouths, whose Oracles are no better than those, which were silenced when Christ came into the world: Yea, quite to abrogate the function will be the shortest way whereby to satisfie the Antiministeriall malice: And to expiate the sin or folly at least of this Church and Nation; which self-displeased for entertaining them so long, and so liberally, shall now take but a just revenge in either serving them, and their families to death, or condemning them to a wandering beggery; That so by such a penall retaliation, (as that Emperour commanded a Cheater to be stifled to death with smoak, because he vented only smoak) Ministers may want common bread to live, who have pretended to feed mens souls with the bread of life, and have in this onely deluded men; For coming now to be searched by the more accurate eyes of some new Illuminates, they are found, like the Priests and Temples of the heathenish devotion, to have in them, in stead of a venerable deity, nothing but the Images of cats or crocodiles, and the like despicable figures.

Furum vendi-  
disti sumo pere-  
ni. Sueton. in  
Vespase.

2 Sam. 16.

1 King. 19. 4

If neither God, nor good men have any further pleasure in the lifes, labours, and prosperity of his servants the Ministers of England, against whom the Shimei's of these times are bold so loudly to cast forth their cursing and evill speeches; Let the Lord do with us as it seemeth good in his eyes; Loe, we are many of us in our severall places and charges, yet residing: (some are already scattered and ejected) most of us almost beggered, exhausted, weather-beaten, and shipwrecked in stormes and tossings of these times. Some are even weary of themselves, filled with the dayly and bitter reproaches of their insolent adversaries; and even praying with Elias, It is enough, we are not better then our Forefathers, (thus persecuted they the godly Ministers,

sters, the Bishops, the Presbyters, the Apostles, the Prophets of old; )  
fit our soules for thee, and take them to thee; that we may be de-  
livered from so injurious and unthankfull a generation, whose aim is  
to destroy the true Prophets, and pull down all the house of God in  
the land.

Alas! we of the Ministry have no weapons or arms, no strong  
holds, or defended Cities, besides our prayers, patience, and (as  
we hope) good consciences; it will be no hard work for a few Doegs  
to destroy all the true Prophets and Ministers of the Lord in the land: That  
so this great Hecatomb, so long desired, and expected, may be an  
acceptable sacrifice to the Jesuited Papists, and pragmatick Separatists,  
and all other malicious enemies of this reformed Church; and that  
true Religion, which the Ministers of this Church have professed and  
preached in many years.

Ministers un-  
armed inno-  
cency.

1 Sam. 22. 17.

Non nobis  
tantum est vita, ut  
armis tuenda sit.  
Tiber. ad Sena-  
tum. Tac. an. 6.

And this, not upon light and unexamined presumptions; not upon  
customary traditions, and the meer ducture of education; not upon  
politick principles, and civill compliances, with Princes or people;  
but upon serious grounds; as solid, and clear demonstrations, as can  
by right and impartiall reasonings, be gathered from the Word of  
God: and, (in cases of its obscuritie, or our own weaknesse) from  
that light, which the consent and practise of the primitive, and purest  
Churches of Christ hath held forth to us, in points of Faith, do-  
ctrine, and in all good orders or manners, becomming Christians;  
either in their private moralities, or their publique decencies. In  
this integrity, innocency, and simplicity, (which neither men nor devils  
can take from us) we are sure to be destroyed, if it must be so, and  
to be delivered from an ungratefull generation of vipers; who think  
it enough to destroy those, who have been a means of their being  
and life, as Christians; if our injuries and bloud could be silenced  
with us, yet the very dust of our feet, will be a testimony against such  
men at the last day of judgement: when it shall be more tolerable,  
for any Christian people under heaven, than for these in England;  
since among none clearer truths have been taught, or greater works  
done, or better examples given; than have been here, by the Mini-  
sters of this Church.

Math. 3. 7.

Math. 10. 14.

Where hath there been under heaven more frequent, and more  
excellent preaching? where more frequent, and yet unaffected  
praying? where more judicious, pious and practicall writing?  
where more learned and industrious searching out of all divine  
truths? where more free and ingenuous declaring of them? so as  
nothing hath been withheld or smothered; where more devout, ho-  
ly and gracious living? where more orderly, harmonious and chari-  
table agreeing, than among those that were the best Bishops, the best  
Ministers, and the best Christians here in England? Adorned with

Ministers  
merit of this  
Nation.)



these ribands, fillets and garlands, of good words, good works, and good bookes, must the Ministers of England, like solemn victims, and platory sacrifices, be destroyed? onely to gratifie, some mens petulancy, insolency, covetousnesse and cruelty, who list to be actors, or spectators in so religious massacres.

2.  
Considerations  
touching the  
Ministers of  
England,  
humbly pro-  
pounded.

But O you excellent Christians of all ranks and proportions; If there be yet any ear of patience left free to hear the Ministers plea and apology; if calumny hath not obstructed all wayes of justice or charity; if slavish feares have not so imbased your piety and zeal for the Christian reformed Religion, that you dare not seem no not to pity the Ministers of it; if the separations and brokennesse of Religion (in our unhappy times) have not wholly blinded your eyes and bafled your judgements; so that you have lost all sight both of true Church and true Ministry here in England; I humbly desire, that before the true and ancient Ministers be cashiered, and quite destroyed, these things may be considered.

1. Whether it be a just proceeding to impute the *personall failings* of some men to the whole *function and profession*? whether, at that rate, all Judges, Magistrates, and Commanders may not be cryed down, as well as all Ministers? Since, where there are many, there are alwayes some, that are not very good. 2. Whether it be fitting to condemne and destroy any men in any of their rights, to which they pretend, either of *office or reward*, (and that by Laws, both divine and humane) without a fair and full hearing, what can be said for them? or whether any man would have such *measure meted* to themselves? 3. Whether *Pride* in some *Lay-men* of their gifts; *Envy* in others, against the welfare of the Ministers of Christ; *Covetousnesse* in others, as to their maintenance; *Profanenesse* in others against all holinesse; *Ambition* in others to begin or carry on some worldly ends and secular projects; *Licentiousnesse* in others, against all religious restraints; *Impatience* in others, to see *any govern* without or besides themselves; *Malice* and spite in others, against this, as all other reformed Churches; *Hopes* in others by our *confusions* to introduce their superstitious usurpations; Whether I say these, and the like inordinate lusts, and motions in mens hearts, as their severall interests lead and tempt them, may not be *great causes*, and influentiall occasions of these violent distempers, which break out thus against the generality of the Ministers, and the whole calling of the Ministry in this Church?

Yea, what if all odious clamours, and calumnies against them, and their calling, have no more of truth in them, than a Jewell hath of dirt in it when filth is cast upon it? (whose innate firmness preserves its inward and essentiall purity) What if nothing be wanting to the innocency and honour of the Ministry of this Church, but onely pa-  
tient

tient, and impartiall Judges; pious patrons, and generous protectors? which was all St. Paul wanted, when he was accused of many and grievous crimes, by the cruell and hard-hearted Jewes; which were his Country men, and for whom he had that heroick charity, as to wish himself *Anathema from Christ*, that they might be saved; Whether ever any Ministers of learning, honesty and piety, (that had done so much for the religious welfare of any Christian Nation, as the able Ministers of England generally have done, for many ages;) were ever so rewarded by Christians? or whether ever it entred into the hearts of religious men, so to deal with their Ministers, as some now meditate and design?

It were good for men, how mettled and resolute so ever they seem to be in carrying on their designs, to make some pause and halt, before they strike such a stroke, as may seem to challenge Christ, and fight against God: whose strokes against men are heaviest, when they are least visible; and his wounds sorest, when men have the least sense of their contending against him. The perswasions and confidences of men may be great in their proceedings, (as was in Saul persecuting) when yet their zeale is but dashing against the goades, or thornes; and a meer persecuting of Christ himselfe; which will in the end pierce their own souls through with many errors.

What if (notwithstanding many personal failings in Ministers as men) their function, calling, and Ministry be the holy institution and appointment of Jesus Christ; transmitted to these times, and this Church by a right order and uninterrupted succession, as to the substance of the power, and essence of the authority? (The talents or gifts were Christs, and from Christ, delivered to his Servants the Ministers of the Church: though some of them might be idle and unfaithfull; whose burying them in the earth, or wrapping them up in a napking at any time was no wasting or imbezling of the substance of them; nor any lessening of Christs right to them.)

And for this I have produced, not weak opinions; not light conjectures; not partiall customes; not bare prepossession; not uncertain tradition; not blind antiquity; not meer crowds or numbers of men; much lesse do I solemnly alledge my own specious fancies, devout dreams, uncertain gueslings, Seraphick dictates, and magisteriall Enthusiasms; But 1. evident grounds out of the Word of God, for a divine Ordination, and institution at first. 2. Scripture history for succession, to four generations actually. 3. Promises and precepts for perpetuity of power Ministeriall, and assistance, which was derived by the solemn ceremony of the imposition of hands, by such only, as had been ordained; and so enabled with successional power, till the coming of Christ. 4. This primitive root and divine plantation of the Ministeriall office and power, we finde oft confirmed

Z z z 3.

Severissime pun-  
nit Deus cum  
Panalis nutritur  
in punitos.

Ault.

\*Act. 26. 9.

Act. 9. 4.

3.

A summary of  
what makes  
for the fundi-  
on of the Mi-  
nisty.

confirmed by *miraculous gifts*; besides the *innocency, humility, simplicity, piety and charity* of those *Apostles, primitive Bishops and Presbyters*, set forth in the *holinesse* of their lives; and the glorious successes of their Ministeriall labours; converting *thousands* by preaching the Gospel: and by their Ministeriall power, and authority planting Churches in all the then *known and reputed world*, oft crowning their doctrines and Ministry with Martyrdome.

5. After this I produce, what is undenyably alleadged, from authors of the *best credit*, (learned and godly men) famous in the Church, through all the first ages, shewing the *Catholick and uncontradicted* consent; the constant and uninterrupted succession by Bishops and Presbyters in every City, and Countrey; which all Christians in every true Church owned, received and revered, as men indued with such order and power Ministeriall, as was divine, supernaturall and sacred, as from Christ, and in his Name; though by man, as the means and conduit of it. This is made good to our dayes in the persons, and office of those *Ministers*, who were and are duly ordained in this Church.

6. Next I plead, (with the like *evident and undenyable demonstrations*) the *great abilities* in all sorts of ministeriall gifts; the use and advancement of all *good learning*; the *vindicating* of true Christian and reformed religion; the manifold discoveries of sound judgement, discreet zeal, holy industry, blamelesse constancy, and all other graces, wherein the Ministers of *England* have not been inferiour to the best, and most famous in any reformed Christian Church, and incomparably beyond any of their *defamatory adversaries*.

7. I add to these as *credemiall Letters*, the *testimonies and seales* which God hath given of his *grace and holy Spirit*, accompanying the Ministry in *England* upon the hearts of many thousands, both before and eminently since the Reformation; by which men have been converted to, and confirmed in *Faith, Repentance, Charity, and holy life*; the tryall of which is most evident in that patience and constancy which many Ministers, as other Christians in this Church have oft shewen in the *sufferings*, which they have chosen, rather then they would sin against their Conscience, and that duty which they owed to God and man.

8. Last of all, if any humane consideration may hope for place in the neglect of so many divine; the *civill rights and priviledges*, which the piety of this Nation, and the Laws of this Land, have alwayes given to Ministers of the Gospel; by the fullest and freest consent of all Estates in Parliament: that they might never want *able Ministers*, nor these all *fitting support and encouragements*; These I say ought so far to be regarded by men of *justice, honour and conscience*, as not suddenly to break all those sacred sanctions, and laws asunder, by which their forefathers have bound them to God, to his Church and Ministers



nisters, for the perpetuall preservation of the true Christian Religion among them and their posterity.

Furthermore, if the godly Ministers of this Church of England (whom some men destine to as certain destruction and extirpation, as *ever the Agagite did the Jews*) if they be the messengers of the most high God; the Prophets of the Lord; the Evangelicall Priests; those, by whom Salvation hath been brought, and continued to this part of the world; If they have, (like the good Vine and Figtree) been serviceable to God and man, to Church and State; If they have laboured more abundantly, and been blessed more remarkably, than any other under heaven; If they have preached sound doctrine in season and out of season; if they have given full proof of their Ministry, not handling the Word of God deceitfully; nor defrauding the Church of any Truth of God or divine Ordinance; If many of them have fought a good fight, and finished their course with joy, and great successe against sin, error, superstition, and profanenesse; If they have snatched many firebrands out of hell; pulled many souls out of the snares of the divell; If they have fasted, and mourned, and watched, and prayed, and studied, and taught, and lived to the honour of the Gospell, and the good of many soules; If they have like Davids Worthies stood in the gap against those Anakims and Zanzummins, who by lying wonders, learned sophistries, and accurate policies have, (to this day) from the first reformation, and coming out of Egypt, sought to bring us thither again; or else to destroy the very name of Protestants; and reformed Religion from under heaven; If almost all good Christians, (and not a few of these renegadoes, their ungrateful enemies) doe owe in respect of knowledge or grace, to the Ministers of England, as Philemon to St. Paul, even their very selves; If they have oft in secret wept over this sinfull Nation and wantonly wicked people; (as Christ did over Jerusalem) and as Noah, Daniel, and Job, oft stood in the gap to turne away the wrath of God from this self-destroying Nation; If, now, they have no other thoughts, or practises, but such as become the truth, and peace of that Gospell, which they preach, and that blessed example, which Christ hath set them; whom in all things they desire to imitate; in serving God, edifying the Church, doing good to all men, praying for their enemies, and paying all civill respects, which they owe to any men: If all true and faithfull Ministers, have done, and designe onely to doe, many great and good works in this Church and Nation; for which of these is it, that some men seek, and others with silence, suffer them to be stoned; as the Jews threatened Christ; and the inconstant Lystrians acted on St. Paul; who after miracles wrought by him among them, and high applauses of him from them, was after dragged, as a dead dog, out of

4  
The fruits of  
Ministers  
labours in  
England.

Act. 14. 19.

Act. 28. 5.

Legatis vim aut  
conumeliā  
inferre nefas.  
Reg. Iur.  
Fus Legatorum  
cum homi-  
num presidio  
munitione, tum e-  
tiam divino ju-  
re est vallatum.  
Cic. de Arul.  
resp.

Gen. 31. 40.

of their City by them; supposing him to be dead. If all true and worthy Ministers being conscious to their own Integrity, (a midst their common infirmities) after their escaping the late stormes, (in which many perished) are easily able, without any disorder to them, to shake off those Vipers, which out of the fire of some mens spirits now seise upon them with poysonous calumnies of factions, covetous, seditions, &c. If there be still upon the true and able Ministers of England, those Characters of divine Authority; those gifts of the holy Ghost, in all good understanding, knowledge, utterance, zeal, courage, industry and constancy, which fits them with power for that holy function; and carries them through it, with all fidelity and patience, not only to serve, but to suffer for the Lord Jesus and his Church: If they have been just Stewards, and faithfull dispensers of the Mysteries of Christ to his household this Church; how can they without infinite rudenesse, and unchristian insolence be shamefully used, and driven out of their places and Offices? If they have been spirituall fathers to many soules, and as tender mothers to them; not disdaining to bear with the manners of childish Christians, in many places, (who turned their respect into peevishnesse, and their love into scorn) how unnaturall will it be for Christians to become patricides, murderers of their spirituall fathers? to whom in some sense they owe more, than to their naturall? If Ministers be Embassadors, they ought not to be violated by the Law of Nations, (behaving themselves, as becomes the honour of their Embassy, and sender) how much more if from God, sent by Christ, in his and his Fathers Name; and that with a message of Peace, and reconciliation from heaven to poore sinners? The greatest and proudest of them, being but wormes meat, may not safely despise, injure, or turn away the least of the servants and Messengers of our Lord and Master Jesus Christ, which speak in his Name, (that is, both his Truth, and by his Authority) which can be no where else (in any ordinary Ministry) but in those, who are dayly ordained in this holy descent and succession.

If they have been watchfull Shepheards over their severall flocks, for good and not for evill; how barbarous must it be for Sheep to turn Wolves, and devour those Pastors, who have fed them, as Jacob did Labans flocks, with all care and diligence, day and night, leading them by the purest waters, and in the safest pastures? Nor is there now any more cause to change the wages of these Shepheards of soules (which is alwayes like to be to their losse) than covetous Laban had against honest Jacob.

If none other can authoritatively, and as of Office and duty, in the name and by the mission of Christ, bring the message of peace, and reconciliation to sinners; (which hath besides the Word, sacred

sacred and mysterious seales; and other holy actions of power and authority to be performed by peculiar, fit and appointed Ministers) how beautiful ought their feet to be, and their steps welcome; which flow with truth and peace, grace and mercy? How farre should they be from being trodden under the feet of proud, covetous and envious men? who first casting dirt in their faces, after with much dust and clamour, seek to stir up, not onely the people, but the powers against them; as if they were burthens of the earth, not fit to live? But wisdom is justified of her children.

Rom. 10. 15.

Act. 21. 36.

Matth. 11. 19.

I cannot be so injurious to my countrey and countrey men, as to think; that to persons of such worth, standing in such relations between God and man; invested with so holy authority; managing it with such divine power and efficacy; crowned with so great successes; recommended to all worthy Christians with so many publique merits, both to Church and State; (as the true and duely ordained Ministers of the Church of England are) either men of purity or of power, can be so wanting to, or so shrink from their duty to God, their love to Christ, their zeal for the reformed Religion, their care of their countrey, of their posterity, and of their owne soules; as not to dare to speak, or appear for them; or not to endeavour in all fair wayes to improve the interest they have in the publique, by which to preserve so many good and righteous persons (as to mans tribunall) from poverty, contempt, and ruine; yea to preserve themselves and their dearest relations from most irreligious infamy of ingratefull deserting and oppressing so deserving men.

5.  
Ministers expect better things from good Christians.

Men cannot but be unholý, that can be so unthankfull: And if Ingratitude be in all other relations, and merits among men justly esteemed as the most detestable disease and inhumane deformity in the soul; shall it onely seem beauty, health, and a commendable quality, when it is offered by Christians to their Ministers? Such as may with equall modesty, and truth plead their own innocency, and protest against the inhumanity of their enemies malice? For setting aside the idlenesse and pragmatick vanity of some Ministers in later, and more licentious times, (whose either insufficiency, or lazynesse, or inordinate activity, or abject popularity, hath made them the staine and shame of their holy function; and whose burthen is too heavy for my pen to discharge them of) if we looke upon those learned, laborious, sober and venerable Ministers, who have been, and still are the glory and crown of their function, of this Church and Nation, in their severall degrees and stations: \* I may lowly proclaim with Samuel this protestation in their behalf: Behold the \* Ministers of the Lord and of this Church, (O you unthankfull Christians and causelesse enemies) witness against them before the Lord and before his people;

\* Godly Ministers not injurious but meritorious to the publique.

\* 1 Sam. 12. 3.

A a a

whose



1 King. 21.

whose Oxe or Asse have they taken? whom have they defrauded or oppressed? whose hurt or damage have they procured? whose good have not they studyed, and endeavoured? whose evill of sin or misery have they not pitied, and sought to relieve? what is the injury, for which so *desolating a vengeance* must passe upon them, and their whole function? What is the *blasphemy* against God or man, for which these *Nabobs* must lose their lives, and *livelyhoods*? wherein have they deserved so ill of former or later ages; that they should be so used (*as Abab commanded of Micaiah; and the Jews did to Jeremiab*) to be cast into prisons, into *sordid and obscure restraints*; or to be exposed to *Mendicant liberty*, for to be fed onely with the bread and water of affliction, if they can obtain so much? What necessary truth of God have they detained in unrighteousnesse? what error have they broached, revived, or maintained? what *superstition* have they nourished? what *licentiousnesse* in sin have they encouraged? what true Christian liberty (which alwayes containes it selfe in bounds of Gods and mans laws) have they denyed to, or defrauded the people of? unlesse all things of publike peace and extern order, in which the publike wisdom and consent of the Nation confined it self, them and all men in it, by laws, are to be called *superstition, tyranny* and oppression, in Ministers, more then all other men; who being under government, thought it their duty to submit to every ordinance of man, which did not crosse any *divine ordinance*; but kept within the bounds of that liberty, order and decency, which are left to the wisdom of any Christian Church and State; whereby to preserve the honor of Religion, and the order and peace of the publike.

1 Pet. 2. 13.

Those jejune and threadbare objections oft used against Ministers in these things, (wherein there were but *obedientiall*, and *passive*; the activity lying in those, who had the power to enioyne, and command them, which was done by all *Estates in Parliament*.) have been so oft and fully answered, that all sober and wise Christians see the *weaknesse of reason*, and the *strength of passion* in them; as they are charged for faults on Ministers in their *respective obedience and conformity*; For which they were like to know better grounds, than any their enemies had against them: And being in all other main matters, very knowing and *consciencious* men, they are not in charity to be suspected, in those lesser and extern matters, to have sprung any leak of finfull weaknesse, or to have made any *shipwrack* of a good conscience; Later events have much recommended former duties and laws, \* shewing how weak, even Truth and Religion, are (as to extern profession) where (like loose and *scattered soldiers*) Believers or Professors are destitute of all order and just discipline.

\* Vires inordinata mole runit sua: Quo vehementiores, eo infirmiores; inque propriam ruinam valentissimae. Salust.

But

But if the Ministers of the Church of England had discovered many failings, as men compassed about with infirmities, which easily beset them, (for which they oft mourned; against which they were alwayes praying and striving) yet what is it wherein the pretended perfections of their presumptuous, and implacable adversaries doe excell the very weakneses and defects of Ministers? yea wherein will the vapouring of any new projectors be able to repair the damage or recompense the want, which thousands must have; (yea this whole Nation suffer) if by these mens cruell designs, they be deprived of the blessing of these, whom they please to count so weak, unworthy, and contemptible Ministers? Will those old pieces, or those new Proteusses (who pretend and fancy to be new stamped with the mark of popular ordination, (which is none of Christs, whose wisdom never committed any power of Ministry, and holy offices, or divine Ordination to the common people, as I have proved) who are betrayers, haters, and desertors of that true power and authority, which they formerly received in that just and lawfull ordination, (which was from all antiquity derived to this Church; from which no mean and vulgar compliance should have drawn any man of piety, learning, and honesty, to so great a schism, defection and Apostasie, from the Catholick rule and ancient practise:) will I say, these new masters, or those heaps of Teachers, which country people are prone to raise up to themselves, in their fervent folly, and zealous simplicity; will they furnish Church or State with better and abler Ministers in any kinde, with better learning, better doctrine, better preaching, better praying, better living, then those former Ministers did in the midst of their many infirmities?

Yea will not these new obtruders, with most impudent foreheads while they looke you in the face, cheat and deceive you? Will they not (while they smile upon you, with shews of Gifts, and Spirit, and Prophets, and speciall calls, and extraordinary ordinations) exchange counterfeit for true Jewels, brasse for gold, stones for bread, pebbles for pearls, dirt for diamonds, gloeworms for stars, candles full of thieves and soil, for the Sun? In stead of the excellent and usefull worth, the divine and due authority of your learned and godly Ministers, you shall have either confident ignorance, or fraudulent learning, or Jesuitick sophistry, or fanatick nonsense, or flattering errors, or factious semblances of truth to usher in most damnable doctrines and most unchristian practises; Doe men gather grapes of thornes, or figs of thistles? Can these bitter fountaines send forth sweet waters? or these burning Etnas breath forth other than such sparkes and flames as their sulphureous spirits, and their hearts full of envy, and malice, and pride afford? which seek to darken the Sun of Truth at noon day; or to scorch up the fruits of holinesse; to

Ministers in their weakneses, yet superiour to their adversaries who cannot supply their roomes.

O miserandam  
Sponsam talibus  
creditam Para-  
nymphus! Ber. de  
Conf.  
Pradatores non  
predicatores, pe-  
culatores non  
speculatores,  
Raptores non  
Pastores, Id.

Jam. 3. 12.

infect the common air of Christian charity, order, and peace; in which true Christians delight to breath. When these *plagiaries* have destroyed, or driven away the fathers of Christs family; and Church; will they not either seduce and steal away the children to their own *erratick fadions*; or even sell these *Orphanes* for a pair of shoes to *Cantors* and *Tom-a-bedlams*; committing, or rather casting away the soules of men to the carelesse care of those *sturdy vagrants*; whose minds are more unsetled than their eyes, or feet, or tongues; which are so far bent *against true Ministers*, as they are intent to their booty and prey from every quarter?

Will these (who seek to be the *maules* and *hammers* of the Ministers of this Church) either by their skill or power, wit or learning, prudence or policy, ever forge on the hard *anvils* of their heads; or bring forth out of the *rude moulds* of their inventions, any thing that shall be like a true *Minister of the Gospell*? Are there ordinarily any such *blocks* to be found among them, of which there is any hope, that they may be *shapen* to such *Mercuries*, as are the true *Gods Messengers*? Are there any such *tempting materials*, as any art and indultry may promise to fit them up to such a *degree and pitch* of competent Ministers, as may direct the countrey plainnesse? and guide that *peevish* and *disputative madnesse*, which is among even the meanest people in every village? Will these *skippers* or *skullers*, ever furnish out such *Pilots*, as may safely steere the *ship of this Church*, in which the Truth of God, the honour of Christ, the reformed Religion, the happinesse of thousands of soules are embarked, amidst the *rocks* of *errours*, *Syrens* of *secular temptations*, and *piracies* of *strong enemies* on every side? They say, that better *ships* are now built in *England* than ever were; and shall we be content with *worse Pilots*? lesse able Ministers in the Church? who are as the *Argonauts*; bringers of the *golden fleece*; the riches, and righteousnesse of Christ the Lamb of God; the *treasures of heaven*; the true gold of *Ophir*; which hath been seven times tryed; in stead of which these *new traffiquers* intend to trade for nothing, but the *Apes* and *Peacocks*, *toyes* of new opinions: Shall *Noahs Ark*, the Churches purity, (which is the *Conservatory* of Christs little flock, of the *holy seed* of a Christian succession, both for fathers and children) be broken up or dashed in pieces against the rocks of *sacrilegious envy* and *policy*; for these *Antiministerial projects* will never be the *mountaines of Ararat*, on which the Church or true Religion may rest. Shall this *Island*, whose safety consists so much in the *guard of the Seas*, be lesse carefull to guard the coasts of the Church and the reformed Christian Religion? whose narrow frete or strait runs between the *rocks of Atheisme* and *Superstition*; of *Parity* and *Profanenesse*; of *Heresie* and *Schism*; of *Tyranny* and *Toleration*.

Will



Will ever these new *dwindling Divines*, the *Prophetical pygmies* of this age, (which oppose the able Ministers and true Ministry of the Church of England) will they ever bring forth for the service of God, or for the maintenance of the true Christian reformed Religion, such a race, and succession of mighty men, of excellent Ministers, of incomparable Heroes, worthily renowned in their own, and after generations, whose works yet praise them in the gates; of whom none, but evill tongues, can speak evill; such as this later age or century hath brought forth, to looke no further back to those excellent men of former and obscurer times? Can you expect *Crammers*, *Latimers*, *Bradfordes*, *Ridleys*, *Hoopers*, *Grindals*, *Whitgifts*, *Flechers*, *Sands*, *Elmers*, *Jewels*, *Kings*, *Abbots*, *Lakes*, *Bilsons*, *Eabbingtons*, *Andrews*, *Feltons*, *Fields*, *Cowpers*, *Whites*, *Davenants*, *Potters*, *Prideauxes*, and *Westfields*; with many others now at rest in the Lord, all venerable in their *Episcopall* order and eminency; as fathers of the Church; and as elder brothers, among their brethen, the other Ministers; whose humility disdained not to be subject to those reverend Bishops; although some of them might be equall to them in eminent gifts: Such as were *Gilpin*, *Fox*, *Knewtubbs*, *Perkins*, *Whitaker*, *Reinolds*, *Willet*, *White*, *Richard Hooker*, *Umphry Overall*, *Greenham*, *Rogers*, *Dent*, *Dod*, *Heron*, *Bisfield*, *Smith*, *Bolton*, *Taylor*, *Hildersham*, *Crakanthorp*, *Donne*, *Stoughton*, *Ward*, *Holsworth*, *Shutes*, *Featly*, and *Doctor Sibbs*: (which last fragrant name, I may not mention without speciall gratitude and honour due to the memory of that venerable Divine: not onely for the piety, learning, devotion and politenesse of his two genuine writings, (*The bruised Reed*, and *Soules conflict*) but also for that paternall love, care, and counsell, by which hee much obliged mee to him in my younger yeares. Indeed that holy man I found altogether made up of sweetnesse and smoothnesse, oil and honey. As his actions, so his gifts and graces were set in a kinde of *Mosaick* work, admirable for that meeknesse and humility; which while they sought to conceal and shadow over his vertues, they gave the greatest lustre to them.

Besides these, there were an innumerable company of other immortal Angels; but yet *Ministring spirits* to this Church of England; who are now made perfect; and whom nothing would so probably afflict in heaven, as to see the degenerate succession, both of Ministers and Christians, now likely to follow in this age; Many of these and other *Worthies* of this function, in former times (as now) living and dying in countrey obscurities, were buried in those sepulchers, which they had made in the Gardens, (that is, those *Dioceses* or *Parishes*) which they had planted, or diligently watered; and disposed by pious industry to a pleasant, peaceable and happy fertility:

7.  
Eminent Bishops and Presbyters of former days in the Church of England.

Animi nil  
magna laudis  
egentes, Virg.  
Æn.

*Hopefull succession of able Ministers, if &c.*

lity: Men, however different in some externall lineaments (as may be among Brethren) yet all of *excellent features*; and some of the *first three*, both in beauty and strength for piety, learning, judgement acutenesse, eloquence, depth, devotion, charity, gravity, industry, and a kinde of *Angelick majesty*; at once both *amiable and venerable*, both in their preaching, writing, and practice.

Ministers of  
the present  
age.  
*Nos ingentium  
exemplorum  
parvi imitato-  
res.* Salad Agr.

These *great men* and *greater Ministers*, have indeed *left us* behinde them, a generation far inferiour to them, (for the most part) more feeble, and unable to work, or warr; having more enemies, enjoying lesse encouragements, (scarce any now considerable as to this world) bearing greater crosses, and heavier burthens every way, for charge, duty and reproach; who are oft forced to lay out in publique taxes a great part of that *little*, they have to buy themselves *bookes or bread*: Who have onely this *advantage* of our troublesome, envious and evill times; that we may learn to be more *humble* in our selves; more diligent in our *duties*; more charitable to others; and more *valiant* for the Truth: hoping, that while we have after the primitive pattern, nothing left to *glory in*, but the *Crosse of Jesus Christ*, both our afflictions and infirmities may prove *opportunities* to exercise, discover and increase the *graces of God* and true Ministeriall gifts in us, whose power can *perfect it selfe*, and us too in the midst of our infirmities, and support us under the many unjust oppressions, which threaten us. There are indeed yet left, through Gods mercy in the *field or forest* of this Church, and Nation, some *goodly old Trees*, both venerable Bishops, and worthy Presbyters, here and there: Some shrewdly *battered*, and strangely neglected; which yet retain something that is very goodly and gracefull, amidst their *battered tops* and shattered arms; being yet *stately monuments* or reliques of that former *benignity* which was in this *English* soil toward Churchmen and Ministers; many of whom grew to so *tall a procerity*, as of learning and worth, so of *wealth and honour*, in some degree answerable to their worth, and becoming that reall dignity which was in them; far more usefull and considerable by wise men, than any bare descent of titular honor. These I must be so civill to, as not to name any of them; that I may avoid suspicion either of *envy* or *flattery*; (two most detestable distempers in mens spirits, and full of malignity) Indeed I need not name some of them, for although they are left, as *cottages in a wilderness*, and as *beacons on a hill*, yet they are still such *burning and shining lights*, as cannot be quite hid: Some of whose fame is in all the *reformed Churches*; and their eminency renowned in all the learned world; being indeed the *beauty and glory* of these *British Nations*; the *pillar and honor* of the Protestant party; the grand examples of *pious Prelacy*, learned humility, holy industry; the *great lights* of this Northern climate

climate; Which alone might serve to fulfill, what the *Cassiopeian flames* did portend, by that new star in the year, 1572. Shall this age be, not onely guilty spectators, but cruell actors in their distresses; whose necessities must needs be some reproach of the Nation; even a publique sin and shame, never to be expiated? Will it not be the height of barbarity, to compell such persons to *Bellisarius his Obolum*? After so many learned victories and triumphs, to force them to turn *their bookes into bread*; or to be their own *Cannibals*, to feed on their owne bowels, or to starve upon others *uncharitablenesse*? O how sad and sordid is it for such learned worth to be tryed with want, and such piety be exercised by penury! O prodigy of covetous cruelty, capable to astonish heaven and earth; which seeks to hide its wickednesse by its enormity; and to make its selfe incredible, by its monstrosity and excesse; men will think it a *fable*, which humanity (much more Christianity) should so much abhor to act, or suffer to be done, when it is in their power to help. O Divine Providence, which art indisputable, unsearchable, unessable; how dost thou thus chuse *darknesse* for the garment of thy glorious lights; and *thick clouds* of obscurity, wherein to wrap up thy brightest beames among mankind! Art thou preparing *Ravens* for such *Eliassers*; and working wonders for the nourishment of such *Prophets*? or shall their retirednesse, poverty and patience be thy greatest wonder, and their *Martyrdome* thy highest miracle, by which to convince and convert this crooked and adulterous generation? Truly, O excellent Christians, it is infinite pity, grief and shame, that so deserving vertues and most reverend years should be so much obscured and neglected; whose great learning and excellent gifts in all kindes, no men or Christians would despise, or not use and incourage, save onely such as are afraid, that either the true reformed Religion, or true Ministers should have any lustre put upon them, or so much as any competent livelihood afforded to them, here; while forain Churches and Universities admire them, and would gladly entertain them.

Which wonder in heaven occasioned the learned studie of *Ticho Brabe*, and did, as he sayes, foretell extraordinary light of learning and Religion. *Tich. Brabe. Astro. Restim.*

There are also some fair *Plantations of young and thrifty trees*, yet left, in this Church; whose *luxuriant floridnesse* wants nothing but a right Church government, to culture, prune, and order them; These, rightly planted out by due ordination, and preserved by wise discipline, would in time bear store of good fruits; if the coldnesse and shewinesse of the soil, and inclemency of the English climate (ever since our Northern blasts) did not make them *dwindle*, grow mossy, and shrubbed by popular and plebeian adherencies; or if a violent hand doe not pluck them up by the root, or so bark them round, and circumsise their maintenance; that no fair fruit can be expected from.



from them, when there is *no sap* derived to them; who, if they were duly ordered, and encouraged, would still make the vain and erratick genius of this age see, That *true Religion* is to be preserved, and the *Kingdom of Christ* in mens hearts advanced, and the power of godliness maintained in Christians lives, not by *new modes* and *fancifull fashion*, but by old truths, and the old Ministry; of whose line and measure, these *new pretenders* coming far short, they strive by their *calumniating activity* to supply their defects, after the same arts that the ungrateful sons of *Sophocles* did; who, that they might get their fathers estate (of whose *longevity* they were impatient) complained; that *bee doted*, and was past the use of those admired parts; which formerly had got him the love and applause of all *Athens*; beseeching the Magistracy, that they might make their father their pupill, and manage that estate for him, to which he was superannuated: The old man hearing of this practise of his unnaturall sons, made and publicly recited the famous, and last of his Tragedies; which gave the people so great assurance of his still remaining reason and sufficiency, that they caused the former unjust grant to be revoked, and his unworthy sons worthily punished.

*Colipus Colomem.*

18.

*The impertinency and insufficiency of the Antiministerial pretenders.*

I must in like manner leave it to the judgement and conscience of all excellent Christians; whether there be any compare, betweene the gifts, labours, and successes of those goodly Trees, the true Ministers; (who have had the right power and succession derived to them from the *Apostolicall root*) and these *new shooters*, or *suckers*; who seek to starve the ancient trees, which so far exceed them, and over drop them; Are they not like *vines* and *brambles*, thorns and figtrees sit together? Is not the comparison uncomely, and disparaging, not onely to *Christians judgements*, but to their *very religion*? Can the exchange passe without infinite losse, injury, and indignity, to all true Christians, of this, and all other reformed Churches? And therefore I shall presume such a *commutation* can never be desirable or acceptable to any, that are *soberly religious*, and truly conscientious; who have no *secular interest* wrapped up, under specious pretensions of piety.

Wise and worthy Christians cannot but remember, and be extremely sensible, of those *many great benefits*, which their forefathers themselves, and their countrey, have evidently received and enjoyed many years, by the labors of the true Ministers of this Church: equall or like to which, they cannot, with any probability, (nor by any experience yet had) expect, from the *sorry simplicity*, and *extravagant ignorance* of those *Antiministeriall adversaries*; who have as little ability, as authority, to carry on the great and holy work, of saving soules, either by dispelling ignorance, errors, or prejudices out of mens minds; or by settling mens judgements in truth;

or

or satisfying mens consciences in doubts : ( or by reforming mens manners in a way of due reproof, and discreet counsell ; or by vindicating the reformed Religion against learned cunning and powerfull opposers ; or by preserving any decency, order, and honor in the outward form and profession of Christian Religion, which will soon deform to all contrary effects, if other Ministry or Ministers be applyed, than such, as Christ hath instituted, and the Church alwayes ordained, and sent in Christs Name.

No man then can desire, or design the change of *this Ministry*, as to the *authority, order, rule, and succession*, who doth not also aime at the change of the whole *Ministration, and work* ; Indeed those *rude and unchristian novelties*, which some men seeme to agitate ; carry the aspect, not onely of Papists, and other *collaterall adversaries* against us as reformed ; but of Jews, and Turks, and Heathens, such as would most *diametrally* oppose the name of any Christian Church ; or, which is as bad or worse, they seeme to prepare the way for some great *Antichrists*, whose coming must be by *strong pretensions* 2 Thes. 2. 10, 11, and *presumptions* of some new wayes of *Ministry, Sanctity, and Piety* ; in which are hidden the *strongest delusions*, most probable to overthrow the true Ministry and Churches of Christ, while they shall speciously cry up such *new wayes* of Ministry, and spirit, and gifts, and Churches ; which neither we, nor our forefathers, nor primitive Christians, nor the Church Catholick, ever knew, or were acquainted with, either by Scripture precept, or any Churches practise ; for however the best reformed Churches have restored many things to their pristine lustre, yet they innovate nothing as to Scripture grounds of doctrine, or Catholick order, succession and Institution.

As, then, those men are most the *souldiers friends*, who advise them, to keep to their *able and experienced commanders* ; and not to venture their safety upon the *activity, and feates* of every *forward and nimble fencer* : So are they most friends to all good Christians, Magistrates, souldiers, or others in this Nation and Church, who perswade them (as *Clement* did the *Corinthians*) to keep to their *ancient, able, and true Ministers*, of whom they have had so long, and so good experience ; and although their persons be changeable by death, or other wayes of deprivation : yet ought the way and succession to be preserved, as to that *ordination, triall, and mission*, which is *Apostolicall*, and *universally practised* in the Church of Christ.

And since herein the *allusion*, reason and proportion lies so fit, and equall between worthy *Ministers* and *able Commanders*, who have a *right Commission* ; I cannot think, that any of the *military order*, who are persons of any worth, true honour, conscience,

19.  
Addresse to  
men of the  
Military order.  
Clem. Ep. ad  
Cor.

*Worthy and pious Souldiers can't be against true Ministers.*

*Docti Ministri  
fortes milites  
dirigant iusti  
milites, pios  
Ministros pro-  
rigant, illi veri-  
tate, hi virtute.*

or considerable for piety, prudence, and Christian valour, (which dares any thing, but sin;) that any such souldiers, (I say) should be prone to kindle any discontents and mutinies, against the able and true Ministers of this Church. To whom (no doubt) they cannot but thankfully confesse; that, under God, they owe (for the most part) what ever good learning, good breeding, or good conscience they have: I am the further from suspecting so unchristian, and unreasonable a tempter in that sort of souldiers, because I know by experience that in all the troubles and shakings, which have been in these times, those of them who are sober and ingenuous men, have been both in publique, and in private very loving, civill, and respective to the true Ministers of this Church: so that those who glory in their affronts, contempts, and oppositions against the Ministers, doe but thereby proclaim, that they are the very drosse and ruder dregs of that profession; (for so it is like to be in England:) Nor can I think, that the irreligious motions, unruly mutinies, and inconsiderable menacings, of a few such unbred men, should either over-sway or over-awe, the sober counsels, and better purposes of those many better gentlemen, who sway either in counsell or in power.

Whose protection, in all peaceable, and good wayes, why the Ministers of England should not as well deserve, hope for, and enjoy, as any other order, or rank of men, I see no reason; unlesse injuries, obloquies and indignities offered, by some of very mean quality and condition (for the most part) (and hitherto borne with that Christian courage and patience, which becomes grave and godly Ministers, should be argument enough to perswade all Christians to forsake them, and destroy them;) of whose safety, and welfare (no doubt) God himself, and the Lord Jesus Christ, are very sensible; as much concerned in their sufferings: Nor can I think but that those men, who are so hardened in their malice and persecution against the Ministers, and their holy function; doe oft hear a voice secretly calling within them, *O you Sauls, why doe you persecute mee in my servants the Ministers; who preach my Word, in my Name, by my authority, and accompanied with my grace and spirit?*

II.  
*In all Christi-  
an and true  
policy the true  
and ancient  
Ministry is  
to be prefer-  
red.*

*The Declara-  
tion of the two  
Houses, An. 41.*

Yea, not onely in all true Religion, and fear of God, which becomes true beleivers, but in all reason, and policy of State, it is, as necessary for those in places of power to protect the true Ministers, their divine calling and succession, as for these Ministers to be protected by them; and this, not onely in order to Gods glory, and the good of mens souls, their own and others; but for their own and the publique peace, safety, and honor before men; Nor is that promise, and obligation, (once given to the publique) to be forgotten, by which it was assured, that the Levying of souldiers, and raising of forces should be only as scaffolds to build up learning, piety, and



and the reformed Religion to higher heights, than formerly; and not as *scaling ladders*, to help to *storm, plunder, and impoverish the Church*; to *destroy the Arsenals*, and nurseries of good learning, or to pull down the main pillars both of learning and the Christian reformed Religion; which are the ancient *Ministry*, and succession of rightly ordained *Ministers*.

If those in power and counsell care not to help either in preserving, or restoring the true Ministers, and their calling, to their due honour, rights or encouragements: it will be thought rather a want of will, than of power, (of which the British world hath had great experience:) If they would help, but cannot; they must not think long to enjoy that power, which shall discover it self so weak, or so pusillanimous, as dares not own to be master of so pious, safe, and just purposes, as these are, to protect honest and godly men, in so holy, so usefull, and so necessary an imployment; as I have proved the Ministry to be. If they can, and dare; yet doe not; either help will come another way, by the gracious hand of God; whose terrours ought to be upon the highest mindes and loftiest looks: Or else we may fear the Lord hath, in his fierce anger, decreed to powre upon highest and lowest, root and branch in this Nation, the vials of his sorest judgments, and severest wrath, turning our Sun into blood, and our Moon into darknesse; removing the presence of his glory, the Gospel, and the Ministry of it from us, and our unhappy posterity.

Ezher 4. 31.

However God shall please to deal with his servants the true and faithfull Ministers in this Church; yet it becomes them so far to be of good courage, as they have him for their trust, who hath overcome the world; who foretold we should have trouble in the world; but hath promised, we should have that peace in him, which the world cannot give nor take away; This comfort they have, that their labours shall not be in vain in the Lord: yea and for after times, they may be assured, That this bush of the true Ministry of the Gospel in its due authority, divine ordination, and holy succession, (wherein God hath so evidently appeared to his Church; and to none more clearly than to us in this age, and in this Church of England, shall never be consumed; however it may seem to be set on fire: Great tribulation threatens those, that will live godly in this present world; especially those, that contract more of the devils malice on them, by perswading many to live well; which is the work of true Ministers: whose labours are great; their burdens many; their encouragement small; and those greatly envied: their enemies increased on every side; their comforters few; their defense little or none, unless God be on their side; Which he will not fail to be, though all men forsake them, as they did St. Paul; And he alone is able to bear them up, amidst the rough encounters of these times, with that Christian

Ioh. 14. 27.

16. 33.

2 Tim. 3. 12.

\* 2 Tim. 4. 16.

Verè magnum est habere fragilitatem hominis & securitatem Dei, Seneca.

2 King. 6. 17.

patience, courage and constancy, that becomes learned, and religious men; who know, *whom they have served*; in whom they have believed; and may conclude, there are more with them, then can be against them; whose upright soules, and generous consciences, are, like *Elishas mountain*, full of fiery chariots and horsemen; that is, devout flames of judicious zeal, which have upon them the barmeſſe of wisdom; and are managed with the reins, of Christian meeknesse and discretion; farre from those *politick presumptions*, and enormous confidences of some *Phaetons*, who never think they enlighten the Church enough, unlesse they set Kingdomes and States on fire, with wild and extravagant furies; who are far from being the *chariots and horsemen* of Israel; for these, though they are fiery, yet they are orderly; and are patient of government, though they excell in gifts.

12.  
Pathetick to  
true Ministers.  
" Job 32.

To such Ministers I here crave leave, as *Elibu* did, to make my addresse with all humility and charity, as to my reverend Fathers; and beloved Brethren; You, who have upon you the marks and characters of right Ordination, and true Ministeriall power; accompanied with competent gifts, sanctified learning, devout industry, holy zeal, unblameable lives, and good consciences toward God, and toward all men; whose grand designe is to give full proof of those Ministeriall gifts and endowments, which you were, upon due triall, found to have, and to exercise that *divine authority*, which you solemnly, and rightly received; to discharge that *holy duty*, which in the Name of Christ, and by the power of his Spirit, was enjoyned you, in the day of your Ordination, by those, through whose hand the succession of that Ministeriall authority is derived from the Apostles: By all which, you were qualified and disposed, not to get a good living or two; but to cast into the Sea of the world, the net of the Gospel at Christs word, to gain soules to God, and Disciples to Jesus Christ; to teach and guide by sound doctrine, and holy discipline the flocks committed to you, in your severall places and proportions: Your earthly entertainment is from the munificence and devotion of men; but your heavenly calling and authority to be Ministers, is from Christ; in whose Name you doe all (as Ministers) and not in the peoples, whom some have taught to grow tumultuous against you, and imperious upon you: Neither your work, nor your chiefe reward depends upon men; It is the least of your comfort, or encouragement, that can from thence be expected, as nothing of your authority is from thence derived. Levell not your selves by popular crouchings, and base compliances in this high point of your Ministeriall power: It matters not much, how you be levelled, as to your maintenance, for which you chiefly do depend, not upon envious men, but upon a bounteous God; who will either give you liberally to en-

joy

Minimum fit  
mercedis quod a  
seculo expecta-  
mus. Chrysol.  
" Aug. me is  
provisus a xpi-  
s 26. Chrys.

joy all things, or contentedly to want them; The withered hands of these Jeroboams which are stretched out against you, may at your prayers be restored to the ancient fulnesse, and favour used toward the Prophets of the Lord in this land: If bonds and imprisonment, poverty and contempt attend you in this world, yet be of good comfort, Christ your great Master hath gone before you, and both by word and example, by his life and death hath called you out of the world; armed you against it, and set you above it; while insolent dust flies in your faces, and proud worms fight against God in you, remember the battail is the Lords. The weapons of your warfare are spirituall, and of greatest prooffe in sharpest affliction. Ephes. 6. 12.

If you are to contend with principalities and powers, it must be, not by ill language, by railing and Satyrick investives, by secret plottings, and practise, but by the primitive Ammunition of Patience and Prayers; by holy perseverance in your Ministry; such as becomes the spirit of the Gospell, in wisdom, learning, gravity; between the extreams of fear and flattery; with humble love and charity to all men: It becomes you (as Vespasian said of Emperours) to dye upright in your spirituall armes and harnesse, intent to your duty, fighting the good fight of faith, till you have finished your course with joy. In the midst of crosses, comforts grow best, as Lilies among thornes: The clouds of your enemies darts, poysonous opinions, corrupt doctrines, fraudulent dealings, sharp arrows of bitter speeches, fiery trials of persecuting menaces, your adversaries cruell mockings, and insultings, your friends prevaricatings with you, withdrawals from you, and forsakings of you; all these must onely stir up the more to quicker flames of study, prayer, meditation, devotion, and holy resolution, those many gifts and graces, that learning, eloquence, and sufficiency, which are in you, as Christians, and as Ministers; wherein (to the praise of God) you are not behind even the chiefeest Ministers in the Christian world. You are not now to expect Prebendaries, and Deaneries, and Bishopricks, as the honorary rewards and encouragements of your studies, pains and piety; This age could not bear your enjoying of them, though you used them never so well; It is your part to know, as well to want them as to have them; and in stead of those, to prepare for poverty, contempt, and imprisonment; you may bethen at your best, when the evill world thinks you deserve no better; Never study by any mean way to merit better of sacrilegious spirits; Be sure your treasure be out of these mens reach; It is your part to doe well, and worthy of your high calling: Leave it to God, how well you shall be rewarded here and hereafter: Paul never preached with greater authority, than

Sueton. Vespas.  
Vit. Imperator-  
um stantem  
mo i oporere,  
moriens dixit:  
inter manus  
sublevantium  
extinctus.

Honoribus &  
divitiis carere  
posse magni est  
animi, ac recte  
ut possit est  
maximi.



Act. 26. 29.  
Phil. 1.

in his chaines; nor wrote with greater eloquence and majesty then when he styled himself, a prisoner of Jesus Christ; well doing will be reward enough, and a good conscience will be good chear at all times.

You cannot but observe, that your great enemy the devell, hath commanded, (as the King of Syria did) his Legions of Hereticks, Schismaticks, Fanaticks, erroneous, superstitious, idle, profane, licentious, and Atheisticall spirits, (who jointly combat against the truth of Christian and reformed Religion) that they should fight neither against small, nor great, but chiefly against the reformed Ministers, and the very Ministry it selfe of this Church.

1 King. 22. 34

Take heed that these smite you not, as those did the King of Israel, between the joints of your harnesse: between your conscience of duty to God, and your civill compliance for safety with men: between your love of Christ, and the love of your relations; between your fear to offend God, and your lothnesse to displease men; between your holding your livings, and keeping good consciences; between your looking to eternall necessities, and your squinting on temporall conveniencies.

Navigare necesse est, non item vivere, Appian.

1 Cor. 9. 16.

As Pompey said, when he set to Sea in a storm, against the advise of the timorous Pilot and Mariners; so I to you, It is not necessary to live, but it is necessary to preach that Gospell, which hath been committed to your care: It is not necessary to be rich, and at ease, and in liberty, and in favour with men; but it is necessary to witnesse to the Truth of God, and to that office, authority and divine power of the Ministry of Christ in this Church, against a crooked and perverse generation; against the errors, pride, falsity, ignorance and hypocrisies which are in the world: What if Christ calls us in this age to forsake all, and follow him? Shall we goe away sorrowfull? Truly the world will not treat you much better, when you have forsaken Christ to follow it: For, having once drawne you from your conscientious constancy, and judicious integrity, and pious reserves, it will the more despise you, and with the greater glory destroy you as Ministers: Our \*meat and drink must be to do the will of our heavenly Father, as it was the Lord Christs, our great sender and first ordainer: Better we live upon almes and beggary, than thousands of soules be starved or payson'd, by those hard fathers, and terrible step-mothers, who intend to nurse Religion with bloud in stead of milk; and feed the Church of Christ after a new Italian fashion, commanding stones to be for bread, and giving it Scorpions in stead of fishes; mixtures of hemlock and Soulesbane, with some shews of herbs of grace, of wholesome truths, and of spirituall gifts.

Matth. 19. 23.  
Age vero, qui  
relinquere omnia pro Christo  
disponit, te quodque inter relinquenda annu-  
merare memento. Ber. de dil.  
\* Ioh. 4. 34.

Let the envious, penurious, sacrilegious, and ungratefull world, see that

that you followed not Christ for the love; Nor as Judas, therefore liked to be his Disciples, because you might bear the bag; Let no Scribes or Pharisees, Priests or Rulers outbid your value of Christ, or tempt you to betray him, and his holy Ministry on you; by any offers, unworthy of him, and you. Shew your skill and courage in the storm, wherein you are like, (for a time) to be engaged. Serner times made you carry slacke sayles, and a looser hand; now your eye must be more fixed, and your hand more strong and steady, in steering according to cart and compass: the Euroclydons or violent windes of these tempestuous times will bring you sooner to your Haven: Hitherto you have (for the most part) appeared, but as other men; (busie, as other ants, on your molehills) conversing with the beasts of the people, in the valley of secular aimes, and affaires; now God calls you with Moses up to the Mount; and with Christ to a transfiguration, where you shall see the meeknesse, and charity of Moses, with the zeal, and constancy of Elias appearing with Christ; in which great Emblemes your duty, your honour, and your comfort will be evident; when you come to be stoned with St. Stephen, the form of your countenance will be changed, and you will then most fully see Christ, and most clearly be seen of men, as the Angels of God. Nothing hath lost and undone many of us Ministers so much, as our too great fear of losses and of being undone; our too great desires to save our selves by complying with all variations, even in Religion; nothing will save us so certainly, as our willingness to lose our lives, and livelihoods for Christs sake; and this, not now for one great truth, which is worth 1000 lives; but for the pillar and ground of all truths; the office and very Institution of the true Ministry, whose work is to hold forth, and publish the Truth of the Gospel to the world in all ages, by a right and perpetuall succession.

Despair not of Gods love to you: as Philo said to his countrymen the Jews at Alexandria, when he returned from the Emperour highly incensed against them: Be of good courage; it is a good Omen, that God will doe us good, since the Emperour is so much against us: Possibly you may (as St. Paul) be stoned, cast out, and left for dead, yet revive again; as is foretold of the witnesses. It may be your latter end shall be better, as Jobs, than your beginning; The experience of the sad effects, which attend sacrilegious cruelties against the true Ministers, and the want of such in every place, may in time provoke this Nation by a sense of its own, and of Gods honour, to more noble, and constant munificence, which is not so much a liberality as an equity to able and faithfull Ministers; It may be this Church, which hath so much forgot the blessednesse thereof of, in having learned, able, and rightly ordained, and well governed.

*Piorum afflictio non est tam poena criminis quam examen virtutis.* Aug. de S. Iobo. A. 27. 14.

*τις πρὸς ἀγαθόν οἱ πειρασμοί, τοῦτον αἰ εὐλίσσεται χαλδν.* Chrysost. in A. 2. ap. Rom. 3. Matth. 17. 3.

A. 6. 17. C. 7. 56.

*For Comfort: Viro fideli magis inter ipsa flagella fidendum.* Ber. Ep. 356. Euseb. hist. l. 2. cap. 5. \* A. 14. 19. \* Rev. 11. 11.

Gal. 4. 35.

Revel. 2. 4.

vèrned Ministers, which seems to have forsaken *her first love* and  
 honour to the Clergy, when Religion was (as in all times, pre-  
 served, so in these last) reformed, and vindicated by the labours,  
 writings, lives, and sufferings of those excellent Bishops and  
 Presbyters, who were heretofore justly dear and honoured to this  
 Nation, so as no worthy minde envied or repined at the honors  
 and estates they enjoyed: Possibly it may remember from whence  
 it is fallen, and repent, and doe its first works: which were with  
 piety, order, charity, true zeal, and liberality, without *grudging*,  
 or murmuring against the honour or maintenance; much lesse  
 the office, and function of the *Evangelicall Ministers*; whose pious  
 wisdom casting off onely the additaments, and superstitious  
 rags of mans invention, yet retained with all reverence and au-  
 thority, the *essentiall instructions* of Jesus Christ; The disguised dress  
 and attire, had no way destroyed the being and right *succession* of holy  
 things: but only deformed it to a fashion, something different from  
 their *primitive* majesty, beauty and simplicity; by putting on, what  
 was *superfluous* rather, than pernicious.

But, if there should not be in our dayes so just and noble recantations, from this Church and Nation : yet, as Ministers of Christ it's fit for us to deserve it ; we are reduced but to the primitive posture of those holy Bishops and Presbyters, who more sought to *gain men* to Christ, than honour and maintenance to themselves ; Better we cease to be men, than cease to be Christs Bishops and Ministers : we must do our duties, till we dy ; (having any opportunities) though we have no encouragements from men ; our *lean, wasted, and famished carcasses* (such as St. Chrysostome saith the Apostle Paul carried about the world, so much subdued by himself and *neglected*, as if he had not been *battered*, and persecuted enough by others) those will serve to be *Temples of the Holy Ghost*, and lively stones or pillars to the reformed Church of Christ, as well as if they had the *fainesse of Monkes*, and the *obeseness of Abbots* ; whose fulnesse you will lesse have cause to envy, when the pious industry of your poverty shall exceed the *lazy dulnesse*, and *uselesse fogginesse* of many of them amidst their plenty ; (which no true reformed Christian grudges them, when they imploy in industry, humility, mortification, devotion and holy contemplation, as some of them doe ; and thereby shew, that *plenty* is no enemy to *piety* in them ; ) Let us shew, that neither is *poverty* an enemy to *vertue* in us : Though the *Roman Clergy* rejoice at our penury ; let not us repine at their *superfluity*, but with them truth and holinesse, as ample, as their *revenues* ; Above all, take heed, you doe not gratifie them, or any others, of *meaner spirits*, with any desertion or abasing of your *holy calling*, and *Ministry*, either in word, or in deed : Neither adopting a *su-*

710265

ὁππερ ὑμεν ἡ  
 ψυχὴ πρὸς ὁ-  
 κειμένην περ-  
 ταμένην. Chry-  
 sost. de Paul.  
 τῶν τῷ χριστῷ  
 ὁμιλῶντων τα-  
 μιῶς. If. Pel.



rious Ministry, of novell and popular production; nor giving over the conscientious exercise of that, which you have received here by an holy and right succession; your religious constancy in it will be the highest vindication of it, to be of no mean and cravenly kinde; which preacheth more out of duty and conscience to God, than from secular rewards from them.

Many of your afflictions, have been, still are, and are like to be as great, so of long continuance: Such, as to which God (no doubt) hath proportioned his gifts and graces in you, that so by this great honorary of suffering, as becomes you, both God may be glorified further in you; and you may be more sensibly comforted, and amply crowned, by him; your losses will turn to your greatest gains; and your desertions as from men, to your happiest fruitions of God. The highest and spring tides of grace usually follow the lowest ebbs of estate. Then are holy men at their best and most, when they seem least and nothing to man; as those stars whose obscurity is recompensed with their vicinity to heaven. Your restraints will be your enlargements; and your silencings, will proclaime the worlds folly, and unhappinesse, to deprive it self of your excellent gifts; and also set forth your humility, who know how to be silent with meeknesse and patience no lesse than to speak with wisdom and eloquence.

I should not need, nor would presume here, to make any particular addresse to those revered Bishops, learned and godly fathers as yet surviving and almost forgotten in this Church; (whose worth I highly venerate; towards whose dignity, I never was, nor am either an envious diminisher, or an ambitious aspirer: whose eminency every way hath made good that abstract and character, which I formerly gave, of a true Christian Bishop) if I did not observe, how little they are for the most part considered by any ordinary minds, who generally admire the ornaments more, than the endowments of virtue; Vulgar spirits seldome salute any Deity, whose shrines and Temples are ruined: Few men have that gallantry of minde which M. Petronius expressed to Julius Caesar, when he led Cato to prison, whom he with other Senators followed, out of the Senate, telling him: He had rather be with Cato's vertue in a prison, than with Casars violence in a palace: The worlds vanity is prone to judge those the greatest sinners, who are the greatest sufferers; whereas thousands perish eternally by their prosperous successes, few by their calamitous sufferings; The methods and riddles of divine dispensation and love are far different from plebeian censures and flatteries: God suffers his Peters to be winnowed, and his Pauls to be buffered: yea he grindes in the sharpest mills, (as holy Ignatius desired) the corn he most esteemes; casting his gold into the hottest

C c c c

furnaces

\*Μετὰ Κἀπο-  
πος ἐς τὸ ὀκνή-  
ματ' αἰῶνος, ἢ  
μετὰ οὐ ἐστὶν  
δα τίς αὖ βέ-  
λουται. Χιρβίλιν  
in Pompeia.

Abfit ut hoc argu-  
mento religi-  
ofos putemus a  
Deo negligi, per  
quod confidi-  
mus plus amari,  
Gal. 1. 1. Gub.  
de Aff.

\* Plato in  
Phaedo. Bids

χρὶ τὸν ὄντα; ἀπεστάναι ἀπὸ τῶν σωματικῶν, καὶ μετὰ τὸν ἑαυτοῦ τερπάζειν.

\* Phil. 3. 8.

furnaces, to make it at once more pure in it self, and more precious to himself: It is necessary (as \* Plato saith) for the divinest minds to be abstracted from, and elevated above, and even dead unto the very best of things mundane and sensible; although good, lawfull and laudable; which a wiser than Plato tells us are to be accounted, by Apostolick and Episcopall piety, but \* as losse and dung in comparison of Jesus Christ, which honour and treasure of your souls no envy, malice, fury or force can deprive you of.

\* See the judg-  
ment of Bishop  
Cowper: a  
learned and  
hoiy Bishop in  
Scotland; in his  
life written by  
himself.

\* Euseb. l. 4.  
bist. c. 14.

This (no doubt) makes it seem not a strange thing to you, that the Lord hath thus dealt even with you; who have suffered the losse of all things, as to those publique, legall and temporary rewards of your studies, learning and labourers: while yet you were uncon-  
demned for any sin, that ever I have heard of, committed either against the laws of God or man: only upon this account, because you were Bishops or chief Presidents in the order, government and care of this reformed Church; \* according to the present Laws then in force, and agreeable (for the main) to the practise of all pious Antiquity. I need not put your learned piety in minde of that voice from heaven, which was audible to blessed Polycarp (a primitive Bishop and Martyr at Smyrna) when he was haled at fourescore years old to execution, (the tumultuous rable crying after him, ἀπεστάνε τὸν ἁγίον, &c. Away with these wicked ones, &c.) But the celestiall echo was (ὁ ἁγὸς καὶ ἀνδρὶς Πολύκαρπος) O Polycarp be of good courage, and quit thy self like a valiant man, a faithfull Christian, and worthy Bishop of the Church. None merit more to be preserved (many times) than they, whom vulgar fury and faction seeks to crucifie and destroy: Nor are any lesse meriting than those, who are by such easie Idolaters commonly adored. I well know, that there needs not greater incitations to constancy in vertue, or patience in afflictions (especially if for no evill doing) than those, which innocency suggests to good consciences; by which the grace of God hath (no doubt) enabled many of you to those (dauntlesse) great agonies and victories of faith, which you have (as Job) sustained in, and obtained over, the world, by your meeknesse, and, to such as observe it, admired patience; Enduring at once even from those of whom you had deserved, either as Brethren or Fathers, better things, so great contradictions, and so many diminutions; as not onely to have been despised, yea and by some contumeliously used in your persons, (venerable for age, learning, piety and gravity) but also to be quite dejected from that height, and utterly ejected from the enjoyment of those ancient places, to which both high  
honours

honours and ample revenues were anciently annexed; wherewith your selves were justly invested, and which your predecessors peaceably enjoyed many hundreds of years past, in this Church and Nation: Herein you have excelled most of the ancient Bishops; who, although great and commendable sufferers, as *Martyrs* or *Confessors*; yet seldom from those, who were of the same faith and orthodox profession; *Gregory Naz.* indeed was stoned and reviled when he came to *Constantinople*; and rejoyced to be so entertained, because they were of the *Arian* faction; enemies of Christs glory and godhead, which is the Churches greatest glory and comfort: In like sort divers godly and Orthodox Bishops were molested, banished, imprisoned and destroyed by prevalent Hereticks and Schismaticks, who yet ever set up Bishops of their own leaven and faction: For however men dared much against severall truths and fundamentall doctrines of Christianity; yet never till of later times did they rise to the boldnesse of denying and destroying the evident Catholick custome of the Churches government by Bishops as chief among the Presbyters: how ever single Tenets might be dark and disputable; yet this was so clear by universall practise and consent, that none ever gainsayed it, that were of any repute for learning or piety among the ancients. Your sufferings are the more strange and remarkable in this; that they are from those, who solemnly protested to maintain the Protestant reformed Religion, as it was established in the Church of England; in the extern order and policy of which, you then were, and had at all times been; chief pillars and ornaments.

*Naz. orat. Lat.*

In this so strange and sudden alteration, men soberly learned and peaceably pious, (and uncovetously Christian) doe still with all respect and reverence to you and your Order, consider; not onely that great and undeniable justification, which you have from the Lawes, wisdom and piety of this Church and State ever since they were Christians; as also from the Catholick and undoubted practise of all ancient Churches, blest every where with the excellent lives, learned labours, and glorious sufferings of many your famous predecessors; to whose care and fidelity the Church owes, for the most part, (under God) as the lawfull succession of Ministers, so the preservation of the Scriptures, of good learning, and of all holy administrations; But also they lay to heart that great humility, moderation, meeknesse, candor, and charity, most worthy of you, and most observable in you; By which you have been as sheep before the Shearers, not opening your mouths, yea you were, in order to publique peace, content so far to gratifie your enemies, and displease your friends, as in many things to have been lessened, in those



rights and preheminences you had, according to the Laws and ancient customes of this Church and State; hereby hoping to have drawn others from their *exorbitancies*, to such a *peaccable* temperament, as might have been happy for usall.

Nor is it unobserved by wise men, how great a *justification* the providence of God hath soon given even to your order and office, (which some Ministers were so impatient not to root out) not onely by the preservation of it, and by it a constant Ministry and holy order in his Church every where for 1600 years, but also by that notable confutation and speedy defeat given to the vast hopes and violent projects of those (for other mens counsels and results upon a secular account I neither examine nor censure) Ministers, who being of your own tribe, were your *sharpest rivals* in a *Presbyterian* *excesse*: who have now as little cause to rejoyce, in the so much endeavoured *extirpation* not of any Tyrannique, and Papall, but of all Presidentiall or Paternall *Episcopacy*; that they have great cause to repent, and be ashamed of those immoderate counsels and precipitant actions, which knew not how to distinguish between the failings of persons, and the benefit of order; between the rectitude of a Canon, or rule, and the crookednesse of depraved manners; which are incident to all sorts and-degrees of men whatsoever, and to Presbyters no lesse than to Bishops: So that in such severities, which ruined at a dear and dangerous rate, what they might have repaired safely and easily, they shewed themselves neither good *Church-men*, nor wise *States-men*; neither very pious, nor greatly politick; For, by snuffing *Episcopacy* too close, they have almost extinguished *Presbytery*; and occasioned this *ruine*, threatning the order, honour, maintenance, and succession of the whole *function*, and calling of the *Evangelicall Ministry*; Their zeal not to leave an *boof* in *Egypt* (as some violent spirits pretended) is probable to bring us *back again to Egypt*; for so lose us in the *wildernesse of Sin*, as few heads in after ages shall *enter into Canaan*: No wonder if the branches wither, when the root is wasted. It is comely in your *piety and gravity*, that you have not rejoiced in these so *sudden defeats*, and *speedy frustrations* of their so bitter and implacable *adversaries*; whose tongues (it seems) dividing, their building ceased and soon decayed: But rather you pitie these *confusions* incident to poor *mortals*; who so oft bruise themselves very sorely, by the fall and ruines which they maliciously, or unadvisedly bring upon others: as those violenter Presbyters have done even upon *Presbytery* it self, who in its due place and decent subordination is also an ancient, honorable and Catholick order of the Church of Christ, by their hasty demolishing of all moderate *Episcopacy*, where one Minister is preferred before another, agreeable

able to the eminency of his gifts and graces; the priority of his age; the rules of all right reason and order, which owne any government in any society of men; The godly height and orderly strength of which Prelacy was, not onely as the root for right derivation and succession, but also as the shelter, stay and protection (besides a great beauty and ornament) to the whole Ministry, of this and all Churches; yea and to the reformed Religion here as established; as not with lesse piety, so (without boasting) with as much (if not not more) *prudence and moderation*, as to the externe policy of it, as in any Church under heaven: The want of that great benefit and those many blessings, which the Churches of Christ, both in primitive and postern times, have enjoyed, by the learning, wisdom, authority, care, circumspection, and good example of excellent Bishops (whom no men will want more, than the commonalty of Presbyters) may in time (according to the usuall methods of humane folly, and passions, late and costly repentings) make men the more esteeme them, and desire their just restoration; The ancient Persians are reported, when their King dyed, to have allowed five dayes interregnum; during which time every man might doe what seemed good in his own eyes; That so by the experience of those five dayes rudenesse, riot, injuries and confusions; wherein rich and poore suffered, they might learn more to value the necessity and benefit of lawfull, orderly and settled government; Want doth oft reconcile mento those things, which long use hath made nauseous, and so offensive to them: when wanton novelty hath glutted and defiled it self with its pudled waters; possibly it may grow so wise, by an after wit, as (ashamed of it selfe) to returne to the primitive springs, and purer fountaines; where was both farre more clearnesse, and far wholesomer refreshings. Your charity forgiving and pitying your enemies, and your humility digesting your injuries and indignities offered you by any men, will invest you in more, than all you ever enjoyed or lost, as to reall comfort and gracious contentment; By how much you now have lesse to be envyed of secular splendor, the more you will be now, and in after ages admired for your meeknesse and contentednesse in every estate; Primitive poverty of Bishops will but polish and give lustre to your Primitive piety; Humane disgraces are oft the soile and whetstones of divine graces. The highest honour as of all good Christians, so chiefly of godly Bishops and Ministers, is not onely to preach and rule; but to suffer also as becomes the eminency of their places and graces; Christ is (for the most part) on the suffering side; and oftner to be found, not onely in the Temple, but in the furnace and wilderness, than in Courts and Palaces.

Servil. de  
Mirand.

Carendo magis  
quam fruendo  
de bonis recte  
judicamus.

\* ἔχλον τὸ μὴ  
δραγ πρῶτον,  
κρίττον δὲ τὸ  
σευδύμως  
παρεῖν. Is. Pel.  
l. 2. 123.  
Εὐσεβίου  
πληρὺς μαρτυ-  
ριῶν. Ch. Al.  
1. 502.

I may not (I hope I cannot) flatter any of you, so, as to tempt you to boast of your *Innocency*, to glory in your *merits*, or your *crosses* before God; His *excellence* findes *trifles* in the purest vessels, and defects in the weightiest *shells* of the *Sanctuary*, shewing the most innocent and meritorious persons (as to men) so much of *sinfull infirmity* in themselves, as may both justify *Gods* *insistings*, and provoke the afflicted to true repentings; either for any *excesses*, to which they might be transported, as men; or *defects*, whereto they might be subject, as Bishops and chief Ministers in the Church of Christ; whose *holy industry* and *pious vigilancy* before God ought to be proportioned to those *eminencies*, which they enjoyed above others in the eye of the world; All that I aim at, in this *Paragraph*, is by this touch of *Christian sympathy*, to expresse a sense of duty, gratitude, honour and love, which I owe to God, and for his sake to your *Paternity*: Also to deprecate any offence, which I either really have, or may seem to have given any of you; To whose hands chiefly I owe, what I count my greatest honour, my being *duely ordained* to be a *Minister* of the glorious Gospel of Jesus Christ in this Church of England.

You are still your selves, and not to be lessened by any mutations of men or times, while you possesse your learned and gracious soules in patience. Your *sufficiency* hath lost nothing while you enjoy God and your *Saviour* in faith and love; your friends in charity; your enemies in pity; your honours in knowing how to be *abased*; and your Estates in knowing how to *want*, as well as to *abound*. You have by experience found the *Episcopall* throne and eminency to be, as *Gregory Nazianzen* and *Nissen* call it, a *sublimity* fuller of envy and danger, than of *glory* and *dignity*; A *dreadfull Precipice*, hard in the *ascent*, laborious in the *station*, *hazardous* in the *descent*; of which *Chrysostome* expresseth so great an *horror*, that he thinks, few men fit for it, and few saved under it; the charge is so great, the care so exact, and the account so strict. \* Nor doth he think it (*οὐκ οἶμαι, ἀλλὰ πῶς ἔδυνάμην*) a *prebeminency* so much, as *paines*; rather a *burthen* and *oppression*, than any *honour* or *exaltation*: And indeed to great and excellent *minds*, there was nothing in your *former* *bright* and *splendor*, truly worthy of your *ambition* or others *emulation*, save onely the larger opportunities they afforded you, not of being better in your selves, but of doing more good to others. Of which *conveniencies* being now deprived, as you will have lesse to account for to God; so the noblest *revenge* you can take of the present age is, by patience under so *profuse afflictions*, by your prayers for your most unjust and *unplacable enemies*, by your constancy in *studious industry* and *holy gravity*, to let the world see, how impossible it is, for true

Christian

Ad caelestia  
invitatur cum  
a seculo avelli-  
mur. Tertul.  
l. 3. advers.  
Marc.  
\* Phil. 4. 12.  
\* ὁ λόγος ἐστὶν ὁ  
πῶς ἔδυνάμην  
δύσων. Naz.  
φρόντιον δύσβα-  
τατον τὴν τῆς  
ἐπισκοπῆς φρον-  
τίδα. Greg. Nis.  
de Greg. Thaum.  
\* Chrysost. in Act.  
hom. 3.



*Christian Bishops*, not to be doing, or desiring good (while they live) to all men; and even to those, from whom they have suffered much *evil without a cause*.

Your experienced piety knows better, how to *act*, than I can write; as to true contentment in the world, *contempt* of the world, *triumphing* over the world, and *expectations* above the world; your *storms* and *distresses*, though (*decumani*) great and vast, cannot be long; And to be sure will never be beyond your Pilots skill, who looks on you as sufferers; if not for the fundamentall *saving Truths*, yet for the *comely order* and ancient *government* of his Church; Many of you are already in *prospect* of that fair and happy haven of eternall tranquillity: To which I beseech our God, and Lord Jesus Christ, the chief Bishop of his Church, safely to conduct you by the *wisdom* and power of his Spirit: As for your fatherly solicitude and Christian care of this Church and posterity, God will relieve you, by assuring you, that he hath so vigilant and tender care, as will cause all to work together for good; Nor shall the insolency of enemies, forain or domestick, who are pleased with your disgraces, and enriched with your spoiles, *alwayes triumph* in the ruines of the Bishops, Ministers, and this Church of England. Since then nothing is more apposite than the words of one of your own degree and order, Gregory Nazianzen (famous for his piety and learning, zeal and patience) I crave leave with all *pristine respects* to present you with that elegant and consolatory expression, which he useth to some godly Bishops whom the *Arian-fury* had dethroned from their seats. Such of you (saith he) as are thrust from your *Episcopall Chaires* here on earth, yet are not forsaken of God: You shall enjoy surer *seates* in the heavenly *Cathedrall*, which is infinitely more high and happy: No good and wise man but prefers *holy obscurity*, before *promp* injury. A minde exercised with such *gracious literature* as yours, will know better how to enjoy its own *wisdom*, and others *follies*; its own *sufferings*, and other *indignities*; than vain men can their seeming *plenty* and *prosperity*: *wise and holy men* draw good and *wholesome nourishment* out of *dinners of soure beards*; while others turn to *poison* and *surfeit* their staled Oxen.

Οὐ τὸν θένον αὐ-  
πολύον, οἱ τῶν  
ἐκείνων παρὰ  
χαρισίαντες,  
ἀλλ' ἔξουσιν  
τῷ αὐτῷ καὶ θεί-  
δαν, ἢ πολὺ  
τῶν ἐκεί-  
νῳ ἡλικίᾳ καὶ  
ἀσφαλείᾳ.  
Ναζ. οἰαί. 32.

\* Non minoris  
est gloria bene  
tolerare pauper-  
tas, quam magna opes innocentem parva & modeste habere. Tacit. An. l. 4.

I beseech you therefore *Reverend fathers* and *brethren* by the *mercies* of God, by the *bowels* of Christ, by your *zeal* for the truth, by your *love* of this reformed Church, and your *Country*; by your former *experiences* of your prospered labours; by your *Christian victories* of the many enemies over your order, profession and calling, who have hitherto only scolded, and railed at you, and  
put:

put rude affronts upon you, but neither lawfully fought you with the weapons of either Scripture, or Reason: I beseech you by the care and charity you have to your neighbours souls; by the necessity which lies on you to preach the Gospel, and administer holy things; by the woe which hangs over you, if you do not, or draw back; by the compassion and tenderness you have to posterity, that the reformed Religion may not be abolished, and all superstitious vanities, with fanatick profaneness and confusions, prevail in these sometime fortunate Islands;

*Si pertinacia in  
errore tantas  
habet vires,  
quantas in ve-  
lona hanc de-  
bet vastantia.  
Aust. Ep. 157.*

I conjure you by your patience and perseverance hitherto under many trials, both in war and peace; (which may be to you the *sharpest war*) by the peace and joy you have had in the holy Ghost, and in well doing, and comely suffering; by your hopes of heaven, and the glory, which shall be revealed in you; by the coming again of *Christ your Master* and sender; by the Talents you have received; by the accounts you are to give; by the Crown you may expect; by all the thoughts of honor, virtue, grace, glory, immortality, eternity, which your precious souls and raised minds are capable of; by all that is dear to you, and worthy of you as men, as Christians and as Ministers: by the obstinate pertinacy of your enemies in their malice against you: Never desert your station as Ministers of the Church of *England*; to quit and forsake your standing, as some have done, is to sacrifice your understanding to vulgar folly and senseless importunities; cast not away your holy profession; betray not that due and *divine authority* you have by your holy ordination in this Church; wipe not off with your owne or the peoples unwashed hands that *sacred unction*, which is upon you, by your being duly *consecrated*, through the gifts, order, power, authority and appointment of the Spirit of Christ, to the office and work of the Ministry: Divert not your studies to any other more *gainefull*, safe, plausible, and honoured profession among men; whose dishonour it is to think any thing more worthy of their honour; as it is the honour of Ministers, to suffer dishonour upon that account, because they are Christs; whose wayes being lesse agreeable, no wonder if his message, and messengers be lesse acceptable to the world; Let not the *soft fleeces on any Wolves backs* deceive you; as if you might well spare your labours, when there are so many *spontaneous Preachers*: Be sure you *out-live them* in all wayes of true holiness; you can easily (as you do) *far out-preach them* and *out-pray them*, both for truth, method, judgement, and Oratory: It is neither their learning, nor their conscience, nor their eloquence you have to contend with, but their ignorance, hypocrisie, and inscience: when these clouds shall thunder and lighten; when the

they shall resolve into \*open violence, and oppression, (which is the last result of error, if it attain to power) yet \*fear not these, that can plunder, sequester, imprison, banish and kill you; you have learned little in Christs schoole, if these be still a terror to you; \*Cannot you be content to be such poore, despised and persecuted Preachers, as Christ was? (you may be good Ministers, when you are beggars; as some have been forced to be in these times) Are you ashamed and afraid to be such, as the Apostles were, \*who forsook all and followed Christ in this work of the Ministry; Such, as were their \*immediate successors for some hundred years; such as your later predecessors were, those holy and reforming Bishops and Presbyters in the Marian persecution; \*Such as the most of our brethren are now, or lately have been, or are likely to be in all the reformed Churches; Such as those holy Bishops and Presbyters were, before they met in the first Nicene Council; \*whither from their inhospitable Islands and deserts, from their woods, caves, and desolate cottages, from their prisons, racks and dungeons, they came forth with the marks of the Lord Jesus on many off them, some \*with an eye pulled out, others with an hand lopped off; with maimed legs, with shrunk sinews, with stigmatized foreheads, and with knees made horney by continuall prayer, for those that had so persecuted and misused them.

\* Erroris jam in viribus com parare solent. Lactan.

\* Mat. 10. 20.

Corona premit vulnera; palma sanguinem obsecrat; plus viciis quam injuriarum, Tertul. Scorp. c. 5.

\* Mat. 19. 27.

Delicatus es si hic gaudere velis cum seculo, & postea regnare cum Christo. Jeron. ad Hel.

\* In ea tempora incidimus in quibus firmare animum expedit at constantibus

exemplis. Thras. moriens ap. Tacit. \* Ἀπαμάρτυς ἢ ἰδὼν θῆλον μαρτυρεῖν καὶ τὸν οὐρανὸν ὁδοῦν. Theod. hist. de Syn. Nica. \* Paphnugi effugum oculum saepe exosculatus est Const. M. Euseb. in vit.

O glorious spectacle! O venerable Council! O truly Christian Synod, and sacred Assembly; not of Presbyters, scorning and extirpating their Bishops; but of Reverend Bishops and humble Presbyters; all of them in their due order and holy subordination, renowned for their constancy in persecution, and so most worthy to be Ministers of the mysteries of Jesus Christ! Shall we now be ashamed (as a more soft and delicate generation) of their scars and maims? Have we so striven for the right and left hand in Christs Kingdome of Church Government, as to forget to drink of Christs cup, and to abhor to be baptized with his baptism, which was not of water only, but of blood? Are we ashamed of Christs wounds, and thorns, and reeds; or of Saint Pauls chains; or Saint Peters prison; or Ignatius his beasts; or Polycarps torments; from whose body in the flames a sweet odour dispersed to the spectators? Doe we abhor to live, as Cyprian did, first banished, then martyred? Or as great Athanasius, sixe years in a well without the light of the Sun, forsaken of friends and every where hunted by enemies? Or as Chrysostome, whose eloquent and learned courage exempted him not from much trouble

Matth. 20. 22.

Euseb. l. 4. c. 35.

Ruffin. l. 1. c. 24. cl. hist. c. 24.



*Martyres ad  
Cæli januam  
penarum gradi-  
bus ascendentes  
de equuleis &  
catastis scalas  
sibi fecerunt.  
Salv. l. 3. Gub.*

trouble and banishment, where he dyed? You will want comforts, if you want trials and afflictions: Saint John had his glorious revelation in his exile; Those will be but probations, and increases of your graces and gifts too, which may be rusty with much ease; and warped by the various turnings, wherewith many Ministers think to shift off persecution, and to grinde with every winde.

\* Theodorus ju-

venis tristior ab equuleo depositus, inter cruciatus cantabat, Ruffin, hist. l. 1. c. 30.

If you be indeed conscious to your selves of any fraud and falsity, of any sinister and unsincere way, by which your predecessors, and you after them, have either attained or maintained your Ministry, and function in this Church; if you know any thing unreasonable, unscripturall, uncomely, immorall, irreligious, or superstitious, in the way or work; in the means, manner, or end of your Ministry; if you are guilty of any thing different from, or contrary to the rule and way of Christ, his Churches good, his Fathers glory; dangerous to your own, or others mens soules; In Gods name, repent of your sin betimes, recant your learned folly, renounce your ancient standing; Doe this (as most worthy of you) heartily, ingenuously, publicly, that by the soyle of your shame, the lustre of Gods glory may be more set off. Gratifie at length, (not now your enemies, but your friends, because your Monitors and reformers) the Papiests, Socinians, Separatists, Brownists, Anabaptists, &c. with what they have so long and so earnestly desired, to such an impatience, as you see now threatens to cudgell you to a recantation of your Ministry, if you will not doe it by fair meanes and plausible allurements: O how joyfull and welcome news will it be at home and abroad, to hear, that you, as Ministers of the Church of England, have not onely helped to put down Bishops, and abolish Episcopacy; but you have, (to perfect your repentance, and to cumulate the courtesie) abjured your Office, renounced your standing, abdicated your calling, prostrated your Ministry at the feet of any, that list to kick at it, or tread upon it; and upon you too; as Ecebelians; as unsavory salt, that is good for nothing, unlesse it be new boyled in an Independent Cauldron, over a Socinian Furnace, with a popular fire! O hasten to remove your selves from that rock of ages, the Catholick ordination and succession, on which the Church and Ministry hath so long stood in all places, as a City on a hill, both in peace and persecutions; and levell your selves to those smoother quick sands, which would fain levell you to themselves.

You will never be able to suffer what threatens you as Ministers of

*Calcæe me sa-  
lem insipidum.  
Euseb.*

of the old standing and way, with chearfulnesse and comfort; where your constancy is but pertinacy; as it is, unlesse you have solid grounds, sound mindes, and sincere hearts; if you have any scruples, or thornes in your feet, your motions must needs be painfull, tedious and uncomely. When you are converted, help to redeem us, (the remnant of your poore seduced brethren) from our errors and mistakes; from our mists of ignorance, our chaines of darknesse; from our Catholick customes; from our Ecclesiasticall Canons; from our historicall testimonies; from that holy succession, that Apostolicall practise, that Scripture foundation, that divine institution; by all which we fancy our selves both solidly built and strongly supported; And this we have done in the simplicity of our souls, both we and our Forefathers for many generations; not onely since the last reformed century; but for a thousand and half a thousand yeares before, even ever since the Christian Religion hath beene planted, propagated, and continued, by such consecrated Bishops, and such ordained Ministers in all the world.

If you have found nothing of God goe along with your Ministry, either in your own breasts, or your peoples hearts, or your Predecessors labours; if you are justly unsatisfied in that Ordination, and succession, by which not only the Ministeriall authority, but all Christian priviledges and rites have been derived to you in this Church; if you never found it confirmed to you by Gods blessing on your owne, or others Ministry in your way; if you doe indeed finde a *brighter light*, a warmer heat, and a sweeter influence from those new *Parelii*, which of late have appeared in our sky, as rivals in brightnesse to our old Sun, in number exceeding it; yea now threatening to eclipse it, and utterly expell it out of its ancient orb and sphear: if you really judge, that you have cause to \*blaspheme, or to speak evill of those *seemingly holy*, and reputedly excellent Bishops and Ministers, of this Church; as if they had hitherto beene liars for God, deceivers for Christ; done evill, that good might come thereby; if you judge, that you have cause to reproach, traduce, and despise all those Christians, (whose profession, full of order, humilitie and holinesse hath been the crown and glory of this Church, and the Ministry of it) as if they had beene silly soules, whom Ministers smooth tongues had onely deceived; If you can, or dare to reprobate all those, both godly Pastors and people, to annull their Ministry; to overthrow their Faith; to wash off their baptism; to cast out their Sacraments; to despise their Sermons; to laugh at their prayers; to cancell their writings; to detest their examples; to villifie their graces, as fancifull, hypocriticall, spurious, supposititious, superstitious, imaginary, unauthoritative, antichristian.

*Parelii* are the seeming or mock-sunnes which sometime appear with the true Sun; as there did two here in England, an. 1640.  
\* Rom. 3.8.  
*redes bndis*  
*quibus da,*  
C.

If you finde in your consciences good grounds for this boldnesse of censure; and consequently for a separation, profanation, and abnegation of your former way, both as Ministers, and as Christians, (for renounce one, and you must needs begin both; If you had no true Ministers, then you were no true Christians; and if no true Christians, you could be no true Ministers;) if so, follow by all meanes with speed your *later and diviner dictates*; please your selves in your *happy inconstancy*; hasten to disabuse the people of this Nation, whom so many *holy seducers*, the *Bishops* and *Ministers* of old have abused: O undeceive the miserable and onely nominall Christians of this age, before they perish in their errors, and confidences of having true Ministers, and true Sacraments, true Christ, true Faith, true Repentance, &c. O deplore with bitter lamentation, the many poore creatures, both *Shepheards* and *Sheep*, who are gone down to the pit: death gnaweth upon them, while they dyed in so *zealous and dangerous errors*, in so fond a Faith, in so vain hopes, as mistooke the *gates of hell* for *heaven*; Antichrist for Christ among us: you may well blesse your selves in so *glorious a change*; and boast of your *gracious Apostasie*: Hasten to beget some new Church body, which may give you a *new call* and standing; which may rebaptize you, reordain you, and ere long invest you in such an office, power, and Ministry, as they and you shall think more valid, more authentick, more Christian, more comfortable; which hath surer footing, and better standing both in the favour of the times, and of God himself.

But if Scripture, and Reason, and consent of all holy learned men in this and other Churches; if Catholick custome, particular experiences, and holy successes; if divine testimony, clouds of witness, of blessed Ministers, and blessed people; of blessed Sermons, and blessed Sacraments; of blessed lives, and blessed deaths; of blessed Converts, and blessed perseverants in grace; if these be as *mighty bars*, crosse your consciences, which stop you either from a weak *retrogradation* to old Popery, or a wicked *precipitancy* to new vulgarity; if neither your judgement, nor your conscience can bear such a *rude revolt*, without great *violatings* of the one, and *woundings* of the other; if you dare not in a fit of popularity, so injure the dead, that are at *rest in the Lord*, so discourage the living and thriving Christians, so overthrow the Faith of many, so *blaspheme* the God, the Saviour and the Spirit of those holy men and women, living and dead, who have been called, and converted, and sanctified, and confirmed, and saved by that *Word of Power*, and those holy Ministrations, which your Fathers, and your Brethren, and your selves the Ministers of this Church have duly preached and administred, in that office, standing and authority, where-



wherewith they were and you now are duly invested in this Church;

I beseech you, then, be *so valiant*, as to dare to be, and still to own your selves, as true *Ministers of Christ* in this Church, ordained by him, and for him: still seeking the things of Christ in the good old way of the ordained Ministry, while others seek *their owne* in their *new models and fashions*. Doe not study to disguise your selves (no not outwardly) as if you were afraid *your coat* should discover your *calling*; or as if you pretended to have renounced it with your changed habit: you may preserve *white souls* under *black clothes*; as others may *black soules* under spendid colours: your *sable colour*, although very becoming the *gravity* of your *calling* in the best times, yet was never more decent than now, when (besides that you are *Ministers*) you have cause to be *mourners*: Adde not to the other *confusion of times*, this of your garments; nor gratifie them so far as a shoe-latchet in your clothes, whose aim is to levell and *confound* your *calling* with the *meanest of the people*: Although I placed heretofore no Religion in clothes and colours, yet now I almost think it piety to persevere in such a fashion, whose change would argue inconstancy, and so farre be irreligious, as it is acceptable to the erroneous, confirms them in their errors, and casts some shame upon the truth, both of our Ministry and our Church; In such a case a few graines of frankincense are not to be offered to any Idol. It was in ancient times thought an heavy punishment, for a *Presbyter* to be *deposed* from his degree and office, so as to be treated but as a *Layman*; O do not seek to defecrate, depose, or disguise your selves; hang not out the *flags* of your *motly Coats*, or *pybald colours*, as if you had taken from, or rendered up your *orders* to high shoes, and quitted that *distinction* you anciently have from the *Vulgar*; Since you did not ordain your selves, but were consecrated by the Word, and authority of Christ, through the hands of those who had received power to send you *in Christ Name*, into *Christ* harvest; why should you study or affect those mean palliations and miserable confusions, which are uncomely for men of holy gravity, learned constancy, and religious honour? Other men have dared much more in *worse adventures*, and more *unwarrantable undertakings*: You cannot adventure your many *talents of learning*, and ingenious parts, your studies, labours, liberties, and lives in a *safer way*, or on a *better account*; than in that ship where *Christ is imbarqued*, and so many precious souls with him; you need no other *policy* entred to insure you, than this, that you deal for Christ, as his *Faithours* for soules, and *Agents* for that *heavenly commerce* between God and sinners.

D: d d d 3

Therefore.

Therefore bold fast your profession, so, as neither to be ashamed of, nor a shame to your holy calling and Ministry; whose honour depends not on *falacious fancy*, or *vulgar novelty*, but on *divine Institution*, and *Catholick succession*; Let the soules of men and the purity of Religion, be then *dearest* to us, when they are growne *cheapest* to others: Let our lives be strictest, when *liberty* is made a cloak to *licentiousnesse*; There will never need more true Ministers, than when every man shall be tolerated so be a Minister; that so true ones may be suppressed, and none but false encouraged: That the ties of Duty and Conscience may lie upon none, either as Ministers, or bearers; as Pastor, or flock, to attend any holy publique worship and service of God: which is the high way to Atheism, superstition, confusion, any thing but the true Christian and reformed Religion. Abate not your labours; though men grudge, withdraw, and deny your wages; What can bee more glorious than to see you contentedly poore for Christs sake, and still continuing to make many rich; while you are exhausted and have nothing? imparting things *spirituall*, though you receive little or nothing of things *temporall*; this is after the pattern in the mount, after the example of *divine munificence*, where goodnesse is of free grace, and not of the reward or merit. Make any honest shift to live, but use no base shifts to leave your calling; Better your tongues cleave to the roose of your mouthe, than you should renounce your Ordination and Ministry; or cease to preach in that Name, while you have power, liberty, and opportunity; Nothing will become us Ministers better, than *thread-bare coats*; if we can but keep good consciences: Nothing will be sweeter, than *dry morsels* and *sowre hearbs*, and a cup of cold water, (the Prophets portion) if we have but inward peace, and the love of Christ therewith.

2 Cor. 6. 10.

Prov. 15. 7.

Photius Biblioth. in Chrysost.

Psal. 45. 16.

Eccles. 10. 7.

It was articulated against Saint Chrysostome, (when he was Bishop of Constantinople) by some of his envious enemies, as a matter of pomp and scandall, that he rode in the City upon an Asse, to ease his age. It will be lesse offence, when the world shall see holy Bishops and deserving Presbyters go on foot, and asses riding upon them; Princes (which Saint Jerome interprets Bishops) on foot, and servants on horseback; Though we be never so low, let us doe nothing below the dignity of our Ministry, which depends not on externall pomp, but inward power; the same faith, which shewes to a true beleeiver, the honour and excellency of Christ, sets forth also the love and reverence due to his true Ministers of the Gospell, who are in Christs stead, when they are in Christs work and way, and need not doubt of Christs and all good Christians love to them.

And

An high point of wisdom, and piety would be in all true Ministers, of what degree soever, would be to take the advantage of this Antiperistasis; by the snow and salt, as it were, of papall and popular ambition, they should be the more congealed and compacted together into one body and fraternity: Having so many unjust enemies on every side, against every true Minister of this Church, whether Bishop or Presbyter; all prudence invites us to compose those unkinde jealousies, breaches and disputes which have been among us, because we own our selves, as brethren; among whom some may be elder in nature, or superior in authority without the injury of any: This subordination, if Scripture doe not precisely command, yet it exemplarily propoeth; Reason adviseth; and Religion alloweth; and certainly Christ cannot but approve; the more, because the pride of Papall Antichrists on one side, and the unrulinesse of popular Antichrists on the other side studies to overthrow it, and are the most impatient of it. I know some men folly will not depart from them, though they be brayed in a mortar: But sober men will think it time to bury (as *Constantine the Great* burned) all unkinde disputes, breaches and jealousies, which have almost destroyed not onely the Government, but the very Ministry it self of this Church: No doubt, passions have darkened many of our judgements; earthly distempers have eclipsed our glory; secular and carnall divisions have battered our defenses, discovered our weaknesses, and invited these violent assaults from enemies round about; that none is so weak, as to despaire of his mulier sufficiency to doe us Clergy men some mischief; the most tatling Gossips, the silliest shees, who are ever learning and never come to the knowledge of the truth, undertake, not only to be teachers, but to teach their teachers, as *Tertullian* observed; yea and to Ordain their Ministers; such (no doubt) as they do deserve, having such Preachers for their greatest punishments.

take the dissension is in the Church. *Ruffen. Eccles. hist. l. i. c. 2. Discordia in unitatem trahant, et plage in remedia vertantur; unde minuit Ecclesia periculum, inde sumat augmentum.* Amb. voc. gen. l. 2. *Αὐτὸς σάκος ἐστίς μου.* Naz. or. 13. *τὸ ἑὸν τὸ σάκος αὐτοῦ ἐστίς μου ὁ Σάμων.* Naz. *Ipsa mulieres eorum quam procaces, quæ abeant docere: consendere, forsitan et tingere.* Tertul. pref. ad. Hæc. cap. 41.

The kinde closing and Christian composing of passionate, and needlesse differences among learned, and pious Ministers, by mutuall condescending about matters of sociall prudence, order and government to be used in the Church, (which have chiefly (if not onely) brought so great misgovernment upon us, in England) would be a great and effectuall means to recover the happiness of this Church, and the honour of the Ministry; which

For Verity.  
\* As *Constantine the Great*, burned all the bills of complaints exhibited by the Bishops and Churchmen, one against another. *Euseb. vii. Const. Privata simulates publicis utilitatibus condonanda.* Tac.  
\* *Salva fidei Regula de disciplina continentibus supremam legem est Ecclesie pax.* Blondel.  
*ἡ τὸν Σάμων ἵνα νικῶμαι.* Naz. or. 14. *Vincamur ut vincamus. de dissid. Christianorum.*  
\* *Clemens* in his Apostolike Epistle, advised any one to depart, if he findes for his

*Μαδωνν ὁμοῖα ἐστὶν ἡν περὶ σάμου.* Naz. or. 13.



Greg. Nazianzen offered himself to be the Jonas to the Church then troubled with sedition. in vita Naz.

1. Cor. 1. 4.  
6. 43. & 6. 45.

consists in an holy fraternity and godly harmony of love, no lesse than in truth of doctrine, and holynesse of manners. By our own leaks and rents we first let in these waters which have sunk us so low, that every wave rakes over us. No man, that is truly humble, wise, and holy, will be ashamed, to retract any error and transport, whereof he hath been guilty, and of which he hath cause to be most ashamed; *Ingenuous offers of fraternall agreement*, and mutuall condescendings to each other had beene exceedingly worthy of the best Ministers both of the *Episcopall, Presbyterian and Independent way*, whose wisdom and humility might easily have reconciled and united the severall interests which they pretend to support, of Bishops, Presbyters, and Christian people. But who sees not that secular designs, and civill interests have too much *leavened* the dissensions of many Ministers, though in the conclusion they have not on any side much made up their cake by the match? while Church men, Bishops, and Presbyters, had no such *worldly concerns* to engage them, they had no such disputes, and mutinies, as to the order and government of the Church; which no Councell, no particular Bishops, nor Presbyters, no one Church or Congregation of Christians began of themselves; but all by *Catholick and undisputed consent* conformed themselves to that order, which the Apostles and Apostolicall men left in common to the Churches in every place, most suitable to their either beginning or increasing, to their settling, or their settlednesse.

It is easie to see what Christ would have in the Church, as to extern order and policy, if Christians would look with a single eye at Christsends. You may easily see how the worlds various interests, (which are as hardly commixt with Christs, and true religion's, as oil with water) serve themselves with Ministers tongues, pens, and active spirits; who should rather serve the Lord Jesus and his Church, in truth, simplicity, peace, and unity; without any adherences to secular policies, parties, and studies of sides; by which sudden and inconsiderate rowlings to and fro, (as foolish and fearefull passengers in a tottering boat) some Ministers of England have welnigh overturned the Vessell of this reformed Christian Church, which might easily (as the most famous and flourishing Churches anciently were) have been uprightly ballanced, and safely steered by a just finesse and proportion of every one in their place, either for Ministry, or Government, and Discipline; where of old the paternall presidency of Bishops stood at the helm; the grave and industrious Presbyters rowed, as it were, at the Oares; and the faithfull people, as the passengers kept all even, by keeping themselves in quietnesse, order, and due subjection. Nor was it wont in primitive times, to be asked of Princes, or people, how they would have

have the Church governed, or by whom; who should ordaine Preachers; or who should preach the Gospell, administer the Sacraments, confirm the baptized, censure the scandalous, and receive the penitent; These were mysteries proper to Christian Religion, and intrusted to the *Pastors* of the Church, at first: also conserved by them in the midst of hot persecutions from secular *Magistrates*, without any variations, save onely such, as necessity of affaires and Christian prudence (yet in an orderly way) required and practised, as to some circumstantialia: which was no more, than for a childe from his coats to come to breeches, or for the bark of a tree to increase, as the bulk and branches grow.

What humane passion then, and inconsideration hath any way wounded, *wisdom* and Christian compassion in Ministers of all sorts should seek to cure; The wounds of the Church will commonly fester and gangrene, if Ministers stay, till *Laymen* take them to heart; nor is the hand of any of them so proper as them, who have occasioned most hurt: we Ministers ought to be the good Samaritans, and by first healing the deformed scars of our own scandals; the boyl-ing Ulcers of our own passions; the gaping orifices of our owne religious dissensions, our influence will be much more soverain, and benign to draw together, and heal up the publique sores of the Church, and reformed Religion; when we appear fit for so holy and good a work, it may be God will put it into the heart of those in power, to call us forth, and encourage us to this happy understanding.

O consider with your selves, how much the men of this world are wiser than you in their generations; you are commonly but the beaters of the bush for the mighty Nimrods of the world: what have Ministers got, yea what almost have you not lost (which wise men would have preserved) of credit, honour, comfort, or encouragement; while they helped to pull down the *Sion* of this Church? whose dust hath fallen into their own eyes, and besmeared their garments to a most uncomely deformity; Will you all leave this *Sion* thus in her dust, without any pity of her? is it better she should be ever desolated, than your animosities laid aside, and your poore feuds reconciled? Such everlasting burnings become not mortal breasts; least of all heavenly hearts, such as Ministers should have: Plead no longer such a zeal for Christ, as over-lays charity and humility; or such a desire for Reformation, which produceth so great deformities; It is not so much a charity, as a justice for us Ministers to advise, to weep, to pray for the peace of our *Jerusalem*; for from the Prophets in great part evil is gone out into all the land; our cold or our hot fits, our luke-warmnesse, or our negligence, or our timorousnesse, have cast this Church and many poore souls

E e e

into

*Mortales cum  
sumus immor-  
talia non esse de-  
bent odia.  
Tantane animis  
Celestibus ira?*

Jer. 23. 15.

*Ministers speciall diligence now necessary.*

into this *lingring distemper*; this almost incurable *Quarantaine*, which will never be cured, till we smell the *Rose of Sharon*; the sweet and celestiall temperament of Christs *fragrancies*; in all love and charity; in humility, meeknesse, kindnesse, forbearance, pity, and tendernesse to each other.

Not onely *all policy* and honest prudence then, as to the *recovery* of Ministers credit and reputation, but *all conscience* and piety, as to the requises of Gods glory, and *charity*, as to the dangers and necessities of peoples soules, require now, such *double diligence* of us, all, as may compensate any former failings, and shew the world how necessary a *good, worthy* Ministers are; who every way fit those places, and fill those *orbs*, in which God and the Church have set them: It is high time for us to get beyond all *cold formalities*, *superficiall solemnities*, *popular complyings*, *covetous projects*, *secular ambitions*; *Penurious pains*, *slacker care*, and *indiligent tendance*, will not be sufficient to cure those *diseases*, we have now to contend withall; which are *ingenious* to avoid all cure, *subtill* to elude all skill, *cunning* to increase their *maladies*, *cruell* to spend their *infection*, and *fierce* to destroy their *Physitians*. Moderate and indifferent industry will hardly at any time convert sinners, and save soules; They are now like *harder metals*, which melt not but in such a degree of heat; Least of all now, when error is adored for truth, sin and damnation it self is dressed up, and esteemed as a way to *salvation*; when *hell* it self is by some courted for heaven; and chains of darknesse counted liberty (like those *Succubas* and *Empusas*, which some men are reported to have espoused and embraced for *beautiful wives*.)

*Philostratus in  
vita Apollon,  
Tibyanai.*

There needs, now, besides preaching gifts, and oratorious breath, that *vigor* of grace; that spirit of zeal; that fervency of charity; that humble constancy; that magnanimous meeknesse, which may make us *Ministers* unwearied in our studies, frequent and fervent in praying, oft in fasting, attentively watching, tenderly weeping, charitably visiting, solidly instructing, and diligently examining, &c. In all wise and meeke condescendings, even to bear with *mens infirmities*; to frustrate their passions; to receive their bullets and shot as upon *Wool-sacks*; to overcome their oppositions by something of a softer yeelding: still beseeching them and intreating them, to be reconciled to God in Jesus Christ, when they are to us irreconcilable. All obstructions of private peevishnesse, passion, hard speeches, haughty carriage, rough demeanor; all fashion of disdain, revenge, and secular contentions, must be removed as uncomely, uncomfortable, noxious: That people may see the *bloud* of Christ softning us; and the *benefits* of Christ enlarging us, as brethren, as fathers, or mothers, as tender and carefull Nurses in Christs family.

It



It is ever, and now most of all, unseasonable (in so short and uncertain a *moment*, which is allowed us to preach, or people to hear, to learn, and to live in order to *eternity*.) to exercise Christians in continual *disputes*; to lead them in perplexed *paths*, full of bryars and thornes; to waste their and our time in modern *impertinencies*; which will not profit a poore sinner, either living or dying. All times and paines is lost, which is not laid out in *Catechising*, *Preaching*, and *applying* sound, wholesome, healing, saving, necessary *truths*; which really mend both minde and manners: either *laying* the foundations in principles, or maintaining them in *doctrines*, or building proportionably upon them in *practicks* and comforts: where the *truths* of faith bear up the *practise* of an *holy life*; and an *holy life* adorne the *Articles* of true faith; where the *Creed* and the *Decalogue* goe together: That besides the *shows* of *holy doctrines and opinions*; there may appear goodly fruits of *piety*, *justice*, *mercy*, *charity*, *patience*, *peaceablenesse*, *civill obedience*, *self-deneyall*, which are grown so much out of fashion. Alas! while poore people are amused with *novelties*, (as Larke with dasing glasses); or picking up *curiosities*; or gazing at *subtilities*; or dubious in *uncertainties*; or intangled with *subtilties*; as Deer in acorn time, they forget their food, grow lean and fall into divers *snarres and temptations*; into many lusts and passions; yea into the grave and pit of destruction, whence there is no redemption. Many (as leaves from trees in Autumn) every day drop away: and dye in their *maze* and *labyrinths* of Religion, by wearying themselves; in which they advance no more than *birds in a cage*, and *blinde horses in a mill*: whereas a true Christian should every day *grieve* to see himself nothing advanced in true holynesse, or solid knowledge: with grand steps he should be dayly going onward and upward, with ample progresses and mighty increases, of sound knowledge, indisputable verities, unquestionable practises, of ly duties and heavenly conversation: (these are the steps by which holy men and women have ascended to heaven, and conquered the difficulties of salvation) That thus al the world might blesse themselves to see the happy improvements of true Christians beyond other mens; and the inestimable blessing of true and excellent Ministers paines among the silliest and worst of men in the dissoluteist and worst of times.

O let not us then of the Ministry stand still, and look on our own, and the Churches miseries (as the Lepers, or mothers did in *finger*) till their children and themselves grow black with *fevaine*: You that pretend to stand before the Lord of the whole world, and the King of his Church; you that bear the name of the most compassionate Redeemer, who shed his blood for his Church, and laid

Οτι μὴ οὐλ-  
λων γὰρ ἐστι, τοι-  
σὺν ἡ ἀν-  
δρῶν, ἡ οὐλ.

*Exhortation of Ministers to fervent Prayers.*

Lamen. i. 12.

down his life for his sheep; Doe you never hear in the sounding of your own bowels the tears, sighes, and fears, of infinite good Christians; nor the voice of this English Sion, lamenting and expecting pity, at least from Ministers? Is it worth thus much misery to root up Episcopacy, to set up Presbytery, and to undermine both with Independency? All which might be fairly composed into a threefold cord of holy agreement: such as was in primitive times, between Bishops, Presbyters, and people; whose passions have now ravell'd our peace by sad divisions, and weakned Religion by uncharitable contentions: Though Parliaments, and Assemblies, and Armies, and people, should be miserable comforters, passing by without regard and remorse; yea though some be stripping the wounded, and robbing this desolated Church; yet doe not you forsake her, now she is smitten of God, and despised of men: Is it nothing to you (O you that are more politicians, than Preachers) that passe by? Stand and see, if there be any sorrowes like the sorrowes of this reformed Church of England, wherewith the Lord hath afflicted her in the day of his fierce anger; It concerns no men more than Ministers to succour her, which hath received these wounds most what in the house and by the hands of her friends; O give the Lord no rest, untill he hath returned to this Church in mercy; if you can by counsels and prayers reform nothing in the publique, yet let nothing be unreformed in your private; if you must be laid aside, as to the peculiar office of Ministers, yet you may mourn and pray the more in secret; That the Lord would breath upon us, with a Spirit of Truth and Peace; of love and holy union; of order and humility; whereby none having any pride or ambition to govern, every one may be humbly disposed to be governed: For the great crisis of all Ministers distempers is in this; (not what Truths we shall beleive; what doctrine we shall preach; what holynesse we shall act; but) who shall govern? whether Bishops, or Presbyters, or people? yea the Keyes of some mens pretended power hangs so at the peoples girdle, that it is too neer the apron-strings even of mechanicks, and silly women.

When a right temper of Christian humility and love shall be restored to every part, then will the spirits of Religion be recovered, and aptly diffused into every member of this Church; which blessed temperament, as Christian Churches enjoyed in their primitive, and florid strength; nor is it lesse necessary now, in their more aged, and so decayed, constitution; O let not after ages say, the Ministers of England were more butchers, then Surgeons: That they were Physicians of no value; neither curing themselves, nor others; If any of us have (not by malice so much as mistake) given stronger physick, and more graines of violent drugs, than the constitution of

of this or any well reformed Church can well bear, let us not be lesse forward, to apply such *cordials, lenitives, antidotes, and restoratives*, of love, moderation, concession, and equanimous wisdom, as may recollect the dissipated and re-inforce the wasted spirits, which yet remain in this reformed Church, and the Ministry of it; On which the enemies round about doe already look with the greedy eyes of *ravens and vultures*, expecting when its languishing spirits shall be quite exhausted, and its fainting eyes quite closed; that so they may draw away the pillow, and remaining supports, of civill protection from under its head; and violently force it to give up the ghost: that the reformed Religion, and Ministry of this Church may be at length quite cast out, and buried with the *buriall of an Asse*; that neither the place of *reformed Bishops*, nor reformed *Presbyters*, nor reformed people, may know them any more in these *British Islands*.

In the last place therefore, I humbly crave leave to remind those that *act in highest places and power*, who are thought no slight or shallow Statesmen; That, if neither piety to God, nor conscience of their duty, while they undertake to govern, nor charity to mens soules both in present and after ages, nor zeal for the reformed Religion, move them as Christians; nor yet justice and common equity, to the encouragement and preservation of so many learned and godly men, the lawfull Ministers of this Church in their *legall rights*, and liberties; nor yet *common pity*, and charity to relieve so many pious men, and their families: If (I say) none of these should sway them, as men, or Christians, (the least of which should, and I hope greatly will) Yet worldly policy and right reason of State seems to advise the preservation and establishment of the (so much shaken) reformed Religion here in England, which hath still deep root and impressions in the mindes and affections of the most, and best people in this Nation: Nor can this be done by more idoneous means, than by giving publique favour, incouragement, and establishment to the true and ancient Ministry, as to its main support; and to godly Ministers as its *bradmost Professors*.

If it be not *absolutely necessary*; yet sure it is very convenient, in order to the quiet and satisfaction of mens mindes, (who generally think themselves most concerned in matters of Religion) either to confirm and restore to its pristine honour, order, and stability, the ancient Ministry of the Church of England, (which I have proved to be the onely true succession of *divine authority*) or else wholly to remove it; and to set Religion upon some other basis: For neither the reformed Religion, nor its Ministry, can either long, or safely, or comfortably stand in so tottering and



*The preservation of the Ministry necessary.*

*mouldering aposture; like the wals of some great old fabrick, or ruinous Cathedrall, swelling out, and threatening to fall. It were better to take it down, than to hazard its dangerous breakings, and precipitious tumblings; Scratches in Religion doe soon fester, and easily turn to Gangrenes, which must either be speedily healed, or discreetly cut off.*

It were high presumption for one to advise, who professeth his ignorance, in State Policies: yet common prudence shewes, this to be the high way, and most compendious passe to publique peace. Namely, 1. *The setting of the reformed Religion in this Church of England, and its publique Ministry, in comely government, competent maintenance, and holy succession.* 2. *The confirming, and if need be, explaining, or enlarging the Articles of the Church of England, in the main fundamentals of Religion, as Christian and reformed, both in things to be believed, and practised.* 3. *The restoring of that holy power and ancient exercise of Discipline to the Church, both in private Congregations, and in publique associations: which may both carry on true knowledge, piety, and charity in Ministers and people: Also recover the sacred Ordinances of Christ, and publique duties of Religion to their primitive purity and dignity; which have been infinitely abused by Laymens policies, Ministers negligences, and vulgar insolencies; These would keep a fair course and form of Christian peace and holinesse in the publique, amidst lesser differences; and no lesse satisfie, than oblige every sober minded Christian; whose good examples have great influence on the generality of people.*

But if the vulgar rudenesse, deformity, and inconsistency, be once taught, (by being tolerated) to slight, and scorn their Ministers, and in them all holy things, and true Religion; Either beleiving (as they are prone to doe) that their Ministers are not invested by any due and divine authority in that Office and Ministry, any more than themselves are; nor are assisted by any special grace and blessing from God; if they suspect that civill Powers doe set Divines at nought, and regard them no more, than as so many pretenders, falsaries, and intruders: How willingly will the mindes of common people, (whom nothing but Conscience, or the Sword keepes in awe and order) embrace any thing that makes towards laxation of duty to God, and observance to men? No water is more easily diffused, or more naturally strives, by its fluid nature to overbear, what ever bounds pen it up, or restrain it from wasting it self. Nor are such tempers slack, (where occasion tempts them) to revenge by their riots, all former restraints cast upon them, by any men, that sought to set limits, either of power, or piety to their lusts and passions.

πῶς οὐλάξει  
τὸς ἀνθρώπους  
ὅμως τὰς θείας  
παραγγοῶν;  
Nax. Celusio  
judici. None  
can make con-  
science of  
humane laws,  
who disregards  
divine.

To avoid which rude and irreligious extravagancies of common people, all \* wise Governours have still countenanced the publique exercises of that Religion, which they owned and established as best; \* Adding all civill reputation, favour, and authority to the use of it, and chiefly to those, who were its prime professors and Ministers; who were ever \* unviolable in their publique officiatings; generally esteemed, as sacred, both for the protection they had from men, and the institution from divine power and wisdom; Which policy was not more wisely carried in all false and feigned religions, than justly and most conscientiously to be observed, as it ever hath been by all worthy and noble minded Christians, (either Princes or States) in that, which we hold to be, and profess, as the onely true, Christian and reformed Religion: whose Oracles, Doctrines, institutes, offices, authority, and ministry have their originall, not from man, but from the onely wise and true God; who, first sent his Prophets, and servants; after that his Son (the Lord Jesus Christ) to be not onely a fulfiller and establisher, but also a Preacher of righteousness to mankinde; whose preaching, Prophetick, or Ministeriall office, (as to extern and visible administrations) the holy order and due succession of Ministers doe supply; and in the same power succeed by his speciall mission and appointment in the Church.

14. Christian Ministers of all merit most publique protection and favour.

\* Rex sacrificiis & Templis, & omni cultui Deorum & moribus & legibus praeerat. Pomp. Lat. de mag. Rom. Apud Aegyptios, ἀρχὴν τὸν τίλεον βασιλῆα ἑταίρον τ' ἀρχιδέσποτα & ἡγεμόνα ἑστία. Strab. in Reg. So Plato: μὲν βασιλ. \* Cæsar, Pel.

apud eos sunt boni Druides; Nam fere de omnibus controversiis publicis privatisque constimunt. Plaut. Rudens. Quis homo est tanta confidentia, Qui sacerdotem audeat violare? At magnus cum malo suo fecit herclè. Liv. dec. 1. l. 2. Sacrificum Rex sacrorum dicebatur. Constantine the Great, always received the Orthodox and godly Bishops and Presbyters with all respect and veneration. Euseb. in vita Const. Ministry of the Gospel was called Dei ficius ordo. Amb. Syriac. ἀρχὴ, Clem. Al. 1. 1. Μνηστὴς δὲ ὁ ἀρχιεπίσκοπος. Naz. or. 1. Reverenda ipsis Angelis spiritibus Ministeria, Ber. Columna Ecclesiae, id. Honor sacerdotii firmamentum imperii. Tacit. de Judæis, hist. 4.

Whose most sacred Mysteries, for infinite wisdom; for inestimable mercy; for unparalleld love; for holy precepts; for divine examples; for precious promises; for ancient and undoubted Prophecies; for exact fulfillings; for apt institutions; for satable Ministry; for beautifull order; for blessed comfort; for sweet peace, and mutuall charity (which are, or ought to be) among the true professors of it, infinitely exceeds all the wisdom, designs, desires, and thoughts of all those, that ever pretended to any Philosophy, Religion, verue, sanctity, or felicity. All which come far short, as of the inward comfort of mens consciences, so of that outward beauty, peace, and order, which doe most blesse humane societies; which bonds of publick tranquillity, all true and unpragmatick Ministers of the Gospel of peace, doe most effectually lay (in Christs Name) upon

on

*Euseb Eccl. hist.*  
l. 10. c. 5.

*Vicisti Galilee,*  
*vicisti, Julian*  
*dying cries.*  
1 Pet. 2. 6. 8.

on men; In which regard, of all ranks of men and orders, they deserve best of mankind, where ever they live; while they keep within those Evangelicall bounds, that holy and humble temper, which becometh them; and which is proper to the Spirit of the Gospel. *Constantine the Great* writes: The greatest safety or danger to any State comes by Religion; if the reverence of it be weakened and honour abated, dangers attend: if by Lawes and authority it be settled and preserved, great blessings follow, &c. So that no men seem more to fight against their own peace, than those that suffer the ancient Ministry and true Ministers of Christ to be destroyed, or disregarded in any Christian Nation; which will be interpreted a fighting against God, and an opposing Christ Jesus; who as he is the onely true rock, on which the Church is to be built, as to internall comfort, and eternall happinesse; so he hath regulated it as to externall order, beauty, and harmony; and this not by every unskillfull hand, that hath a minde to be mudling; but by such, as he hath appointed to be tryed, approved, and rightly ordained to the work of edifying the Church in truth and love: This Galilean must overcome: Christ will no doubt prove as a stumbling stone; so a rock of ruine and offence, to all those that dash against him, in this Ordinance of his holy Ministry; which, though it seem small, and contemptible to those, that think themselves Grandees, (in power, and policy) yet as it was not cut out by humane hands, so it will be a very burdensome stone to all, that think to lift it out of the way, and lay it aside, from being an holy function, and divine institution.

15.

*The Ministers*  
*of Christ not*  
*safely to be in-*  
*jured.*

\* Aa 5. 35.

*Greg. Naz. tells*  
*us that Saint*  
*Basil the Great*  
*was in so great*  
*reverence in*  
*the Church;*  
*ὡς ὁ ἀλλοτρί-*  
*ων ἐν τῇ*  
*ἐκκλησίᾳ πα-*  
*τρὶς τῶν ἀν-*  
*θρώπων διακονῶν.*

They could

not be friends with God who were at enmity with Basil. *orat. 16.* \* *Vide Jer. 33. 10.* which Prophecie is clear for a constant and immutable Ministry in the Church of Christ.

*necessary*



necessary, or lesse durable, than are these, of holy Ministrations, and Evangelicall Ministry, which God hath appointed for Christ in the Church; It is but litle, and with far lesse comfort, that we see, of God in the creature; than what we see of him in Christ; nor are the beams of the Sun so glorious, or necessary, as these of the Sun of righteousness, which are diffused by his Ministers; which are as his wings, by which he hath moved into all parts of the earth, and his voice hath been heard to the ends of the world.

Mal. 4.

Rom. 10. 18.

And truly the most judicious Christians, who are able to discern the day of Gods visitation, doe looke upon this shaking and battery made by some men, against the publique office, and authority of the Ministry of this reformed Church of England, to be nothing else, but the effects of those counsels and plots, which are always contriving by the powers of darknesse, and the gates of hell, against God, and Christ, against the Orthodox Faith, and purest Churches; And however they shall never prevall to destroy the true Christian reformed Religion, in all places; yet they may occasion its ebbing, and receding from a negligent, wanton, and ungracefull people, who love Apostasies, and increase back-slidings; as many in England seeme to doe: It may provoke the Lord to transplante the Gospel to some other Nation, which shall bring forth better fruits; and leave our houses desolate, who broughe forth such sowre grapes, as these are, wherewith, after so many hundred years, some men now seek to requite the Lord and his faithfull Ministers in this Church; what can indeed be expected, but some fatall Apostasie, either to grosse superstition, or Atheistical liberty, or heathenish barbarity? which is nigh at hand, and even at the dore; when once the divine honour, and succession of the Evangelicall Ministry is outed, and overthrowne, for what else can follow, when people shall either have no true Ministers; or be taught to believe that they need not any; and have no more cause to regard them that are such by profession, than so many Mountebanks; whom no man is bound in reason, honour, conscience, or civility to hear, obey, maintain, or reverence, as having no higher mandate, mission, or authority, than from their own minde, or peoples humors?

Gildas de excid. Brit. deplores the sacrilegious injuries and neglect of holy men and holy duties before those miseries.

Isai. 1. 5.

Deut. 32. 6.

To prevent which dreffull sin, shame, and mischief; to give some stay to the feares, and life to the hopes of thousands, besides (and better then) my selfe, I have taken this boldnesse upon me (by Gods direction and assistance, (as I trust) though unknowne, and not much considered by the many excellent Christians, which are yet in this Church, and least of all to those in power, whom the matter most concerns) with all due respects, all Christian charity, and humility to present to the publique view of all those (whom

16.

The preservation of the honour of the Ministry most worthy of all excellent Christians.

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this

### Blessing of the Ministry preserved.

this subject of the Ministry and reformed Religion doth concern) these most sad and serious thoughts of my heart, which are not busied about *Prophetick obscurities*, or *Apocahptick uncertainties*; which may please melancholy fancies, and abuse curious readers: but about a matter most clear, from Scripture; most necessary, to the being of any true Church in this world; to the comfort of every true Christian; to the succession of Religion in after ages. None of which can be kept in any way of Gods revealed will, and ordinary providence, but onely by a right and authoritative Ministry; which carries a relation and bond of conscience with it, between Minister, and people; which cannot be had, unlesse we still keep to the pattern, which Christ hath set us, and the Church of Christ in all ages followed; without any falsity; though not wholly without some infirmity.

Nor is there any thing, wherein men of the highest power and excellency can shew themselves more worthy of the name of Christians, than in their endeavouring effectually to restore, and establish the due authority and succession of the Ministry; by being patrons, encouragers, and protectors of all able, and peaceable Ministers and their calling: Whose honour is Gods, and will redound to theirs, whom God shall so far blesse, as to make them instruments of so noble, and most Christian a work; But they had need to be Herculeses, men of most divine vertue, and resolution, that encounter the many headed hydras, and various monsters, which are at present set against the Ministry of this Church.

What ever censures any other actions of men may ly under (which God will judge) and of which they may have more cause at last to repent, than to boast) yet this (the vindicating and establishing of the true Ministry and its authority) they shall have of all things the least cause to repent of. Nor (I hope) will any worthy men give me (or any other Minister) cause to repent, that I have presumed to become an humble suiter, and a faithfull Monitor, in a matter of so great and so religious concernment; yea, peradventure I may find favour, (which God can only give in the eyes of men) as Abigail did in Davids; who blessed God for her seasonable diverting of him from that excessse of vengeance, to which immoderate passion had tempted him; It is not safe to treat those as enemies, which are Gods friends, and friends to mens soules; It was an action onely fit for Saul, (whom God had forsaken) to destroy the Priests of the Lord, as enemies and traitors. If any consecrated vessels of the Temple should have soil, or decayes on them, yet none, but Nebuchadnezzars, Belshazzars, or Antiochusses would quite break them in pieces, or melt them, and prophane them; No time can be too long, no counsell too deliberate, before

1 Sam. 25. 33.

1 Sam. 18.

before Christians put so severe a purpose in execution, or gratifie any party without hearing all sides; Nor should they, that dis-advise from it upon sober, and good grounds, be lesse acceptable to men in power; than any of those, that prompt and incite to so *hardy and hazzardous* an adventure.

This gives me some hope if not of acceptance, yet at least of pardon, for either that *prolixity* (for which none can doe greater penance than I have) or for that *plainnesse*, by which I may exercise any mans patience, who vouchsafes to read this my *Apologetick defense*: wherein I have not forgot, that, as it is written in a busie and pragmatick age, so possibly it may fall into the hands of some persons, whose employments admit of *little leisure*, for such long discourses, or tedious addressees: But, as others in reading may be prone too much to remember their *momentaries*; so I in writing have chiefly considered my *owne*, and others *eternities*. I have weighed with my self, how important a *businessse* God had laid in this upon my heart; and my heart upon my hand; The vehemency and *just zeal* for which, hath still dictated to my pen both *this spurre* and excuse; That in a Cause of so *great consequence*, it were not onely a *sin* for me to say nothing, but to say little; lest *shortnesse of speech* should detract from the worth of the matter; *Weak shadowes* would argue faint flames; either a dimnesse in that *light*, or a chilnesse in that heat, which ought to attend a *businessse*, which (to my judgement) seems of *infinite importance* to present, and future times; So pretious a *Jewell*, as the true Ministry of the *glorious Gospel of Jesus Christ*, was not to be set with an unhandsome foil, or by a slight and perfunctory hand. I know *small fires* and *short puffers*, will not serve to make *great irons malleable*; No Divell is harder to be *unmuzzled* and detested, than that which conceals it self under *Angeliick masks*, which some weak and credulous soules think a sin, to lift up, or to suspect. But we are not ignorant of *Satans* *2 Cor. 2. 11.* *devises*; No drosse, or masse of corruption is *more untamable*, and unseparable from mans nature than that of *sacrilegious enmity* against Christ, the Gospel, and the Ministry while they have any thing to lose.

I am sure, what ever we or our posterity of this Nation may want, we cannot want Christ, or the true light of the Gospel, in its power and authority, without being a most unhappy Nation; To which, if the preservation of a learned, godly, and authoritative Ministry in a *due ordination and divine succession*, (such as was of late and still is, (though much wasted and weakned in England) be not thought necessary; truly no more will the Scriptures, nor

signature

F f f f 2

the

17.  
The Authors  
excuse for the  
prolixity of  
this Apologe-  
tick defense.



the Sacraments, nor the peace of Conscience, nor the pardon of sin, nor the saving of soules ere long be *thought necessary*; No nor the excellency of the *knowledge of our Lord Jesus Christ*; whose Name and Worship will shortly be, either shamefully abused; scurrilously despised; (as now it is by many) yea and cleane forgotten, by the profane, stupid, sensuall, and Atheisticall hearts of men; unlesse there be some men, whose speciall calling and commission, from God and man, shall both enable and ordain them to *preach and administer holy things in Christs Name*; whose duty and conscience so commands them to serve God and his Church, that they cannot be silent, or negligent without sin.

18.

*Mens prone-  
nesse to Apo-  
stasie without  
a true Mini-  
stry.*

To expect that arbitrary, and occasionall Preachers will doe the work of Christ, and the Church; is as vain, as to thinke, that passengers or travellers will build, and plant, and sow, and fight for men in their *civill occasions*; The men of this world, will finde many other employments of greater honour, credit and content, than to *preach the Gospell*, with the crosse of poverty, and contempt upon them; (which is ever *crucifying* the world, and must expect to be *crucified* by the world;) It's rare to finde any generation of men that are truly *favourers* of Ministers, or the Gospell; therefore they are ever grudging at all cost laid out on Christs account, as lost and going *beside their Mill*, who had rather bee *savers*, than *saved by him*; Nor is the opinion, which sober men generally retain of the excellency and necessity of Christian Religion, in order to their salvation, sufficient to keep it up to a constancy and succession, without a true powerfull and authoritative Ministry: For we see that, although nothing concerns men more, than to *believe there is a God*, (the supreme good) of whose goodnesse, bounty, power, and protection we have every moment need, use and experience; and upon whose mercy our *sinfull mortality* can (onely) with any reason depend, both living and dying for our eternall welfare; yet many (yea most of men) are ready to run out to *Atheism*, and to live *without God in the world*, unlesse they have frequent and sollemne remembrances, (besides their owne hearts) to put them in minde in their dependance on, and duty to God; In like manner, although nothing should be more welcome to mankind, (because nothing more necessary) than the news of a Saviour for sinners; yet the bitter root of *unbelief*, and many *sensuall distractions*, which are in mens hearts and lives, are prone to entertain nothing with lesse liking, than the hearing and obeying of this *holy Gospell*; though applyed to them in the best and winningest matter, that *humane abilities* can attaine: Nature and Reason teach there is a God, and no miracle was ever wrought.

*To Atheism,*

*To Unbelief,*

wrought to convert Atheists; but the mystery of Salvation by Jesus Christ crucified is by no light of nature or reason attainable; and needed both miracles at the first planting, and a constant Ministry for the continuing of it in the world.

If then men be naturally so much *aliens from the life of God*, and so much *enemies to the crosse of Christ*; it is not like they will ever be so *good natured*, as seriously to undertake the constant *task*, *cure*, and *toile* of preaching to others; especially, when they have no *call* to it, but their owne, or others pleasure; no conscience of it, as a divine Office, and duty; no promise, or hope of divine assistance, or blessing in it; no thanks for it, or benefit by it, either from God or man: Alas, these *warm fits* and *gleames of novelty, curiosity, popularity, pride, wantonnesse, self-opinion, and self-seeking*; (which seem to be in some men, who count themselves *gifted, prophetick, specially cull'd, and inspired*) these will soon damp to *coldnesse* and *deadnesse*, when once either their design, which is bad; or their weaknesse, which is great; or their folly, which is grosse, shall be *manifest to themselves*, and to others, as it is already to very many, good Christians; who finde, that all the *frillick* and *activity* of these men, is but helping forward the *pragmatick policies* of those, who study to ruine this, and all reformed Churches; For if once *true and able Ministers* be cryed down, cast out, and cut off as to *right succession*; the true Religion, as Christian, and reformed too, cannot (*without a miracle*) continue, but must needs be overrunne with *brutish ignorance*, damnable *errours*, and barbarous *manners*; which are already prevailed much in many places, partly for want of *able Ministers*, and partly by the *peoples supine neglect* of publique duties, and despoiling their true Ministers, under pretence of engraffing to *new bodies*, and adhering to *new gifted Teachers and Conventicles*; which we find breed up few or none in *knowledge*, or *piety*; but onely *transplant* proficients out of other mens labours, and nurseries: the mean time the *younger sort* generally runne out to ignorance, and the elder to what liberties they most affect; for want of that *seeded Ministry, order, and government*, which ought in Religion, and reason of State to be both established and encouraged.

For my owne particular, I have obtained all I designed by this defense, if I may but put all *excellent Christians*, and those chiefly (whom it most concerns) in *minde* of that, which I thinke they cannot forget; or neglect without great *imprudence*, as well as sin: nor will any man be excusable, who doth not with his best *endeavours* promote it. No private ends, or *sinister passion* of envy, covetousnesse, or ambition; no fear, or contempt of any man,

F f f 3

The valour of cowards, and the vertues of hypocrites are in the eyes of their Spectators.

\* 2 Tim. 3. 9.

19:  
The Authors integrity.

Animi directa  
simplicitas sa-  
tis se ipsa com-  
mendat. Amb.

Satis habeo  
si res mea nec  
mihi pudori, nec  
cuiquam oneri  
forent. Hortalus  
apud Tacit.  
An. 4.

hath any *ingrediency* in this piece, (however, in other things, no man is more prone to discover how *weak and sinfull a creature he is*, without Gods grace) I have nothing of *private interest*, for profit, or honor, to crave, or expect from great or good men; Indeed they have little or nothing left to tempt men with: I have more then I *can merit*, or well account for; yea I have enough; through the bounty of God, and the blessing of one (to me) *Unestimable Jewell*: whose *virtuous lustre* both beautifies and enricheth my life, to an *honorable competency*, and a most happy tranquillity, whose every way most over-meriting merits have deserved, as much as can be, to be consecrated by my pen to an eternity of gratitude and honour.

I have seen so *more than enough* of the *worlds vanity, madnesse, and misery*; that I do not desire any thing more, than to spend the remainder of my life in a contented privacy to the glory of God, the *honour of this Church*, and the *welfare of posterity*; If I were offered the *choice of all wishes*, and the fulfilling of them in this world; I would *desire nothing*, next that justice which is the conservatrix of all civill peace and society, but this, That *such as are able*, would so far consider the honour of God, and the welfare of the Church of England; as to become *Patrons*, and encouragers of good learning, and the reformed Religion; and to this purpose, that they would establish that holy Discipline, right order, ancient government, and divine succession of able Ministers, which ought to be in the Church of Christ.

In reference to the *generall function, and fraternity* of whom, I cannot but intreat, and offer thus much at least as I have done, which cannot be to any good mans detriment, or the *Publicques injury*: For it is not a pleading for a *restitution of those honours, lands, jurisdictions, and dignities*, which were by pious donation, and devout lawes appropriated to that *profession*: I know how vain and unseasonable a motion it were to crave the restoring of honors, goods, and estates of those who are now almost reduced to petition for their liberties and lives. (It is nobler (since God will have it so) for *Clergy men* to *want those blessings with content*, than to enjoy them with so much envy and anger; as in this age seems inseparable from Bishops and Ministers in any worldly prosperity) Nor is it a challenging of those immunities, and *priviledges*, which the lawes *Imperiall, and Nationall*, every where among *Christians* indulged to the *Clergy*; we must learn to think it *freedom enough*, if we may have leave but to *preach and practise the Gospel of Jesus Christ*, which is our duty and dignity; we must esteeme it a *great priviledge* now to be but exempted from *vulgar rivalry* and mechanick insolency; which dares not onely to intrude into  
Ministers

Primum Eccle-  
sia Dei jura, at-  
que immunita-  
tes suas habeto.  
inter Leges  
Edgari.



Ministers Pulpits, but to pull them out by unheard of outrages; not suffering the Church to be their Sanctuary. We claim not exemption from civill Magistrates Court-censures, and jurisdictions, (as was of o'd in many cases) our aim is so to doe all things, as shall feare no men to be spectators; nor our enemies to be our judges: Nor can we have so full and desirable a revenge on our enemies, as to doe well; who are never more sory, than to see any true Minister live unblameably and commendably. We dare not crave to be eased of publique taxes, either in whole, or in part; Notwithstanding (for the most part) our charges are great, our livings small, and but for life; yea and but the wages for our war and worke; (while we serve in a better Militia:) It matters not what our secular burdens be, so as we may make the Gospell any way lesse burthensome, or more welcome to our hearers: We urge not that common liberty which we have; and our joint interest in the publique civill welfare, as men; while yet we are made incapable, and the onely men of any calling that are excluded from all publique votes, counsels, or influence; when yet any trade may invade our calling, and usurp our Ministry: It is well, if wee may be suffered to be of Gods Counsel; and permitted to acquaint others with it, in order to their salvation; our ambition is, so to live, that the diminutions, contempt, and poverty, cast upon the Ministeriall order (as to all secular priviledges or interests) may be no disparagement to our function, any more than it was to Primitive Bishops and Presbyters; who by their constant patience and humility gave greatest Testimony to the truth of the Gospell; whom their preaching moved not, their patience did. Yet, it will be little to the honour of this Nation, which as yet professeth the Christian Religion, to treat the Ministers of Christ after the rate, that Diocletian, or Maximinus, or Julian did; or as those primitive persecutors, either heathens, or hereticks; or as the Mahumetans at this day doe; under whom, it is a favour to tolerate any Christian Bishops, or Preachers, or Professors, among whom, even the remaining Embers of Christianity are almost raked up, and buried, under the oppressions, poverty and barbarity used against them and their Ministers. Nothing hath a deeper and sharper sense upon my soule, than when I see, not onely the great and heavy distresses, which already have, and will further fall on many, and most of my betters and brethren; (who as learned, godly, and ingenuous men, merit something at least of compassion;) but, chiefly, when, by foresight of future times, I consider, not without grief and horrore, the great decays, if not utter vastations; of the reformed Religion; and of that true piety, (which

Quos predicatio non potuit, illos vicit predicationum patientia; quos documenta Evangelica non moverunt, de istis bene tolerata injuria tandem triumphaverunt. Horn, de Eccl. prim. persec.

*Deprecation of offence from worthy Christians.*

\* *Fruſtus eſt  
laboris & finis  
operis placere  
melioribus.*  
Sym. Ep.

20.

*Deprecation  
of offence.  
Non laudes ſed  
laudanda quæ-  
runt.*

Prov. 26. 4.

ſuch hath heretofore ſo flouriſhed in England) through the want of true, able and authoritative *Minifters*, all thoſe inundations of ignorance, error, ſuperſtition, and confuſion will certainly flow in, which all good *Chriſtians* would moſt deprecate both from God and man; my own, and other mens ſerious ſenſe of all which, I ſhall much grieve to finde either unacceptably, or unſucceſſfully expreſſed in this *Apologetick defence*; which is humbly preſented to the *Chriſtian candor*, and ſubmitted to the judgement of all thoſe excellent *Chriſtians*, whom it moſt concerns, and to whom it is directed; the leaſt of whom I would not willingly offend.

Befeeking them in the name of our Lord *Jeſus Chriſt*, to accept in the ſpirit of meekneſſe and love, what I have written (I hope) as becomes a *Chriſtian*, and a *Minifter* of the Goſpell in this reformed Church of England; Alſo to cover with the vail of charity, what ever infirmities may appeare, as in a frail and ſinfull man; who knowing, that I had chiefly to conteſt with ſome men, that are wiſe in their own conceit, thought it a part of wiſdome, in its ſeaſon to answer them, according to their folly. And when I conſidered, that theſe *Antiminifteriall ſpirits*, if they fear God, yet they ſeeme little to reverence men, either in the hoary heads of pious antiquity declaring its judgement in the writings of the *Fathers*, *Canons of Councils*, and *hitories* of the Church; or in the learned judgement of thoſe excellent *Authours* of later edition, (who are all againſt them) It hath made me the more ſparing in ſo clear and confeſſed a cauſe, to cite their infinite *Teſtimonies*: My intent being, neither to make this *Apology* a ſlag of oſtentation, for great reading: nor yet to crowd up and ſmother theſe men, merely with numbers of names and quotations, (which is very eaſie) but rather to breath upon them with the breath of life, and to convince them with *Scripture*, and *right reaſon*; which may ſerve to meet with any in the ordinary rodes of rigid *Separatiſts*, *Papiſts*, and *Socinians*; as for *Seekers*, *Embuſiaſts*, *Seraphicks*, and *Ramers*, they commonly fly like *Night-ravens* and *Scrickowles*, ſo much in obſcurities, that I can hardly ſee them; though I oft hear their ominous voices portending utter darkneſſe, after their evening *fulguratings* and *ſlaſhes*: when I meet with any of theſe, I thought it my duty, and honour not to give them way; though indeed I know nothing probable to conquer ſuch obſtinate paſſions, to conquer ſuch proud ignorance, or to curb ſuch wanton liberties, as theſe unruly ſpirits pretend to, but onely the hand of God in ſickneſſe, poverty, terrour, and improſperity: A little winter of affliction will eaſily kill all thoſe vermine of opinions, which are bred in a ſummers toleration, through health, plenty, ſucceſſes, preferments; and which ſeiſe at length the very heads and hearts of men.

If any Christian, through meer simplicity, and honest credulity, have erred; not daring to take the hundred part of that confidence to maintain Truth, or to assert worthy Ministers, and the right way of the reformed and Christian Religion, which others doe, to broach, and abet their desperate errors and calumnies: I hope I have (as my purpose is) offered to those well meaning Soules, in all plainesse, and charity, what may redeem them from those many false, and errattick fires, which seek to seduce them, from their true Ministers, whom the light of right reason, and Scripture, and experience will shew them, are as much to be loved, honoured and esteemed, as ever any Ministers of the Gospel were to any Christians in any Church, since the Apostles time.

If any rude and injurious detractors, being overgrown with proud and presumptuous flesh, instead of healing, rise to insolent humors, and intolerable inflammations, rayling, defaming, decrying, and speaking all manner of evill falsely against worthy Ministers, and their calling; being resolved, and having vowed, as the forty men against Saint Paul, quite to destroy them; The corrosives or burnt alum here and there sprinkled on the plaister of this Apology is purposely to meet with, and to eat out that proud and dead flesh, which may be in their corrupted minds and benumbed consciences. The sober Christian must not think, that every one that makes a fowre face or wry mouth, or wincheth at this Apology, or passeth a severe, slight, or scurrilous answer upon it, or its author, is presently hurt or injured by me, or it, further than he whose bones are broken, is hurt by one that strives to set them; or he that hath ulcerated sores, is by him that seeks to search and heal them. These men I must needs offend as to their distemper: I did designe it; I ever shall offend them, if I will defend this Truth; It is my duty, and charity, by displeasing them, to doe them good: Apoplectick diseases are incurable, till sense be restored; some men are benumbed, and past feeling; I cannot live, or dye in peace, if I should hold my peace, when I ought to rebuke, and with all authority, (because with Truth and good conscience; in the name of Christ, and of all my brethren) the intolerable vanity, ignorance, pride, arrogancy, and cruelty of those, who have set up themselves above, and against all those, that are the ordained, reformed, and faithfull Ministers of this, or any other Christian Church; In whom they list to finde nothing but faults, and insufficiencies; while they boast of their own rare accomplishments; which are no where to be found, but in their proud swelling words, by which they lie in wait to deceive the simple and unstable soules.

Act. 23. 14.

Ephes. 4. 19.

I could no longer bear their insolent Pamphlets, their intolerable

G g g g

practises,

2 Pet. 2. 18.



*The Authors resolution against passionate repliers.*

practises, their uncharitable projects, against the glory of Christ, and the happinesse of this reformed Church, and Nation; It grieved me to see so many Shipwreckt soules; so many tossed to and fro, who are floating to the Romish coast; so many overthrown faiths; so many willing and affected Atheists; so many cavilling Sophisters; so many wasted comforts; so many scurrilous and ridiculous Saints; so many withered graces; so many feared consciences; so many sacrilegious Christians; so many causelesse triumphings, of mean persons, over learned, grave, and godly Ministers; I was troubled to behold so many fears, yet so much silence, so many sighes and sorrows, yet so much dejection, and oppression of spirits, such over-awings, in those men, whom it becomes in a spirituall warfare to encounter with beasts and unreasonable men, as being sure to overcome at last; Therefore (among others) I desire, this apology may be a monument of my perfect abhorrency and publique protestation against all evil counsels, and violent designs used against this reformed Church, its Religion, and Ministry: when posterity shall see the sad effects of some mens agitations. I expect no acceptance from any men further, than I may doe them good: Such as refuse to be healed by this application, probably their smart will provoke them to petulant replies, which as I cannot expect from any sober, and serious Christian; so to the wantonnesse of others, who are wofull masters of paper and inke, I shall never have leisure to attend; I have better employment, whereto I humbly devote the short remnant of my pretious moment; even to the service of Christ, of this Church, and of all those excellent Christians in it; to whose favour this sudden Apologetick defence is humbly dedicated, in the behalf of the Ministry of this Church of England, by their humblest servant in the Lord.

ὁ πάντων ἡμῶν  
 ἐκδοτὴς ἐστίν, πρὸς  
 ἡμᾶς οἱ πολλοὶ καὶ ἀδικοὶ,  
 ἀλλ' ὁ, πρὸς ὃν  
 δικαιοσύνη καὶ  
 Δκ. Platon  
 67110.

I. G.

FINIS



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## A Table of the chief heads handled in this Defense of the Ministry of the Church of *E N G L A N D*.

---

<b>T</b> HE Adresse.	pag. 1.
<i>The Cause undertaken,</i>	p. 2
<i>and recommended to excellent Christians.</i>	p. 3
<i>The honor of suffering in a good cause.</i>	p. 4
Humble monition to those in power.	p. 6
Of ingenuous Parrhesie.	p. 7
Of Apologetick writings.	p. 8
The Authors integrity and sympathy.	p. 9

---

Of Ministers Lapse.	p. 10
Of their former Conformity.	p. 11
An account of Mr. Chibalds two books touching Lay Elders.	p. 13
Weak conjectures at the causes of Ministers Lapse.	p. 14
Of true Honor.	p. 17
The main cause of Ministers lapse or diminution.	p. 20
Of Ministers as Politicians, Pragmaticks, Polemicks.	p. 24
What carriage best becomes Ministers in civill dissensions.	p. 25
Of Ministers indiscretions and inconstancies.	p. 28
The way of Ministers recovery.	p. 29

---

Vulgar insolencie against Ministers.	p. 30
Antiministeriall malice and practices.	p. 34
Ambitious and Atheisticall policies against them.	p. 35
The joy and triumph of the enemies of the reformed Religion.	p. 39

## The Table.

<i>The Ministers of the Church of England neither Usurpers nor Impos-</i>	<i>tors.</i>	P. 40
<i>The sympathy of good Christians with their afflicted Ministers.</i>		P. 42
<i>Their plea for them, against Novel and unordained Intruders.</i>		P. 44
<i>The right succession and authority of Ministers a matter of high concern-</i>	<i>ment to true Christians.</i>	P. 48
<i>Who are the greatest enemies against the Ministry of this Church.</i>		P. 49
<i>Matters of Religion most considerable to State and n.</i>		P. 50
<i>The just cause godly Ministers have to fear and complain.</i>		P. 52
<i>Ministers case unheard not to be condemned.</i>		P. 55

---

<i>The character of a good Minister, such as is here pleaded for.</i>	P. 58
<i>Ministers excellencies are some mens greatest offence.</i>	P. 61
<i>Ministers infirmities viciate but not vacate their Authority.</i>	P. 62

### I. *The first Objection or Quarrell of the Antiministeriall faction against the Ministers of England, as being in no true or right Church way.*

<i>Ans<sup>r</sup>. Vindicating the Church of England.</i>	P. 65
<i>I. As to Religion internall.</i>	P. 66
<i>Its power on the heart:</i>	Ibid.
<i>Its ground and rule as to holinesse.</i>	P. 67
<i>Of fanatick fancies in Religion.</i>	P. 68
<i>The Souls true search after God, and discoveries of him.</i>	P. 69
<i>Of the Souls Immortality.</i>	P. 71
<i>Mans improvement to the divine image.</i>	P. 73
<i>True Religion as internall estates in Christ, and in the true Church.</i>	P. 74
	P. 76

---

### II. *Of true Religion as externall or professionall in Church society.*

<i>Of the Church as visible and Catholick.</i>	P. 77
<i>Of a Nationall Church.</i>	P. 78
<i>The order and charity which befits Christians in all sociall relations.</i>	P. 80
<i>Papall and popular extreams touching the Church.</i>	P. 82
<i>The Rōmane arrogating too much.</i>	P. 84
<i>Of Infallibility in the Churches Ministry.</i>	P. 85
<i>Of Churches reduced only to single Congregations, or Independent bodies.</i>	P. 88
<i>The primitive way of Churches and Christian communion.</i>	91
<i>The National communion or polity of the Church of Eng. justified.</i>	P. 92
<i>The mincing or crumbling of the Churches pernicious.</i>	P. 93
<i>Of Religion as established and protected by Civill power.</i>	P. 96
	P. 99
<i>Of</i>	<i>Of</i>



## The Table.

Of the subject matter or members of a Church.	p. 101
Of Parochiall congregations.	p. 102
Of Communicants.	p. 103
Of Ministers duty to Communicants.	p. 104
Ministers in each Parish not absolute Judges, but Monitors and Directors.	Ibid.
Good Discipline in the Church most desirable.	Ibid.
Of Jurisdiction and Judicatories Ecclesiasticall.	p. 105
Of the common peoples power in admitting Communicants.	p. 106
Of a Church Covenant; its Novelty, Infirmary, Superfluity.	p. 110
The essentials and prudentials of a true Church in England.	p. 112
Of being above all Ordinances, Ministry, and Church society.	p. 113
Peoples incapacity of gubernative power, Civill or Ecclesiasticall.	p. 115
Of Magistrates and Ministers.	p. 117
Of the Plebs or peoples judgment in matters of doctrine or scandall.	p. 119
Tell it to the Church; in whom is power of Church discipline and censures.	p. 121
Of Synods and Councels.	p. 126
Of prudentiall Liberty and latitudes in Church polity.	p. 127
The rash and injurious defaming of the Church of England riseth from want of judgement, humility or charity.	p. 129
A pathetick deploring the losse and want of charity among Christians. p. 131	

### II. Grand Objection against the Ministry, as no peculiar Office or distinct Calling.

P. 143

Ans. The peculiar Calling of the Ministry asserted;

1. By Catholick testimony, both as to the judgement and practise of all Churches. P. 144
- The validity of that testimony. P. 146
2. The peculiar Calling or Office of the Ministry confirmed by Scripture. P. 152
  1. Christs Ministry in his Person. P. 153
  2. Christs instituting an holy succession to that power and Office. P. 154
  3. The Apostles care for an holy succession by due ordination. P. 155
  4. Peculiar fitnessse, duties, and characters of Ministers. P. 157
  5. Peculiar solemnity or manner of ordaining or authorising Ministers. P. 158
  6. Ministers and Peoples bounds set down in Scripture. p. 160
3. The peculiar Office of the Ministry confirmed by principles of right reason and order. p. 162

## The Table.

4. By the proportions of divine wisdom in the Church of the <i>Jews</i> .	P. 164
5. By the light of Nature and Religion of all Nations.	P. 165
6. The Office of the Ministry necessary for the Church in all ages, as much as at the first.	P. 166
7. The greatnesse of the work requires choyce and peculiar workmen.	P. 169
What opinion the Ancients had of the Office of a Bishop or Minister.	P. 172
8. The work now as hard as ever, requires the best abilities of the whole man.	P. 175
9. Use of private gifts will not suffice to the work of the Ministry.	P. 179
10 Ministers as necessary in the Church as Magistrates in Cities, or Commanders in Armies.	P. 180
Christian liberty expels not order.	P. 181
11. Peculiar Office of Ministry necessary for the common good of mankind.	P. 183
12. Necessary to prevent Errors and Apostasies in the best Churches and Christians.	P. 185
To which none more subject than the English temper.	P. 186
Conclusion of this Vindication of the Evangelicall Ministry as a peculiar Office.	P. 187

III. The third Objection against the Ministry and Ministers of this Church; from the ordinary gifts of Christians, which ought to be exercised in common as Preachers or Prophets. P. 189

Ans <sup>r</sup> . The gifts of Christians no prejudice to the peculiar Office of the Ministry.	P. 190
Reply to the many Scriptures alledged.	P. 191
Of right interpreting or wresting the Scriptures.	P. 194
The vanity and presumption of many pretenders to gifts.	P. 197
Their arrogancy and insolency against Ministers.	P. 199
Gifted men compared to Ministers.	P. 201
The ordinary insufficiency of Antiministeriall pretenders to gifts.	P. 202
Gifts alone make not a Minister.	P. 204
Of St. Paul's rejoycing that any way Christ was preached.	P. 205
Providentiall permissions not to be urged against divine precepts or Institutions.	P. 206
Antiministeriall Character.	P. 209
Churches necessities how to be supplied in cases extraordinary.	P. 210
Of Christians use of their gifts.	P. 211
	* Answer

## The Table.

* <i>Answer to a Book, called, The peoples priviledge and duty of Prophecyng, maintained against the Pulpits and Preachers encroachment.</i>	P. 214.
<i>Of peoples prophecyng on the Lords day :</i>	P. 215
<i>Or on the Week day.</i>	P. 218.
<i>Of primitive Prophecyng.</i>	P. 220.
<i>Ministers of England neither Popish, nor superstitiously pertinacious, as they are charged in that book.</i>	P. 221
<i>The folly of false and faigned Prophets.</i>	P. 227
<i>The sin and folly of those that applaud them.</i>	P. 228
<i>The Author of this Defense no way disparaging or damping the gifts of God in any private Christians.</i>	P. 230.
<i>Ablest Christians most friends to true Ministers.</i>	P. 231.
<i>Ordinary delusions in this kinde.</i>	P. 232
<i>The plot of setting up Pretenders to gifts against true Ministers.</i>	P. 233.

---

### IV. Objection. The first Cavill or Calumny :

*Against the Ministers of England, as Papall and Antichristian. p. 237*

<i>Ans. Papall Usurpations no prejudice to Divine Institutions.</i>	P. 238
<i>The moderation and wisdom of our Reformers.</i>	P. 239
<i>What separation is no sinfull Schisme.</i>	P. 244
<i>Of Antichristianisme in Errors, and uncharitablenesse.</i>	P. 245
<i>Our Ministry not from Papall authority.</i>	P. 247
<i>True reforming is but a returning to Gods way.</i>	P. 248
<i>Of the Popes pretended Supremacy in England.</i>	P. 249
<i>Of our Reforming.</i>	P. 251
<i>Of extreames and vulgarity in Reformation.</i>	P. 253
<i>The holy use of Musick.</i>	P. 254
<i>Divine Institutions incorruptible.</i>	P. 256

---

### V. Objection. The second Cavill or Calumny :

*Against Ministers as ordained by Bishops in the Church of Eng. p. 259*

<i>Ans. Of ordination by Bishops.</i>	P. 260
<i>Of Bishops as under affliction.</i>	P. 261
<i>Of right Episcopall order and government in the Church of Christ.</i>	P. 262
<i>Reasons preferring Episcopall government before any other way.</i>	P. 263
<i>Vulgar prejudices against Episcopacy.</i>	P. 271.
<i>The</i>	



## The Table

The other new modes unsatisfactory to many learned and godly men.	P. 272
The advantages of Episcopacy against any other way.	P. 273
The Character of an excellent Bishop.	P. 273
Of Regulated Episcopacy.	P. 278
Bishops personal Errors no argument against the Office.	P. 279
What is urged from the Covenant against Episcopacy Answered.	P. 280
Prelacy no Popery.	P. 281
Bishops in England ordaining Presbyters did but their duty	P. 283
Alterations in the Church how and when tolerable.	P. 284
Episcopacy and Presbytery reconciled.	P. 286
Personal faults of Bishops or Presbyters may viciate but not vacate divine duties,	P. 289
Ordination by Bishops and Presbyters.	P. 289
Of the Peoples power in Ordination.	P. 291
People have no power Ministeriall.	P. 292
Peoples presence and assistance in Ordination.	P. 296
The virtue of holy Ordination.	P. 303
Of Clergy and Laity.	P. 303
Right judgement of Christian Mysteries.	P. 305
Efficacy of right Ordination.	P. 308
The Holy Ghost given in right Ordination, how.	P. 311
Of Ordination misapplied.	P. 318
Insolency of unordained Teachers.	P. 319

### VI. Object. The third Calumny or Cavill :

Pretending speciall Inspirations and extraordinary gifts beyond any Ordained Ministers.

P. 361

Ans<sup>r</sup>. Of the holy Spirit of God in men by way of speciall Inspirations. P. 363

The triall of it 1. By the Word written.

P. 365

2. By the fruits of it.

P. 369

The Influence of Gods Spirit how discerned.

P. 371

The vanity and folly of specious pretences.

P. 372

Of true holinesse and reall Saints.

P. 375

Vulgar mistakes of Inspirations.

P. 377

These Inspirators compared to Ministers.

P. 382

The blessings enjoyed by ordinary gifts in good Ministers.

P. 386

The danger and mischief of pretenders to speciall gifts.

P. 388

Blasphemies against the Spirit under the pretence of special Inspirations.

P. 391

The scandalous inconstancy of some professors.

P. 392

Conclusion

## The Table

*Conclusion; resigning our Ministry to these inspired ones, if they be found really such.* P. 393

### VII. Objection. The fourth Cavill or Calumny:

*Against humane learning acquired and used by Ministers.* P. 395

*Ans<sup>r</sup>. The craft, yet folly of this Objection.* P. 396

*Humane learning succeeded Miracles and extraordinary gifts in the Church.* P. 397

*The excellent and holy use of it in its severall parts, as to Chr. Religion.* P. 398

*Ferity and Barbarity without Literature.* P. 400

*The Devils despiht against good learning in the true Church.* P. 401

*The glory of the Gentiles tributary to Christ.* P. 402

*Enemies to learning, are enemies to Religion, both as Christian and as Reformed.* P. 405

*Learned defenders of true Religion, of ancient and later times.* P. 407

*Illiteratenesse betrays a Nation to brutishnesse.* P. 413

*Of gracious Christians that are not Book-learned,* P. 415 & 431

*Learning in Ministers necessary 1. for the work;*

*2. for the benefit of the unlearned.* P. 416

*Answer to the Objection, that Christ and the Apostles were unlearned.* P. 419

*The Objectors have no Apostolicall gifts.* P. 420

*Holy men inspired, yet used acquired gifts of learning,* P. 423

*Of Books or monuments of learning: their excellent use in the Church.* P. 425

*A plea for the nurseries of good learning: specially the two famous Universities*

*of England.* P. 432

### VIII. Objection. The fifth Cavill or Calumny:

*Against Ministers as Inroachers upon Liberty and Conscience; as Monopoli-*

*sers of Religion, and denyers of that toleration which is desired.* P. 436

*Ans<sup>r</sup>. Of true Christian Liberty.* P. 437

*The true Liberty of the creature bow limited by God.* P. 439

*Of false Liberty.* P. 441

*Liberty of Superiors and Inferiors.* P. 442

*The Devils affected Liberty.* P. 444

*True Christian Liberty consists with, and is conserved by, good government in*

*Church and State.* P. 445

*False liberty destrutt to the true.* P. 447.

*Of licentiousnesse and intolerable toleration.* P. 448

*Coercive wayes in Civil and religious societies appointed by God.* P. 450

*How Christian moderation differs from loose and profane toleration.* P. 451

*Christians must not be Scepticks and unsettled.* P. 452

*True temper between Tyranny and Toleration.* P. 453

*A means to preserve Truth and Peace amidst different opinions.* P. 455

*Some toleration is but a subtiler persecution.* P. 458

*Best Christians strictest in loose times.* P. 460.

H h h h

VI. Ob.

# The Table

## IX. Objection. The sixth Cavill or Calumny :

- Against the maintenance of Ministers settled by way of Tithes. I V. p. 463
- Ans<sup>r</sup>. The Antidecimal Spirit. p. 464
- Of Sacrilege. p. 465
- Of Tithes as given to God and his Ministers, by the devotion and law of this Nation. p. 466
- Of Tithes as Judaical, Ceremonial, Typical. p. 469
- Of Tithes before the Mosaick Law. p. 472
- Of Tithes as due to Christ and his Evangelical Ministry. p. 473
- Tithes not Popish, nor Antichristian. p. 474
- Of Tithes put into Lay tenure and pensions. p. 476
- Of Tithes, as too much for Ministers. p. 478
- Plea for the married Clergy. p. 478
- Antidecimists factors for Romish Celibacy; or single life of Ministers. p. 479
- The Romish policy, to overthrow the settled maintenance of Ref. Ministers. p. 483
- Covetousnesse a great hinderance of Reformation. p. 484
- True piety large hearted and open handed. p. 487
- Of the poverty and unsettled maintenance of primitive Bishops and Presbyters. p. 489
- The honest Farmer satisfied in point of Tithes. p. 491
- Sacrilege a wound to Conscience, and pest to Estates. p. 494
- The work and honor of the Ministry recommended to the Gentry. p. 496
- The burden and mischief likely to follow the taking away of settled maintenance from Ministers. p. 499
- The plot to starve the Reformed Religion. p. 501
- Of Ministers support by Mechanick trades. p. 502
- Sordid spirits are most against Ministers. p. 503
- Generosity of good Christians to the Clergy. p. 504
- The Jesuitick genius is Antidecimal. p. 505
- The insolvency of avarice is chiefly against Ministers. p. 506
- Worthy Ministers merit their maintenance. p. 507
- Ministers comfort in poverty. p. 509
- Their plea for their rights by law and merit; is no Tithe-covering; nor uncomely. p. 510
- Their trust in Gods all-sufficiency. p. 512
- Digression. Answer to scruples touching Churches Locall: or places set apart to holy uses. p. 513
- Of Ministers using some solemn forms in holy duties. p. 518



## The Table

### X. Objection. The seventh Calumny or Cavill :

*Against Ministers as seditious, turbulent, factious.* P. 520

*Answer. Of Ministers evil conformity.* P. 521

*Pragmatick Ministers injurious to themselves and their calling.* P. 524

*The errors of some not imputable to all.* P. 525

*The peaceable temper of the best Ministers.* P. 526

*A touch of the Engagement.* P. 528

*Just protection requires due subjection in piety, prudence and gratitude.* P. 530

*The courage and freedom of Ministers in their proper sphere and calling.* P. 531

*Ministers the less they flatter men, the more they love them, and deserve to be loved and protected by them.* P. 535

### XI. Objection. The eight Cavill or Calumny :

*It is dangerous now to plead for, or protect the Ministry and Ministers of the Church of England.* P. 537

*Answer. Mens cowardise in Religious concernments.* P. 537

*Ministers submit their persons and calling to the vote and sentence of this Nation.* P. 538

*The merits which the Ministry hath upon this Church and Nation.* P. 539

*Eight particulars summarily alledged for Ministers.* P. 540

*Ministers hope and expect better measure from this Nation than extirpation or oppression.* P. 545

*Ministers infirmities beyond their adversaries strength.* P. 547

*Eminent Bishops and Presbyters formerly in this Church.* P. 549

*The hopefull succession yet remaining.* P. 550

*Antiministeriall boasting and insufficiency.* P. 547. 552

*Addresse to those of the Military order : wise and valiant souldiers cannot be enemies to the Ministry.* P. 553

*Ministry to be preserved in reason of State.* P. 554

*Pathetick to true and worthy Ministers in their sufferings or fears.* P. 556

*Sympathetick with godly Bishops and Ministers.* P. 561

*Excitation to primitive constancy and patience.* P. 568

*Ministers ought to recant publicly, if conscientious to fraud or falsity.* P. 570

*Exhortations of Ministers to unity.* P. 575

*To speciall diligence and exactnesse.* P. 578

H h h h 2

Pro-

## The Table.

Peroration; recommending the Ministry to publique love and protection.	p. 586
1. From true policy.	p. 582
2. From the light of Nature.	p. 583
3. From its excellency and necessity.	p. 586
Conclusion. Excusing the Authors prolixity, freedom and fervour.	p. 587
Deprecating offence, and craving acceptance of all excellent Christians.	p. 590

FINIS.



Christian Reader; these and some other Errata's have escaped the care used in Printing; and are, against the Authors and Printers will, left, as exercises of thy judgment and candor in reading and amending.

### Errata in the Epistle.

pag. line. read. for.	p. l.	p. l.
p. l. r. f.		
1. 12. r. distempers for = enemies.	10. 12. Princef. Princeffe	22. gentle for great
28. beyond for being	25. soon for far	42. 7. their for the
5. 30. motive for motion	21. 1. revolutions for Revelations	8. setting for setting
6. 7. outvied for outvived	24. 23. support f. wildom	43. 15. wantonly.
	28. 4. dele, by esteem	

### Errata in the Book.

pag. line. read. for. margent.	p. l.	p. l.
p. l. r. f. m.		
3. m. explorant for ex- plicant	243. 10. their beauty	35. terrier
5. Non dii f. mordi	251. 6. add not strongly	43. thrifty
9. 36. r. conscientiously	260. m. turba Remi.	466. men for mention
19. m. putredo	260. 41. Add no more just arguments	469. 25. del. with a good will and
21. 19. Add so much as the law, &c.	274. m. Inisatopes f. inisatop- res; - vigiles for igitur	470. 25. in piety f. impiety
25. 26. pathetick for po- litick	275. ωμόμοιο--congrua	477. 37. collections for cu- stomes
49. 23. formation for su- mation	278. 3. add of them	481. 12. impurity for im- parity
59. 25. piercing for pitifull	279. 3. temperance for temperance	492. 18. ad. give him
ובי f. זכיר	287. Prov. 11. 14. f. Rom.	520. 93. add most promi- sing, &c.
62. m. Reg. Juv. f. Reg. Jacob.	273 7. wrestling f. wrestling	538. 7. r. vain babbling for vain blessings
107. 1. בן f. בן	20. power Ministeriall	539. 37. fervent prayers
114. 23. peculiar f. popular	378. m. Artibus	541. 21. terrors for errors
117. 43. body for badge	384. 22. Inspiratoes	547. 21. r. odde pieces
120. 41. del. men	388. 9. tine weed for true weed	549. 35. r. mortal Angels
123. 7. ערה f. חרה	r. shewing for shining	575. m. unity for verity
223. 14. looseness f. baleness	400. m. cum non, &c.	2. dele would be
225. 28. adulatory for adul- terate	406. 8. beleever for unbe- leever	577. 24. undertaking for understanding
233. 8. than their gifts can doe good.	493. 3. yet it were for if it were	578. 18. spread for spend
237. The first Cavill.	430. 1. ashes for ages	584. 16. medling f. nudling
236. m. Stob. f. Amb.	431. 36. del. not: and read can be good	590. 5. mee for men
241. m. τὸ δὲ πρῶτον	440. 41. sinfull bondage	593. 25. Censure f. answer
241. m. τὸ δὲ πρῶτον	463. 2. bends for binds	594. 27. so many f. so may.